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CULTURAL ISSUES ABOUT DOING BUSINESS IN NIGERIA: CASE STUDY FOR THURMO OY

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ABSTRACT

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This thesis is an assignment that was given as a result of Eximin Seminar held in Vasaa on 15 January 2010 by Thurmo Oy, a Finnish company that manufactures a product known as Thurmo Stop Leak used for repair and sealing of leakages in car radiators and engine block. The company intends to expand its market through the introduction of the product into the Nigerian market. This necessitated for a research on how to manage and conduct a successful business in Nigeria against the cultural diversities in the country. It was deemed very important that a research should be conducted to give a road map or reliable reference on how to manage the cultural diversities in Nigeria.

The thesis focused on creating a reference hand book for Thurmo Oy, analyzing different cultures in Nigeria, elements of intercultural communication, culture shock and its stages; reasons for management failures in Africa and possible management theories and practices that could be practically applicable in Nigeria. Comparisons were drawn between Finnish and Nigerian culture, also concepts like Nigerian moral and cultural values were evaluated and global standard business etiquettes. Furthermore, notes were given on etiquette about doing business in Nigeria. The thesis finding shows that there is market for Thurmo Oy in Nigeria. Recommendation where also given to Thurmo Oy base on the information gathered from the respondents during the research on where to start the introduction of the product in Nigeria and potential market group to target.

Key words
culture, intercultural communication, Nigerian cultural values, business in Nigeria, management

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ABSTRACT

1 INTRODUCTION

This thesis is an assignment from Thurmo Oy, a Finnish company that is located at Tulkinkuja 3, Espoo, Finland. The Company manufactures a product called Thurmo Stop Leak, used for the repair of car engine radiators, cracked engine blocks and metal water cans. The product has been in existence for the past 40years and has proved to be efficient. The product was first manufactured in the USA by "Producers Ltd" in form of a sugar cube before it was manufactured in Finland by Thurmo Oy in powder sachets.

Thurmo Oy has 14 trading partners in Europe including Poland, Hungary, Romania, Czech Republic, Slovakia, Estonia, Latvia, Lithuania, Belarus, Australia, and New Zealand among others). The chemicals for the Thurmo Stop-Leak are imported from the USA and Germany, most of the production process is done through subcontracting (outsourcing) e.g. mixing of the chemical is done by a different company while packaging of the product is done by another company. Thurmo Oy has a millennium goal of increasing it sales hence the writer is making this research for the company to analyze the possible problems attached with doing business in Nigeria especially as concerned with cultural diversities in Nigeria. Thurmo Oy after its research believes it has market for its product in Nigeria but confronted with how to manage the cultural issues about doing business in Nigeria. This research thesis will explore the possibilities of doing successful business in Nigeria for Thurmo Oy by giving a comprehensive overview of the Nigeria market in relation to its cultural diversities and also proffer recommendations on necessary steps to be taken to explore the opportunity in the Nigerian market (www.thurmo.fi).

1.1 Overview of Nigeria

Nigeria is a country located in the Gulf of Guinea in West Africa and shares border with Cameroon in the east, Chad on the northeast, Niger on the North and Republic of Benin on the West. It is Africa´s most populous country and the biggest and richest country in Africa and the tenth largest country in the world, with population of about 149 million and total land area of 356,669 square miles (923,773 square kilometers). Nigeria came into existence as a result of the amalgamation of 1914 by Lord Laggard which joined the North

and South together to form Nigeria. It secured her independence in the year 1960 from Britain and currently has 36 states with its capital located at Abuja. It has 6 major business cities comprising Lagos, Abuja, Aba, Onitsha, Kano and Kaduna. The country is highly blessed with natural resources e.g. Timber, Column bite, Rock Salt, Gypsum, Lead/Zinc, Bentonite and Baryte, Gemstone, Kaolin, Tantalite, Talc, Iron Ore, Tin, Oil and Agricultural farm land for both crop and arable farming.

Nigeria as a country is very diverse owing to many tribes that exist in the country. It is estimated that Nigeria has about 371 tribes and 400 spoken languages (Ethelbert E. Kari; March 2002, 1.).

