Management and Indigenous Knowledge Systems: An Analysis of Motivational Values Across Cultures

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INTRODUCTION

The importance of culture for effective management has become increasingly obvious in recent years as many of the expectations of African organizations and institutions created and managed along lines of Western textbooks and models have failed to achieve expected results in terms of economic growth and sustainable development. In most or all projections of economic development, Sub-Saharan African countries score poorly. Africa figures as the poor in the world family of nations and seems to be condemn-ed to remain so for the foreseeable future. In official statistical data, Sub-Saharan African countries nearly always show up at the negative end. This situation has therefore brought management in most countries of Sub-Saharan Africa under severe criticisms for poor performance.

In Africa, there are a few examples if any, of very successful (Western type) indigenous organizations yet. Among the several reasons for this dramatic situation is a lack of adequate and appropriate indigenous management which takes a prominent position. The noticeable lack of success of many African formal organizations created and managed along lines of Western theories and models can be attributable to the fact that the African elite and managers are ignorant of African historical and cultural conditions. Thus, while industrial organizations have no doubt, contributed somehow to the development and progress of Sub-Saharan African countries, I am of the opinion that the economic performance of these countries since decoloni-zation has been disappointing compared to the achievements of other developing countries.

While the African elites are very know-ledgeable about accepted values, models and theories of western societies, their knowledge about the cultural and traditional values of their society is limited. The African elites are not equipped enough to understand the obligations imposed on them by the western cultures in which they have been acculturated and the traditional society in which they were born and raised. This, makes their ability to contribute something original to their societal development limited.

The theoretical basis of this study draws largely from three streams of literature. The first theoretical base is represented by the mainstream schools of management discourse on modern motivation theories (Maslow, 1960; Herzberg, 1966; Hofstede, 1980, 1991, and Vroom, 1964). The second is the discourse of classical and dynamic culture theory and organization (Martin, 1992, 2002; Koot and Sabelis, 1996, 2002; Risberg, 1999). The third stream of discourse relates to the African environment of management, especially the evolutionary cultural value perspectives (e.g., Ahiauzu, 1995; Dia, 1997; Jackson, 1999, 2002; Mbigi, 1997; Moore, 1997; Whitley, 2000).

The respondents in this study consist of highly skilled employees. These employees are of different educational background. Some are highly educated managers and some are highly educated professional non-managers. They comprise of people who have had their formal education up to university level or its equivalent. Some of them acquired their education abroad, mostly in European and American universities while others acquired their education at home in Western type universities and institutions. The managers constitute 45 percent of the employees and the professional non-managers constitute 50 percent of the employees.

The objective of this research is to draw attention to the relevance of culture to management with the sole purpose of contributing to a cultural-ly feasible theory of managerial motivation. Motivation practice in Africa requires identi-fication of the 'growth-positive' and 'growth-negative' culture based-factors.

CULTURE, VALUES AND MANAGEMENT DISCOURSE

The last decade has brought a renaissance of interest in cultural phenomena in societies and organizations. Researchers from a variety of disci-plines (anthropology, psychology, sociology, and

organization behaviour) have provided a range of theoretical and analytical studies. Perhaps, because of the different epistemological, methodological and political orientations that distinguish these disciplines, the literature remains theoretically un-integrated – in a state of conceptual chaos.

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

DEFINITIONS AND REVIEW OF CLASSICAL CONCEPTS OF CULTURE

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

Tayeb (1988:2) defines culture as 'a set of historically evolved learned values, attitudes and meanings shared by the members of a community that influences their material and non-material ways of life. Members of the community learn these shared characteristics through different stages of the socialization processes of their life, such as a family, religion, formal education and society as a whole.

Culture consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; another system may on the one hand, be considered as product of action; on the other, as conditioning elements of future action.

Cultures, from the anthropological viewpoint,

exist to alleviate anxiety, to control the uncontrollable, to bring predictability to the uncertainty, and to clarify the ambiguous. Barley (1991) defines culture as the product of sharing socially constructed systems of meaning that allow members to make sense of their immediate, and perhaps not so immediate, environment that bring about clarity into employees' working lives.

