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Behavioural Cultural Competence and Organizational Identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria

Nwairoegbu-Agbam, Moses Chinedu

Department of Management, Faculty of Management Sciences, Rivers, State University, Nkpolu-Oroworukwo, PMB 5080, Port Harcourt, Nigeria

ABSTRACT

This study examined the relationship between behavioural cultural competency and organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria. The study adopted a cross-sectional survey design. The population of the study was 300 managers of 18 Deposit Money Banks Regional Offices in Port Harcourt. A sample size of 169 was determined using Krejcie and Morgan (1970) table for sample size determination. The reliability of the instrument was achieved using Cronbach Alpha Coefficient with all the items attaining coefficients surpassing the threshold of 0.70. The Spearman's Rank Order Coefficient was used to test the bivariate hypotheses of the study at a 95% confidence interval and a 0.05 level of significance. The study findings revealed that there is a significant relationship between behavioural cultural competency and organizational identification and as such, influence outcomes such as oneness, loyalty and membership. The study thus recommends managers should be trained in the areas of recognizing and perceiving diversity-based issues in a way that adequately guides their decisions and judgements and allows them to interact and relate freely, without bias or stereotyping, with their co-workers and subordinates within the organization.

Keywords: Behavioural Cultural Competence, Organizational Identification, Oneness, Membership, Loyalty

INTRODUCTION

As a result of globalization and its increasing competitive intensity, most organizations survive by growing or internationalizing, while the rest simply go out of business (Friedkin, 2004). An organization's level of competition, or its ability to maintain competitiveness, can be dependent on its employees' willingness to work toward the success of their organization. Going by this, it is imperative that employees are involved, motivated and enthusiastic about their job and thus work in a manner that facilitates the interests and goals of the organization (Ehambaranathan &

Murugasu, 2015); hence, it is therefore important for managers to uncover the key sustaining employee motivation, enthusiasm and through actions or activities that drive or enhance their identification with the organization.

The need for organizational identification is highly evident especially within the Nigerian banking system. Friedkin (2004) noted that given the high level of competitiveness and emphasis on service quality, client expectations and demands are higher and constantly changing with the global tide; hence banks are expected to provide high end quality services which match the taste and standards of both global and local communities. Unfortunately, this has not been the case in Nigeria. The growing problem of poor customer relations, high employee turnover, weak collaboration between management and their subordinates have contributed to service degradation, bank failures and the growing distrust within the banking system. This has further impacted negatively on the goodwill and trustworthiness of Nigerian banks on international and local levels.

Organizational identification strengthens the bond between employees and their organizations. Organizational identification is defined as the extent to which organizational members view their own values in regards to the organization's attributes (Dukerich, Golden & Shortell, 2002). This is as the degree to which employees identify themselves with an organization will enhance their self-esteem (Dukerich, *et al,* 2002). As a result of the match between employees and their organizations, employees' job motivation and satisfaction will increase (Karanika-Murray, Duncan, Pontes & Griffiths, 2015). Studies suggest that identification is often spurred on by the content of manager-subordinate relationship (Lefaix-Durand & Kozak, 2009). When trust and communication between managers and their subordinates is achieved, employees often feel a sense of security and organizational identification can be established (Dukerich, *et al,* 2002).

Manager cultural competence describes the capacity of managers to adeptly engage and relate with subordinates from varied ethnic and socio-cultural backgrounds. In other words, it reflects the managers' effectiveness within a highly culturally diversified workplace (Early & Ang, 2003). Manager cultural competence extends beyond the managers' openness towards diversity as it entails the managers' actual engagement in actions or behaviour which can be described as understanding, relating and even sharing in the cultural norms, beliefs and values of different socio-cultural groups within the workplace (Early & Ang, 2003).

According to Kochan, Bezrukova, Ely, Jackson, Joshi, Jehn, Leonard, Levine, and Thomas (2003), people have begun to realize that visible, legally recognized, demographic differences such as race and gender are not the only types of differences that affect work relationships among employees. Furthermore, studies (Andersen & Chen, 2002) show that management and human resources capacity for cross-cultural regard and consideration, tends to decision making, problem solving, and creativity at work; and often leads to the desired long-term changes in attitudes and behaviour.