Among the existing tribes in Nigeria, there are only 3 major tribes that are accorded recognition in Nigeria which are the Ibo, Hausa and Yoruba. The country is made of 3 Geo-political zones, North, South-West and South-East before the recent politically motivated South-South which is originally part of the South-East Geo-political zone. Nigeria has gone through a lot of problems in its leadership since her independence in 1960 as a result of Military intervention in the governance of the country. The military has ruled for 29yrs out of the 40years of independence and this has in no small way contributed in making the country under-developed and rank as one of the most highly corrupt. Since 1999 the country has experienced a democratic government which has succeeded in handing over power to another civilian and today, Nigeria´s business environment has improved greatly with many foreign companies coming to Nigeria to explore business opportunities. The government of Nigeria has taken certain steps to improve, strengthen and guarantee security of investment in Nigeria through the establishment of Special Investigation Panel of Financial Crimes and Trade Malpractice, the Economic and Financial Crimes Commission (EFCC), Independent Corrupt Practices Commission (ICPC). These agencies were created to fight corruption in Nigeria and provide favorable environment for business which has significantly reflected in our economy today as things are gradually returning to status quo. (www.onlinenigeria.com/tribes)

Graph 1. Map of Nigeria

(http://www.oyibosonline.com/html/guides/maps/Maps/nigeria_states.gif)

1.2 Aim of the thesis

The aim of the thesis is to carry out a comprehensive research for Thurmo Oy on the possibility of doing a successful business in Nigeria. In today's competitive business environment, coupled with the economics recession which has left many companies closed and some bankrupt, the organizations that survived the recession are now trying to pull their foot back to status quo. These organizations tend to increase or expand their business, and the only way this could be successful is for them to move from the highly competitive and saturated Western markets and explore new market and opportunities. It is against this

background that Thurmo Oy Finland is trying to expand it sales volumes and profit margin by extending its product to a new market which is Africa (Nigeria).

Considering the fact that doing business in Europe and other Western countries are different from doing business in Africa (Nigeria) as the former has an organized market with comprehensive customer information's, the later does not and this makes it difficult for Western companies to operate in the Nigeria market. Also while planning to do business in Nigeria; it is pertinent that a company views Nigeria from its diverse cultural perspective. Despite the fact that Nigeria is a country that shares same National Anthem, currency etc, it is a multicultural economy where different cultures do not have similarity. Since culture is people's way of life which influences there lifestyle, it means that doing business in Nigeria requires a survey on how to handle or manage different cultural background in Nigeria, as what is good in the South may not be good in the North. This research will focus on some salient issues.

(1) To make research for Thurmo Oy on how to do successful business in Nigeria.

(2) Provide a road map or strategy which Thurmo Oy will explore while doing business in Nigeria so as to be able to handle or manage the cultural diversities in Nigeria.

This thesis is meant to serve as a masterpiece for Thurmo Oy, providing information–on how to do a successful business in Nigeria and how to manage the cultural influence in doing business in Nigeria. The thesis will also examine the difference between business culture, life and general etiquette in Nigeria and Finland so as to give Thurmo Oy a clear picture of the market they are going into. I hope that at the end of this research and the implementation of its findings Thurmo Oy will have a clear knowledge of the Nigerian market and its operation.

1.3 Limitations of study

The limitation of this thesis will center on the areas that this research will not cover due to one reason or the other. The research will not cover the 36 states of Nigeria; rather it will focus on only 6 major business cities in Nigeria. The research will not give details of Nigeria's business environment but will focus on the cultural diversities in Nigeria as it affects business in Nigeria. The thesis will not touch areas like Business Laws and

regulations in Nigeria, Government interventions in business, import criteria's etc but will narrow the research only to culture and its influence on business in Nigeria especially as it affect sellers and buyers behavior.

Furthermore, there are other limitations such as financial limitation. Nigeria being a country with about 149million people, 36 states, 774 local Government area and 371 tribes needs much money so as to be able to reach out to many respondents especially considering the topic of this research thesis. The researcher being a student will try his best to do a good research but money is a limitation. Also human resource is another limitation as the research is carried out by a single person. In this case the sample size will be limited to a manageable size by the researcher. Finally distance in location is a limitation for the research, though the researcher will exploit Information Communication Technology (ICT) e.g. email, phone and Skype, but in most cases it is very important to see respondents face-to-face as body language expresses respondents' feelings.

1.4 Methodology

This thesis will exploit both the Qualitative and Quantitative approach in its research and findings. The Quantitative approach will include the use of questionnaires that will be issued to respondents so as to elicit information from them. Considering the distance in location between Finland and Nigeria, the questionnaires will be sent via email attachments to the respondents. The Qualitative approve will include an oral interview with respondents, this interviews will be conducted through telephone while constructive and technical questions will be asked to the respondents so as to get reasonable information's from them. Furthermore the thesis will make use of literatures and other relevant data, e.g. books, journals web-links, also studies from respected authors in this area of research will be examined and reviewed for this thesis project. The research sample will be selected randomly from the 6 biggest business cities in Nigeria (Lagos, Abuja, Aba, Onitsha, Kano and Kaduna). The selection will be among Car servicing companies, radiators specialist in different mechanic villages in the business cities and individual car owners. The research will try to cover in a reasonable way respondents from different cultural backgrounds and tribes in Nigeria. The information gathered from the respondents and related literatures will be used as basis for judgment in this thesis project.