From a more dynamic perspective, culture is conceived as being made up of relations, rather than as stable which suggests that every individual embodies unique combination of personal, cultural systems of form and substance (Haastrup, 1996). This implies that national cultures, corporate cultures or professional cultures, for example, are seen as symbolic practices that only come into existence in relation to, and in contrast with, other cultural communities. People's cultural identity constructions and their social organizations of meaning are, in other words, contextual (Fog Olwig and Haastrup, 1997). This relational approach to culture and the idea of culture and social experiences, and thus that ultimately any individual behaviour in the workplace becomes cultural.

VALUE DEFINED

Against this cultural background, it is possible to define values or precisely, the cultural milieu. This may be regarded as structure building in the sense that it determines value systems, social and economic organizations, mode of life and forms of intellectual and aesthetic expression. Interacting with the political, economic, and social structures, they create the framework of every society, that is to say, the value system and norms. Hofstede (1980) defines value as "a broad tendency to prefer certain states of affairs over others".

Value should be understood to include the religious popular cult (such as ancestral worship), ordered rites and practices of a sacred and symbolic nature, traditions (ways of thinking, doing and behaving inherited from the past) and customs (collective habits passed on from generation to generation). Beliefs as part of value constitute the heart of a people's cultural experience. The mystical dimension, what people consider 'sacred', forms the basis of their view of the world, the meaning of life, the relation between past and future, their belief systems and, indirectly, their social structures, behaviour and

attitudes. The traditions and customs reflect the continuity of society, its ways of dealing with the critical moments of life, and the distinction between normality and what is forbidden.

It is primarily the system of beliefs, forms of worship, rituals, traditions and customs which expresses the relationship between life and death, regulates the stages of life, draws the line between what is desirable, what is permissible and what is forbidden, and make sense of human endeavour in the material, intellectual, spiritual and ethical spheres. There is no society without guiding values and, depending on whether or not these values correspond to a transcending of the mundane, in the sense of a purely spiritual ends by acting upon the reality of the world as it exists.

MOTIVATION MANAGEMENT THEORY: AN OVERVIEW

Motivation has kept people in crises going throughout centuries; it has been the cause of increased standards of living, success, fortune, and satisfaction. Mark Anthony caused the Romans to turn from one extreme to another with his power to motivate. Most leaders throughout history have used varying techniques of motivation and persuasion. The same is true of successful managers.

Motives are needs, which force people to move towards goals, or points they define. Studies of motivation have tried to respond to the "why" of the human behaviour, which is directed towards a goal and the need for that goal. Hersey and Blanchard (1977) noted that motives can be defined as needs, wants, drives, or impulses within the individual that are directed towards goals which may be conscious or subconscious. Freud long ago discovered the importance of subconscious motivation; in order words, people are not always aware of everything they want (Hersey and Blanchard, 1977).

Susan Keaveney (1995) defined motivation as an energizing force that stimulates arousal, direction, and persistence of behaviour. Motivation is both a force within an individual and a process used to get others to expend effort. Andrew DuBrin (2000: 130) says that motivation is concern with the "why" of behaviour; the reason people do things.

According to Stephen Robbins (2000: 407), motivation is the willingness to exert a persistent and high level of effort towards organizational goals, conditioned by the effort's ability to satisfy some individual needs. The key elements in this definition are intensity of efforts, persistence, direction towards organizational goals and needs.

Decenzo (2001) stated that motivation is the result of the interaction between the individual and the situation. Certainly, individuals differ in the motivational drive, but an individual's motivation varies from situation to situation, from culture to culture. Robbins (2001) defined motivation as, the willingness to exert high levels of efforts to reach organizational goals, conditioned by effort's ability to satisfy some individual needs (2001: p, 313).