This argument for managerial cultural competency is more so required in the presence or evidence of foreign nationals and cultures intermingling with the already multi-cultural, multi-ethnic and linguistic diversity for which Nigeria was originally known, thereby presenting the country as one of the world's most diverse nations on the planet, next to China and India. Fajana, Owoyemi, Elegbede and Gbajumo-Sherriff (2011) believe the socio-cultural diversity of Nigeria has influenced the HRM practices in Nigeria. According to them, Nigeria is characterized by over-reliance on culture, language, religion, gender and educational qualifications as a basis for determining who get employed.

Given the apparent scarcity of studies in this area, the role of manager cultural competence remains an important black box in research concerned with organizational identification. By introducing manager cultural competence, this study extends understanding on culture-related antecedents to better predict organizational identification. This study therefore examined the relationship between manager's behavioural cultural competence and organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria. Furthermore, this study will also be guided by the following research questions:

  i.   What is the relationship between behavioural cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?

 ii.   What is the relationship between behavioural cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?

iii.   What is the relationship between behavioural cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?
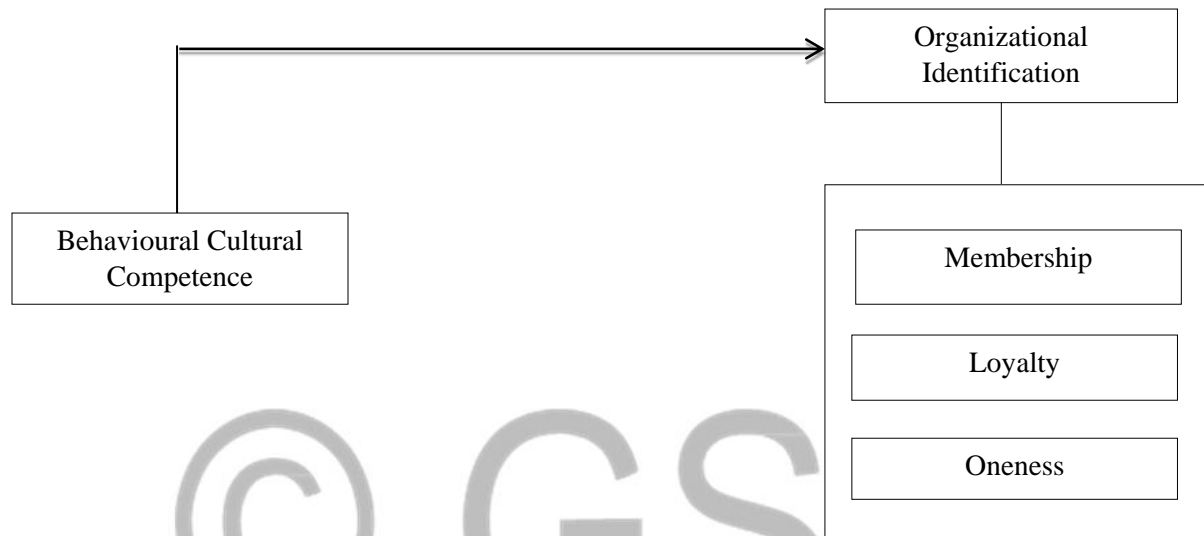
Fig.1 Conceptual framework for the relationship between behavioural cultural competence and organizational identification

Source: Author's Desk Research, 2019

LITERATURE REVIEW

Theoretical Foundation

The Social Exchange Theory

This paper theoretically roots its argument on the relationship between the variables in the social exchange theory (Balu, 1964). Blau (1964) opined that the basis of any exchange relationship can be described in terms of either social or economic principles. Exchanges that are social in nature are based on a trust that gestures of goodwill will be reciprocated at some point in the future. The specific benefits exchanged may be valued primarily because they are symbols of a high-quality relationship; this is as it is the exchange of mutual support that is of concern to the

parties involved in the exchange (Blau, 1964). The two main ways social exchange has been conceptualized in the management literature are a global exchange relationship between employees and the organization and a more focused, dyadic relationship between subordinates and their superiors. At the global level, Eisenberger *et al.* (1986) suggested that employees form a global belief concerning the extent to which the organization values their contributions and cares about their well-being. They labelled this belief perceived organizational support. High levels of perceived organizational support are thought to create obligations within individuals to repay the organization. Furthermore, perceived organizational support is associated with a trust that the organization will fulfil its exchange obligations (e.g., rewarding employees).