2 CULTURAL ASPECTS OF NIGERIA

In this chapter, the writer will examine culture in general view while Nigerian culture will be specifically analyzed. Furthermore, opinions and definitions of culture by different authors and cultural issues about Nigeria will be examined using the 3 major tribes and culture in Nigeria. In today's business, it is an established fact that culture plays a vital role or to a high degree influences the attitude, perception and decision making process of an individual. Culture is like an unavoidable state of rules and regulations that defines people's daily life in a particular environment or society hence Nigerian culture will be analyzed so that Thurmo Oy will have an understanding of Nigerian culture.

2.1 Definitions of culture

Culture is a comprehensive concept as it embraces almost all factors that influence an individual's reasoning process and shape behavior. It influences both our preferences, decisions and our general perspective about the world around us. Considering the fact, that most human behaviors are not innate but learned shows that culture is acquired over time. Many authors, philosophers, historians, sociologists, anthropologists and linguists have written and argued in different perspectives the actual meaning of culture, but one point remains that culture is an unavoidable part of human daily life.

Hofstede (1998) argued that culture is a fuzzy concept that can be viewed from two perspectives that seems inter-related and confusing. He stated that culture could be seen from a narrow perspective to mean "civilization" and in the broad perspective as "anthropology" which involves thinking, feelings and acting. Furthermore, culture is a combination of material and spiritual wealth designed by man through process of social and historical development.

H.H Stern (1983, 36.) divided culture into three different categories, (1) Material Culture (2) System Culture (3) Psychological Culture. Material culture deals with all the man made material creation aided by civilization such as transportation, clothing, etc, this aspect of culture is visible and can be assessed and quantified. System and psychological Culture deals with the existence of the living system like religion, social system, family system,

behavior, reasoning and thinking and also aesthetics. The two categories belong to the invisible or hidden culture. H H Stern in his opinion explained that narrow cultures deals with popular social attitude and habits which include daily life, behavioral norms, customs, tradition and general lifestyle.

Hammerly (1982, 74.) in this book has further categorized culture into three parts, information culture, achievement culture and behavior culture. Information culture deals with available and related information like historical perception of local people, social and geographical information also belong to information culture. It deals with gathering and assessment of information concerning a particular environment or society. Behavior factor plays a vital role by enhancing effective communication as it deals with the actual lifestyle, pattern, behavior, values and attitude etc. Achievement culture refers to traditional cultural concept which handles issues relating to literary achievements and artistic.

Peck (1998, 19.) defined culture to be, "The accepted and patterned ways of behavior of a given people" he further asserts that culture could be also viewed as membership in a discourse community or environment with common social space and history, reasoning and shared values.

Savignon & Sysoyev (2002, 513.) defined Culture as the formation of a system of symbols, norms, belief, meanings etc which is transferred from one generation to another and this attributes, differentiates groups of people with distinct characteristics such as origin, gender, religion, race, socioeconomic class, ethnicity and political views.

Hammerly (1982, 46.) gave a clear and simple definition of culture as, "the total way of life of a people which is created over time".

2.2 Different cultures in Nigeria

Nigeria is a country with many cultures and tribes. As stated in chapter 1, Nigeria has about 371 tribes with cultures as many as the tribes. For the purpose of this assignment, we will focus on the three major cultures in Nigeria which are Igbo Culture, Yoruba Culture and Hausa Culture.

Ibo Culture: The Ibos are located in the South-East part of Nigeria with 5 states which includes (Anambra State, Imo State, Enugu State, Ebonyi State and Abia State). They are

agriculturists as most of the families especially in the villages survive through subsistence farming. Apart from farming, the Ibos are known for their astuteness in trading and business. When you talk about business in Nigeria, then it is referred to mostly the Ibo tribe as they are very versatile in trade. The Ibo people have so much confidence in themselves and believe in equality and fairness and always believe that honesty is the way to success in life. This could be justified by the fact that the Ibos though have Traditional Rulers (Kings) known as "Eze" in Ibo, compared to other tribes in Nigeria does not have the absolute power to make decisions that is binding on others. This made it impossible for indirect rule of the British colonial Masters to work in Ibo land as no one person has the final decision. The Ibos believe in democracy and always use representatives who are known as Chiefs to represent each clan in the Eze´s cabinet.

The Ibos practice communism and value extended family system and the man is seen as the head of the family, he makes most decisions though seeks opinions and views of his family members. The Ibo's are religious and believe that there are three levels of divine being; the highest being God and known as "Chukwu" followed by the smaller Gods known as "Umuaghara" and the last "Ndi ichie" which is the spirit of the ancestors. The Ibos believe in life after death (reincarnation) and believe that the dead has control over the lives and activities of the living.