Motivation theories are classified into two groups: *content theories* and *process theories.* Content theories explore what motivate people: i.e. arouses and energizes the behaviour. The most famous content theories are Maslow's need hierarchy, Herzberg's two-factor theory, and McClelland's three-factor theory. Process theories researched the specifics of the motivation process. Vroom's expectancy theory and Adam's equity theory are well known process theories. As the concept of motivation is reviewed, we should keep in mind that the level of motivation varies both among individuals and within individuals at different levels.

MASLOW'S THEORY OF MOTIVATION

Maslow, a behavioural scientist, is one of the most prominent writers in the area of human motivation. He developed the "Hierarchy of needs theory". Maslow (1970) stated there is a connection between behaviour of individuals and their needs, and the strongest "felt needs" determine behaviours of individuals at given times. Maslow's approach was based on the assumption that the individual is the basic unit in a social organization that is capable of "life-affirming and self-fulfilling" behaviour. Maslow believed that work becomes a personal commitment and its accomplishment creates satisfaction and self-actualization and provides a way to achieve individual goals. Maslow categorized these "needs" into five levels; from the most primary needs of Physiological; Safety; Social at the base to the most secondary needs of Esteem and Self-actualization needs at the top.

Basically, Maslow postulates that knowing the needs that employees are trying to satisfy, managers can help satisfy those needs so that

employees can be satisfied and, then, motivated to work better. He believes that the lower needs are satisfied before an individual attempts to satisfy a higher level need in the hierarchy.

According to Marcum (1999), Zemke (1998), and Henricks (1995), Maslow's need theory has received wide recognition, particularly among practising managers. Its popularity can be attributed to the theory's intuitive logic and ease of understanding. Unfortunately, however, research does not generally validate the theory. Maslow provided no empirical substantiation for the theory. Several other studies, which include the studies of Lawler III and Suttle (1972), and Hall and Nongaim (1968) that sought to validate it found no support.

HERZBERG'S TWO-FACTOR THEORY

Both Herzberg and Maslow agreed that if an organization met the safety and social "needs" of its employee group, the satisfaction and level of performance of the group would rise. After his path breaking research among engineers and accountants regarding job satisfaction and dissatisfaction, Herzberg (1968) concluded that there are two groups of factors, which cause satisfaction and dissatisfaction in an organizational setting and work environment. Herzberg called the first group of factors "motivators" and the second group "hygiene":

The hygiene factors, also called maintenance factors, are of such a nature that their presence in the organization will not necessarily motivate an individual to work harder but the absence of which can create an unhealthy organizational environment. Hygiene factors, such as salary, company policy, supervision, job security, working conditions, interpersonal relations, and status, are job context factors that help to maintain a healthy working environment. They do not motivate workers when present but workers can become dissatisfied when these factors are absent.

The second set of factors-the motivators-are related to the job content of workers. The presence of these factors can motivate workers to perform better and their absence can result in dissatisfaction. These factors include achievement, recognition, advancement, challenging work, opportunity for growth, and higher responsibility.

Herzberg maintains that both factors are important to the smooth running of an organization. The hygiene factors, even though not motivators can, if absent create a poor job attitude. However, an organization may have good working conditions, with adequate provision of hygiene factors, which are only job context, and workers may not be motivated. If adequate attention is paid to the motivators, which are job content related, workers may be motivated to work harder and produce more.

VROOM EXPECTANCY THEORY

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

Vroom's theory shows that individuals' have goals and are motivated towards actions that will ensure the achievement of these goals. As such, managers should communicate how employees goals, such as promotion, more pay, recognition, and so on, can be earned in terms of what behavioural patterns are known to employees, such patterns should form the basis for administering rewards. Otherwise, problems will occur in terms of workers' lack of confidence in organizational policy, and the result may be detrimental to good working environment.