Research on the manager-subordinate exchange has shown that there is variance among subordinates in the frequency with which they engage in activities that extend beyond the employment contract (Liden & Graen, 1980; Wayne & Green, 1993). However, employment contracts vary in terms of the nature and amount to be exchanged. Members who benefit greatly from their formal contracts, even those with low manager-subordinate exchange relationships, may feel obligated and willing to contribute to the organization. As manager-subordinate exchanges increase in quality and variety, managers or employers often relate and engage employees on various levels and within various cultural or ethnic groups or classifications (Graen & Scandura, 1987). Such manager behaviour or actions, especially that which is able to relate effectively within highly diversified workgroups, create obligations to reciprocate. By expending time and effort fulfilling manager requests or engaging in extra-role behaviours that benefit the manager, such as working overtime with the supervisor on a task or helping a co-worker with a task on which the manager or supervisor is dependent, subordinates directly reciprocate benefits received and maintain a high-quality manager-subordinate exchange (Wayne & Green, 1993).

In this vein the social exchange theory clearly indicates potential outcomes of identification based on the manager's capacity to understand and behave in a manner that not only tolerates diversity but accepts, supports and admits to its usefulness or relevance within the workgroup. As such the social exchange theory prescribes manager cultural competence as imperative and highly useful in the achievement of organizational identification. This prescription serves to position this paper as regards its view and perspective on the relationship between the variable.

The theory also provides insight on the extent to which perceptions and interpretations of social events and exchanges form the basis for behaviour and actions within the organization.

Behavioural Cultural Competence

This dimension of manager cultural competence includes the manager's ability to adapt verbal and non-verbal behaviours which are suitable within a multiplicity of cultures and ethnic groups within the workplace. Cultural competence behaviours include a series of logical behavioural responses which are applied in different formats or patterns and are improvable and adjustable so as to be considered as fitting for a particular or specific exchange or interaction. Related to self-awareness and developing an acceptance of differences, individuals must establish the third skill set, that of managing cultural differences. Inherent in the journey towards cultural competence is the potential for miscommunication. Therefore, individuals need to learn the most respectful manner to negotiate miscommunication. Knowing oneself helps to pinpoint where miscommunication may happen but in truth, a misunderstanding may happen at any time. A personal resolution to work towards cultural competence means that the individual is also willing to transform belief systems into action. Scholars caution that merely increasing exposure to cultural difference does not by itself guarantee the development of intercultural sensitivity or cultural competence (Bennett, 1993; Westrick, 2004). Rather, limiting one's skills to the recognition of differences may reinforce pre-existing stereotypes.

Cross et al. (1989) specifically advocate for practitioners to familiarize themselves with their client's culture. Admittedly, cultures do not exist in a vacuum and cultural competence cannot be taught as a set of immutable concrete facts (Boutin-Foster et al., 2008). However, having a cultural context for your interactions aids in avoiding misunderstandings and proactively setting up experiences for success. For example, when an influx of Southeast Asian immigrants arrived in the United States, Children's Protective Services received a significant number of abuse reports from schools. Upon investigation, the schools realized that the marks on these children were from a homeopathic remedy called cupping rather than physical abuse (Diller &Moule, 2005). Since it is unreasonable to expect culturally competent individuals to know everything about the culturally different people around them, the reality is that we should strive to understand the cultural context of the people with whom we work and live. This may help

individuals realize when they do not have a cultural context and when to use their cultural competence skills to learn more.

Organizational Identification

One of the first to use the term identification in an organizational context was Foote (1951). In a conceptual paper, he considered identification to be a basis for motivation. Foote describes OI as 'appropriation of and commitment to a particular identity or series of identities' (p. 17). In his view, OI is the conception of the individual as a member of the organization. This self-conception will then motivate individuals to act on behalf of the organization. Remarkably, even in this early stage, Foote used self-conception as part of the definition of OI. This term was actually elaborated as self-categorization in social identity theory and theory of self-categorization by Tajfel and Turner (1979). These are influential theories used in current research on organizational identification.

Several authors have independently tried to capture the concept of organizational identification (Brown, 1969; Lee, 1969, 1971; Patchen, 1970; Hall et al., 1970; Schneider et al., 1971). Brown (1969) formulated identification as a self-defining response, set in a specific relationship between the individual and his or her organization. Brown's (1969) approach on identification focuses on four aspects of involvement: attraction to the organization, consistency of organizational and individual goals, loyalty toward the organization and reference of self to organizational membership. Although, like in Foote's (1951) description, there is some emphasis on 'self' versus 'organization', Brown's (1969) approach is a rather broad conceptualization of organizational identification. For example, in operationalizing one of the four aspects, respondents have to prioritize which identity (e.g. home state, job, organization, church membership) is most important to them. This aspect of his definition appears to refer to the salience of certain identities (compared to others) rather than to the process of identification itself.

During this same period, a second development of the concept of identification was described by Lee (1971). Lee (1971) defined organizational identification as the degree of the individual's broad personal identification with the organization. His approach on OI emphasized three main aspects. First it described a sense of belongingness resulting from common goals shared with others or employees' feelings that their function fulfils their personal needs. A second feature in

this definition is loyalty, which addressed attitudes and behaviours like support for organizational goals or defending the organization to outsiders. Finally, oneness suggesting shared characteristics which implies a certain similarity between the individual and others within the organization.

Lee's (1971) definition seems to be more distinguishable from other related concepts than Browns'. However, like Brown (1969), Lee uses the term loyalty as part of the definition of OI which relates to attitudes or behaviours that support or defend the organization. Thus, using terms as sense of belongingness, loyalty and shared characteristics still seems to be a somewhat broad conceptualization of OI. A third approach of identification is offered by Patchen (1970) in his book 'Participation, Achievement and Involvement in the Job'. Although he does not actually define identification, Patchen(1970) referred to employees' perceptions of shared characteristics between them and their organization, and employees' perception of shared interests and goals with other organizational members. Furthermore, he emphasized feelings of solidarity with the organization, a sense of belongingness to that organization, and support of the organization where the individual supports and defends the organizational goals and policies.

Organizational identification is defined as a "perception of belongingness or oneness with" an organization (Ashforth & Mael, 1989). They posited that in a social environment an individual cognitively makes classifications of the environment as means of defining individuals and in the process locating oneself in the social environment. By extension organizations are reservoirs of social environments providing individuals with the platform to segment and categorize. As such an individual can make sense of the environment and feel a sense of attachment and belonging. As a result of this approach the construct has developed considerable in the last two decades or so (Boros, 2008) and has significantly informed management research (He, 2013). The delay in the interest shown towards organizational identification was due to overlaps in the conceptualizations of organizational identification and organizational commitment. However, Riketta (2005) in a meta-analysis of the construct identified that the two are distinct constructs. Further, the analysis also helps understand that organizational identification had more of an overlap with a single dimension of organizational commitment than the whole construct per se.

Membership

According to Connaughton and Daly (2004) membership can be defined as the extent to which a person feels included, supported and at one with their psychosocial workplace environment. Their study indicates workplace membership is related to emotional wellbeing (depression, anxiety, stress). It should be noted that depressive symptoms can influence the level of membership an individual experience, but on the whole the suggestion stands that the workplace, as a social environment, plays a significant part in the subjective wellbeing of employees.

In general, a sense of membership has been shown to have a significant correlation with work related outcomes including: burnout, job satisfaction and employee performance (Baruch-Feldman, Brondolo, Ben-Dayan, & Schwartz, 2002). Similar findings were reported by Mark & Smith (2012), where high satisfaction in the workplace was related to membership, job control and personal factors such as coping strategies and attribution styles in a university employee sample. It could be argued a sense of membership can be fostered through support from peers and supervisors.