OPERATIONALIZING THE TRADITIONAL CULTURAL FACTORS

In operationalizing the traditional cultural values of the research, I focused on six factors as they are perceived to influence the employee sense of leadership and motivation. The factors are ethnicity, friend (ship), family, formal education, past experience. These factors are developed out of my curiosity about modern and traditional values. The operationalization gives weight to the questions on leadership and motivation as part of their work world. Here are some of the reasons for operationalizing the factors the way I did.

a. Ethnicity (ethnic orientation). Certain

conclusions drawn from my experience as an African and from some writings, led me to argue that African managerial history is replete with ethnic politics, whereby ethnic groupings tend to help each other rather than those who do not belong. In this cultural context, ethnic loyalty ties are assumed to override merit principles as advanced in management books.

b. Family orientations. Family is here conceptualized as one's immediate family, i.e., parents, sisters and brothers. In Africa, it is assumed that a person's family is often a factor that greatly influences an employee's attitudes to work and consequently his motivational state of mind in the workplace. Family in the African context is a source of motivation to the employee who enjoys the privilege of having an influential family background. Family is also a factor considered as traditional (extrinsic) to management and the work setting.

c. Friendship. In this study, I conceptualized friendship as intimate relationship between an employee and management. The assumption on which my question was based is that intimate personal relationship influences the employee's motivation. It is tied to the traditional concept of friendship grouping as a bargaining source in the workplace.

d. Formal education. I questioned on formal education because of the emphasis on formal education in Africa. With the emphasis placed on the importance on formal education and developmental change in Africa, a question then arises. Do managers view formal education as modern or traditional and do they influence their attitudes to motivation?

e. Social connection. I conceptualized social connection as the tendency to have a 'godfather' and influential connections to pave one's way to success in life and at work. Social connection is an important factor in appointment and promotion, which are components of motivation. The Africans have very much internalized the part played by social connection as a cultural factor.

THE RESEARCH SETTINGS

This study was carried out in five different European and African countries. The European countries are France, Italy, Netherlands and Scotland, while the African country involved in the research is Nigeria.

Research Methodology

The research aimed at comparing management and employee's perception, attitudes and values across the five countries of France, Italy Netherlands, Scotland, and Nigeria. For this purpose, a written survey questionnaire was used.

The Research and Development Unit of Euro-African Management Research Centre based in Maastricht developed the survey questionnaire. The questionnaire used as a base the 'Value Survey Model' developed by Hofstede (1982) for cross-national comparison of work-related values, and the Cross-Cultural Management Survey Model developed by Iguisi (1993) for cross cultural comparison on cultures and appropriate management.

The questionnaire tried to obtain a fair representation of the opinions of two categories of respondents: Managers (everybody leading the work of others), non-managers (higher educated employees). The questionnaire contains items about the manager's work-related values and perceptions. Only the questions found significantly relevant for the understanding of the effect of culture on managerial motivation practices are reported and examined in this study.

The rationale for this research approach was that they reflect the managers and employees point of view, and thus should be able to reveal the common and uncommon managerial characteristics and the local cultures. A focus on culture, in the anthropological sense of the term, is characteristics of E-AMARC research approach.

In analyzing my data, I have treated the ordinal data as "quasi-interval" answers. This permits me to use mean scores and percentages of a particular question for a variety of statistical treatments.

The Research Population

Table 1 shows a number of relevant demographic data from the group of respondents across the five countries.

In order to correct for the imbalance in the composition of the samples among managers (man.) and non-managers (nman.), I have based the job-groups and country-wide comparisons on [man + nman] / 2, i.e. on a straight mean of the scores for the two groups, given equal weight to each. Table 1 allows a number of conclusions that

should be taken into consideration in interpreting my data:

Management Motivation Patterns

The survey questionnaire contained a number of questions aiming at understanding "what makes people thick". Here I present the data on Maslow, Herzsberg and Vroom's motivation factors as they are perceived by the respondents to motivate them in their lives and work settings. The survey questionnaire from which the data were obtained was part of Hofstede's VSM, which he used in the calculation of his Dimensions of Culture. The results in this section are limited to those questions that allow for meaningful conclusions.

Examination of responses on the work goals presented in Table 2, shows that the French respondents attached more importance to "have opportunity for higher earnings,...". The Italian respondents attached more importance to "advancement to higher level jobs,..." The Scottish respondents attached more importance to "work with people who cooperate well with one another,..." The Dutch respondents attached more importance to "live in an area desirable to you and your family,...". To the Nigerian

respondents, they attached more importance to "having opportunity for advancement to higher level jobs, have security of employment and have opportunity for earnings."