Baumeister& Leary (1995) reviewed literature on membership and came to the conclusion that membership is a strong innate desire to connect with others. Their review suggests that people make social bonds with very limited encouragement (influenced by proximity and similarity) with quality rather than quantity being important when it comes to relatedness and belonging. It should be noted that belonging plays a role in human emotion, wellbeing and cognition (effects of thinking about interpersonal relationships). They pose the theory that if the membership hypothesis is correct, that a substantial amount of human behaviour will be influenced by its motivational driving forces.

Loyalty

Loyalty, as a general term, signifies a person's devotion or sentiment of attachment to a particular object, which may be another person or group of persons, an ideal, a duty, or a cause. It expresses itself in both thought and action and strives for the identification of the interests of the loyal person with those of the object (Voci, 2006). Loyalty of employee cannot be determined through direct questioning. Loyalty is more than simple behaviour and reflects a sense of purpose with the organization.

If employees feel like the organization is listening to them, recognizing them for their contributions, they will more likely be loyal to the company. Hofstede, (1980) Rewards, financial or otherwise, should be valued and must be perceived as based on performance. Perhaps there is no hitch in acknowledging this principle. But most organizations have far to go in implementing them. This study makes allusions to several management practices such as time-based compensation, inadequate performance appraisal etc. that hinder reward- performance contingency and equity in the Indian context. Studies on loyalty based upon the analytical context proposed by Hirschman (1970), and have interpreted it either as an attitude that inspires expression (voice) and discourages departure (exit) from the organization, or as an alternative form of behaviour to both voice and exit (Guillon& Cezanne, 2014).

Oneness

Oneness refers to a shared sense of identity and has the potential of increasing the worker or members willingness to help others in the collective and to comply with the rules of the collective. Connaughton and Daly (2004) suggested that individuals have a fundamental need to belong to social groups. They drew on previous research that shows that people easily form and are reluctant to break social bonds and are willing to expend effort to form and maintain these enduring interpersonal attachments.

Behavioural Cultural Competence and Organizational Identification

The relationship between manager actions or behaviour and organizational identification has been established in the literature. Employee organizational identification has been found to be positively related to a number of managerial decisions and activities such as their expressions of trust and empathy (Cheng & Wang, 2015; Epitropaki & Martin, 2005; Weichun, He, Treviño, Chao, & Wang, 2015). House (1996) noted that managers behaviours complement the environment of subordinates by providing psychological structure and support, facilitate collaborative relationships between members, maintains positive relationships between the unit and the larger organizations, and enhance the legitimacy of the work unit in the eyes of other members of the organization of which the work unit is a part.

According to House and Dessler (1974), one of the strategic functions of the manager is to enhance the psychological states of subordinates that result in motivation to perform or in

satisfaction with the job. Several conceptual works have linked the actions of the manager to organizational identification (Hogg & van Knippenberg, 2003; van Knippenberg & Hogg, 2003; van Knippenberg, van Knippenberg, De Cremer & Hogg, 2004). Perhaps the most significant development in the management-identification literature, however, emerges from Hogg (2001) theoretical exploration of group prototypicality as a key variable in perceptions of management. Building on the social identity theory, Hogg (2001) argued that as the salience of an in-group increases, individuals are more likely to judge people (themselves and others considered as out groups) based on perceptions of how prototypical they are of the group. This translates into more prototypical group members emerging as managers and being more effective as leaders (van Knippenberg & Hogg, 2003).

According to the Hogg and Terry (2000), uncertainty reduction and self-enhancement are two motives that underlay organizational identification. This is as individuals, despite their cultural differences and diverse ethnic backgrounds, want to feel and be recognized as part of the group. The first cue from the manager is about reducing subordinates' uncertainty about their position or relevance within the group. Managers can reduce subordinates' role ambiguity in the organization by expressing trust in them and clearly stating what they are expected to do, scheduling and coordinating work, giving specific guidance, and clarifying policies and procedures (Robbins & Judge, 2013).