Traditional Sources of Motivation Across Cultures

The next source that I investigated was traditional factors with main interest on family patterns as a source of motivation to work. This family factor has been found in conventional management literature to constitute a significant value to leadership and motivation basis for investment and contribution to ways of managing the risks of economic activities by offering protection and support in different organizational settings and situations (Boldizzoni, 1988; Iguisi, 1997). This factor was researched on in order to understand its concept, the attached value and its implication in the lives of the employees. For this purpose, the questions were designed to ask the respondents about the relative importance of family among other factors in their lives, their immediate family size and the number of persons dependent on their salaries. The first question was worded as "How important are the following

Table 1: Demographic Data

	France	Italy	Scotland (GB)	Netherlands	Nigeria
Sample size	51	105	81	146	314
Managers	58 %	48 %	65 %	44 %	64 %
Non managers	42 %	52 %	35 %	56 %	34 %
Total:	100 %	100 %	100 %	100 %	100 %
Education: (>13 yrs)					
Managers	73 %	86 %	88 %	68 %	80 %
Non managers	54 %	62 %	65 %	80 %	64 %
Age: (>39 yrs)					
Managers	45 %	67 %	56 %	75 %	60 %
Non managers	54 %	42 %	35 %	70 %	54 %
Family size (>4)					
Managers	17 %	26 %	33 %	10 %	71 %
Non managers	07 %	00 %	20 %	09 %	50 %
Dependents (>4)					
Managers	09 %	26 %	15 %	21 %	85 %
Non managers	07 %	01 %	16 %	09 %	50 %

Table 2: Relative Importance of Work Goals across Cultures

France	Italy	Scotland	Netherlands	Nigeria
1 earnings	1 advancement	1 cooperation	1 livingarea	1 advancement
2 cooperation	2 earnings	2 livingarea	2 cooperation	2 security
3 phy.Conditions	3 cooperation	3 sufficienttime	3 phy.conditions	3 earnings
4 security	4 livingarea	4 security	4 earnings	4 cooperation
5 livingarea	5 phy.conditions	5 phy.conditions	5 security	5 livingarea
6 advancement	6 security	6 advancement	6 sufficienttime	6 phy.conditions
7 sufficienttime	7 sufficienttime	7 earnings	7 advancement	7 sufficienttime

areas in your life at the present time?" The result of this question is presented in Table 3.

The family comes first in the five countries. While family, education and social connection ranked the three top factors for the French, Italian and the Nigerians, the Scottish and the Dutch ranked family; friends and education as the top three factors. The significant differences among the five countries' respondents were in the factors of religion and ethnicity. The next question that follows these motivation-related values was the number of immediate family size across cultures. The question was worded as *"Your immediate family is considered to be you, your wife and children. How many are you in your immediate family?"* Table 4 presents the results of the question.

Looking at Table 4, it is clear that family size in the four European countries and Africa (Nigeria) varies significantly. The next question was to cross-culturally determine how many people are regularly dependent on the employee's salary for support. The question was worded: *"How many*

people are regularly dependent on your salary for their support including you?" Results of this question are presented in Table 5.

The result of this family informed question, as presented in Tables 5, is very revealing. I found a very strong small nuclear family unit among the four European countries respondents, with the extended family patterns prevailing among the African-Nigerian respondents. More than 60 percent of the four European countries respondents actually have about 2 persons, including themselves, dependent on their salary, while more than 70 percent of the African-Nigerian respondents have 7 persons dependent on their salary for support. The family size and people dependent on their salary remain constant from the immediate to the extended form among the European respondents, whereas for the African-Nigerian respondents, family size increased from an average 5 persons in the immediate to 7 persons in the extended family size. This is typical of the African extended family units as opposed to the European or American small nucleus family units.