This draws significantly on the managers ability to reach out and engage these subordinates using mediums or formats familiar to them (Gibson, Ivancevich, Donaelly & Jonopaske, 2012). By doing this, subordinates will see their role to be more clarified and stable in the organization, despite the differences in their cultural or ethnic backgrounds (Epitropaki & Martin, 2005), Moreover, they will understand the norms and values of respected membership, as well as, understand what the organization stands for and what is like to be a typical member of it (Epitropaki& Martin, 2005). This knowledge makes the follower identify him or herself with the organization as a result of reduction in uncertainty. The requires a significant level of cultural competence.

The relationships and culture of the organization can also be shaped by a strong culturally competent leader. A culture is shaped within the trust between the employees and the leaders of an organization, or it can be defined as cultures need trust to be able to form. Employees and

leaders in the organization need to trust each other in order to shape a positive organizational culture. When a good organizational culture is established, that does not discriminate based on races, religious and etc, it provides a pleasant environment to work in, thereby reducing internal conflict and encouraging discussion and cooperation in order to work through any inter-employee issues that crop up. In addition, good organizational culture encourages a sense of healthy competition, motivating employees in the organization to be more innovative. Therefore, a strong organizational culture can change the overall performance of the organization. The actions of the manager go a long way in defining their orientations and perceptions about issues and groups within the organization. In engaging workers (Hogg & Terry, 2000) noted that care should be taken to ensure all staff are treated equitably and with respect to their actual contributions and role expectations within the organization. Manager behavioural cultural competence facilitates a mutual and enriched manager-subordinate relationship.

Thus, this study hypothesized as follows:

H_{O1}: There is no significant relationship between behavioural cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

H_{O2}: There is no significant relationship between behavioural cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

H_{O3}: There is no significant relationship between behavioural cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

METHODOLOGY

The study adopted a cross-sectional survey design. The population of the study was 300 managers of 18 Deposit Money Banks Regional Offices in Port Harcourt. A sample size of 171 was determined using Krejcie and Morgan (1970) table for sample size determination. Instruments validated by the supervisory team while the Cronbach Alpha Coefficient was used to ascertain the reliability of the research instruments with all the items attaining coefficients surpassing the threshold of 0.70. The Spearman's Rank Order Coefficient was used to test the bivariate hypotheses of the study at a 95% confidence interval and a 0.05 level of significance.

DATA ANALYSIS AND RESULTS

Tests of Hypotheses

The interpretations for the evidence of significance wee premised on the criteria of $P < 0.05$ for significant relations and $P > 0.05$ for insignificant relations, the interpretations for the rho values are premised on Neuman's (2006) position which offers a description for both negative and positive effects as well as the strength or power of these relationships. In testing the relationship between the variables, the Spearman's Rank Order Correlation Coefficient was adopted.

Table 1: Rho value interpretations

Rho values	Interpretations
Where Rho = 0.00 – 0.19	Very weak effect
Where Rho = 0.20 – 0.39	Weak effect
Where Rho = 0.40 – 0.59	Moderate effect
Where Rho = 0.60 – 0.79	High effect
Where Rho = 0.80 – 0.99	Very high effect

Source: Neuman (2006)

Table 1: correlation for behavioural cultural competency and organizational identification

			Behave	Member	Loyal	Oneness
Spearman's rho	Behave	Correlation Coefficient	1.000	.603[**]	.667[**]	.653[**]
		Sig. (2-tailed)	.	.000	.000	.000
		N	148	148	148	148
	Member	Correlation Coefficient	.603[**]	1.000	.251[**]	.301[**]
		Sig. (2-tailed)	.000	.	.000	.000
		N	148	148	148	148
	Loyal	Correlation Coefficient	.667[**]	.251[**]	1.000	.698[**]
		Sig. (2-tailed)	.000	.000	.	.000
		N	148	148	148	148
	Oneness	Correlation Coefficient	.653[**]	.301[**]	.698[**]	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	148	148	148	148