Table 3: Relative Importance (in rank order) of MotivationRelated Values across Cultures

France	Italy	Scotland	Netherlands	Nigeria
1 Family	1 family	1 family	1 family	1 family
2 Education	2 social connection	2 friends	2 education	2 education
3 social connection	3 education	3 education	3 friends	3 social connection
4 Friends	4 friends	4 social connection	4 social connection	4 ethnicity
5 Ethnicity	5 ethnicity	5 ethnicity	5 ethnicity	5 friendship

Table 4: Immediate Family Size across Cultures

No. of People	France		Italy		Scotland		Netherlands		Nigeria	
	No.	%	No.	%	No.	%	No.	%	No.	%
12	22	43.1%	39	37.2%	32	39.5%	85	59%	78	28%
3 4	19	37.3%	53	50.5%	36	44.5%	58	41%	75	27%
56	**8**	**15.7%**	**12**	**11.4%**	**10**	**12.3%**	0	0%	116	42%
>6	2	3.9%	1	1.0%	3	3.7%	0	0%	10	3%
Total	51	100%	105	100%	81	100%	143	100%	279	100%
Mean	2.61	**2.53**	2.63	3.21	**5.19**					

For the numbers printed in bold, the difference among the countries is significant at .01-level

Table 5: Number of Persons Regularly Dependent on one's Salary across Cultures

No. of People	France		Italy		Scotland		Netherlands		Nigeria	
	No.	%	No.	%	No.	%	No.	%	No.	%
12	30	58.8%	70	67.3%	44	54.4%	84	61%	27	10%
34	13	25.5%	23	22.1%	27	33.3%	51	37%	28	10%
56	7	13.7%	7	6.7%	10	12.3%	2	1%	108	39%
>6	1	2.0%	4	3.9%	**0**	**0.0%**	2	2%	**117**	**41%**
Total	51	100%	105	100%	81	100%	143	100%	280	100%
Mean	2.29	**2.10**	2.37	3.13	**7.31**					

For the numbers printed in bold, the difference among the countries is significant at .01-level

DISCUSSIONS AND CONCLUSIONS

This research project describes the results of a study of five countries; France, Italy, Scotland, Netherlands and Nigeria. The results presented in Tables 1-5 confirmed that the cultures of France, Italy, Scotland, Netherlands and Nigeria as measured by the work and motivation-related values and desires of the respondents are significantly different.

With respect to work-related value factors for motivation, Table 2 reveals that the French are more motivated with higher earnings and cooperative colleagues and less concerned with opportunity for advancement and sufficient time for themselves and family. The Italians are more motivated with advancement and earnings with little or no concern for employment security and time. The Scottish respondents are more motivated with cooperative colleagues and living area, and less concern with advancement and earnings. The Dutch are more motivated with living in an area desirable to them and their families and cooperative attitudes of colleagues and less concern with sufficient time and job advancement opportunities. The Nigerian respondents on their part are more motivated with having opportunity for advancement to higher level jobs and security of employment and less concerned with good physical working conditions and sufficient time left for personal life.

The empirical evidence presented in Tables 3-5 reveals that the French, Italians and Nigerians are motivated more by their family, education and social connections. The Dutch and Scottish are motivated more by their family, education and friends. The results also show that the immediate family size of the Nigerian respondents is larger in comparison to the four European country respondents. Table 5 further reveals that only the Italian respondents maintained the same family size. The French and Scottish respondents show a remarkable decrease in the number of dependents compared to their immediate family size (children earning their own wages!). The Nigerian respondents show a tremendous increase in the numbers of dependent relatives to their immediate family size.

It is most revealing to note that the African-Nigerian respondents had large numbers of persons dependent on their salary for support. The size of one's family or regular dependants influences one's motivation to work. An employee with large family is likely to be less mobile and will think twice before relinquishing his or her job. He often shows great concern for advancement, security of employment and earnings. The notion of extended family in Africa is a very important factor in discussing work attitudes, as it affects the relationships with and behaviour towards others. This question of immediate and extended family size is a live expression of individualist and collectivist (Iguisi and Hofstede, 1994) ways of life in society and plays a very significant role in a manager's work motivation and therefore affects relationships in business and personal dealings. What is more, it tends to make people more group oriented rather than individualist. Again, this family notion is also very vital to the discussion of leadership and motivation patterns in different societies and organizations.

The family acts as the focus of daily social and economic life in Africa. As is well known, African populations live in economies of scarcity and in material conditions that are generally appalling. At the same time, Africans are very much aware that they belong to a universe of conspicuous wealth: television programmes and advertising, migrant worker's stories, tourism, and the ways of life of their own privileged strata permanently display the realities of good life. Their aspirations are shaped in many respects by these icons of prosperity. Yet, their daily social and economic lives remain centred around the family group. Very often, family influences leadership power and motivation. Given the demographic trends in Africa, it is likely that family, as a structure and source of symbolism, will remain an inspiration for social and economic organization in the coming decades.

In addition to the distinctive role in work motivation patterns, the family plays an important role in the African managerial discourse. In Africa, and probably in many other collectivistic regions-power relationships are often portrayed in the idiom of family (Martin, 1991a). Thus, the obligation of one who holds power within the organization is viewed as similar to the one who is responsible for the family; conversely, as the authority of organizational leaders demands the same respect and obedience as the authority of family leaders. The ideology of Western organizational management challenged this notion of mutual obligation by introducing the idea of competitive materialism for motivation.

The strength of family bonds must be understood because of their unique implication for managerial leadership and motivation trends across cultures. For example, the African daily social and economic live remains centred around the family groups (whatever differing definitions of 'the family' are given in different cultures). This means that family or quasi-family bonds are not likely to be loosened in the foreseeable future in Africa; the social and economic fabric of African countries will continue to be woven by family groups and the conception of society – including the political system and the rights and obligations of organizational and political power – will basically remain under the influence of familial ideologies.

Finally, it is argued, based on the empirical evidence of the research results, that the generally accepted Western (most especially US) motivation theories like Maslow (1960), Herzberg (1968), Vroom (1964) and others may not or only partially apply in African cultures

"Western" universal motivation models, as postulated by Herzberg, Maslow and a host of other western theorists, may not be very appropriate for managing indigenous organizations in Africa. But the problem is that there are hardly any alternative models available yet for the African managers of the future, who would proudly retain the inheritance of their cultural values, but at the same time are able to function in effective global organizations on a competitive footing. If one follows the news media, this problem seems to exist in politics as much as in business.

In conclusion, the empirical evidence that results from this research has shown that the different management theories of motivation in the form they have been developed and applied in the West may not or only partially fit in Africa culturally speaking. However, in developing theories and building models of management in Africa, it is unlikely to pay Africa to throw away all that the West has to offer. Rather, the process of appropriate management development and motivation patterns require a reflection on the cultures and assumptions of Western management theories, comparison of Western assumptions about social and cultural values to African cultural values and rebuilding the theories or models through experimentation. In doing this, there is a need for the application of history and anthropological concepts to the field of manage-ment theorizing in Africa in order to help the understanding of how African organizations' and institutions' motivation values work in the pre-colonial era.

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ABSTRACT There has been a general upsurge in cultures and managerial research in the last decades or so. Despite this fact, empirical studies on cultural dimensions to management practices in Sub-Saharan Africa have been limited in numbers and scope. There is very limited knowledge about African, its cultural values and the consequences they pose for managerial motivation. In order to bring this very crucial and important issue as research priority to African scholars, business and management researchers, consultants and development experts, work-related values were studied in four European countries (France, Italy, Netherlands and Scotland) and one African country (Nigeria) through questionnaire. A major research question this study addressed was whether the results could help to explain the disappointing socio-economic development of African countries. The findings do confirm profound differences in cultural values among the five countries covered in the research project. With regard to motivation, the family collective interests plays a more important role in Nigeria. The study challenges the validity of the dominant western universal stance on managerial motivation in traditional African organizations. The study suggests that elements of traditional values pose serious challenges to African managers' ability to adopt local cultural and traditional values practices that can improve motivation in their lives and raise organizational performance.

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