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Survey Result, 2019

The results demonstrate that behavioural cultural competency significantly contributes as a predictor to outcomes such as membership, loyalty and oneness. This is as the evidence presented identifies behavioural cultural competency as impacting on membership at a rho = 0.603 and P = 0.000; loyalty at a rho = 0.667 and P = 0.000; and oneness at a rho = 0.653 and P = 0.000. The results demonstrate that behavioural cultural competency has a significant effect on organizational identification and as such all related previous hypothetical statements are rejected based on the evidence generated and the following results are stated:

i. There is a significant relationship between behavioural cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa State in Nigeria

ii. There is a significant relationship between behavioural cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria

iii. There is a significant relationship between behavioural cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria

The results demonstrate that all three dimensions of manager cultural competency contribute significantly towards organizational identification positively, and as such enhance outcomes such as membership, loyalty and oneness. The results indicate that manager cultural competency is critical to the successful alignment of workers self and their values with those of the organization.

DISCUSSION OF FINDINGS

Leadership today requires a global perspective. The global nature of the marketplace for products and services provides an ever-changing landscape for leaders. Yesterday's leaders did not need to understand the issues outside their own organization's corporate doors. Today's global economy requires leaders to be aware of the worldwide marketplace to remain effective and solvent. Traditional leadership models potentially leave today's leader deficient in the new global order as it converges into one big industry according to Goldsmith, Bennis, O'Neil, Greenburg, Hu-Chan, and Robertson (2003). A "global mind-set" is frequently used to characterize people with cultural competency; it is determined by one's ability to balance the complexities of business and culture", according to Kim, et al, and involves the leader not only being highly competent in their area of business, but also highly competent in understanding the culture of interest.

"Global business in the future will require leaders to be like explorers, guiding their organizations through unfamiliar and turbulent environments. With markets, suppliers, competitors, technology and customers around the world constantly shifting, traditional leadership models no longer work" (Oppel, 2007). Daft (2002) reminds us also that globalization has altered the perceptions of leadership and that effective leadership must include a look into how our organizations fit into this new world. Lack of knowledge of the global perspective will not only inhibit one's leadership and management efficiency, but can also compromise the effectiveness of leadership and management techniques.

Knowing the great roles of technology today, educational leaders are challenged to find which leadership practices effectively influence workers to improve their behaviour and sense of identification with the organization, in addition to focusing their attention, on organizational goals (Jabor, Sale, Deba, Musta'mal, &Sadiq, 2013). Previous studies conducted on leadership behaviours have obtained various results.

Alaei (2010) compared the importance of leadership and managerial behaviours from the perspective of teachers and principals of schools in Zahedan. The results showed that teachers and principals value leadership and managerial behaviours equally. However, among the components of leadership, principals believed that modelling is more important than managerial behaviours. Both teachers and principals stated that managerial behaviours outweigh challenging and female principals considered more value for managerial and leadership behaviours than men. Goudarzi(1996) stated that there is no significant difference between principals from public and private schools in terms of effectiveness of leadership behaviours and also there is no significant relationship between academic qualifications of principals and efficiency of their leadership behaviours.

Findings by Naeemollah and Hafiz (2010) showed that female managers exhibit show managerial behaviours better than men. Pingle and Cox (2007) stated that, from the perspective of teachers, principals displaying higher levels of leadership behaviours are more successful. Carr (1988) found that male and female principals of public high schools have different views on leadership behaviours (including mutual trust, mutual respect, friendship, and cordiality between themselves and employees under their supervision). Different demographic parameters such as age, education, and work experience have a significant impact on attitudes of managers.

CONCLUSION AND RECOMMENDATIONS

This study concludes that the manager's behavioural competency in expressing affective tendencies such as empathy and concern, cognition which entails understanding and having a clear perspective about the actions and behaviour of others, as well as engaging in actions and behaviour which is supportive and accommodating of the cultural differences in others, positively influences the workers tendency to be loyal, and to consider themselves as valid members of the organization and also to be in agreement and feel as one with the organization. Also, the study further concludes that the ordering and work arrangements which reflect the structural configuration of the organization, as well as the human resources related policies, enhance the impact of manager behavioural cultural competency on organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

The study recommends that managers should be trained in the areas of recognizing and perceiving diversity-based issues in a way that adequately guides their decisions and judgements and allows them to interact and relate freely, without bias or stereotyping, with their co-workers and subordinates within the organization

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