The majority of Ibos in present day are Christians though there is also the existence of other religions especially the African Traditional Religion. In this case the Ibos of today are characterized with Christian life and virtues

(www.africaguide.com/culture/tribes/ibo.htm).

Yoruba Culture: The Yorubas are located at the South-West part of Nigeria with sixteen Kingdoms and 6 states (Ogun State, Ondo State, Oyo State, Osun State, Lagos State, Ekiti State). The Yoruba's are known for their agricultural activities, fishing and also business. It could be noted that the Portuguese and their slave trade had a lot of acceptance and tolerance by the Yoruba. Most of their men and women were sold on slavery which has made them to scatter in many parts of the world. Today the Yoruba's are seen in Cuba, Brazil, Haiti, Puerto Rico, and Trinidad speaking the Yoruba language and practicing their culture. They are highly respectful and see age as an advantage (the older you are the more respect you earn). Family is of great importance and the extended family system is highly appreciated. They are governed by the Kings known as "Oba". The Obas are very

influential and take decisions that bind on other members of the society, this assisted indirect rule of the British colonial masters to be successful in the Yoruba land.

The Yoruba people are very religious and worship a lot of deity, they claim to have 401 deities which have aroused many Western scholars to compare them to the Ancient Greeks. Also the Yoruba people are very polygamous as it is seen as weakness for a man to have one wife. With the coming of the white missionaries to Nigeria, the Yoruba land was the first place that Christianity was accepted in Nigeria and later the introduction of Islam, which was also accepted by many. The acceptance of both Christianity and Islam in great proportion could be evidence that the Yorubas are open minded and ready to adventure.

Lagos being part of the Yoruba states and the biggest commercial city in Nigeria and Africa makes the Yoruba land an important area in the issue of business in Nigeria. In conclusion, the culture of the present Yoruba is highly influenced by Christian and Muslim religion. (James Giblin 7 March, 1999.)

Today the Yoruba culture is infiltrated by both Christianity and Islam in nearly equal proportion, but with Lagos being an important state regarding doing business in Nigeria, many Ibos reside in Lagos and today the number of Ibos in Lagos state is more than the Yoruba people (Osuagwu G.A. 1992, 32.).

Hausa Tribe: The Hausas are in the Northern part of the country, with the highest size in land marks and population in Nigeria (Nigeria Census Data, 2006). The Hausa States include (Adamawa State, Gombe State, Jigawa State, Katsina State, Kebbi State, Kogi State, Kwara State, Katsina State, Kano State, Zamfara State, Yobe State, Taraba State, Sokoto State, Plateau State, Niger State, Nasarawa State, Borno State, Bauchi State, Benue State, and Abuja F.C.T.). The Hausas are mostly peasant farmers and herdsmen and live mostly in their villages for easy access to their farms and cattle. The culture of the Hausas permits them to be governed by the Emirs who are so powerful and influential that their words are laws and the Emirs are selected from a ruling linage by cleric council known as "Mallamai".

This great influence of the Emirs was as a result of their hidden support by the Colonial Masters. It could be traced that the indirect rule in Nigeria was very efficient in the Northern Nigeria owing to the supremacy of the Emirs which were being used to rule by the British Colonial Masters. The Hausas are religious in nature and more than 90 % of them are Muslims, a religion that was introduced as early as 1500´s in Northern Nigeria.

Based on their religious doctrine and culture, the women are seen as second class being and not allowed to work or go to school while the men are the head and in charge of all issues concerning the family. The Hausa culture supports polygamy in its entirety and extra marital affair is acceptable, a man is restricted to the number of wives only by his financial capacity to take care of them. The Hausas are viewed to be most honest and transparent in business dealings in Nigeria than other tribes but have little quest to venture into business at international levels especially with the Western countries.

The Hausa culture is highly influenced by the Muslim Religion, with the present integration and practice of Sharia law in Hausa culture, the business atmosphere in Hausa land can be compared to that of Saudi Arabia, and other Islamic countries in the world.

Kano and Kaduna are among the biggest commercial cities in Nigeria and being in the Hausa territory make them to be strategically importance when doing business in Nigeria. (Kevin Shillington 2005, 617-618.)

2.3 Nigeria moral and cultural values

Nigeria as a country has a lot similarities with other African countries especially when it comes to moral and cultural values. Nigeria cultural values include: (1) Value for Community Life (2) Value for family oneness (3) Value for Sacred and of religion (4) Value for old age and authority (4) Value for acceptance and hospitality.

Value for Community life: This a highly cherished value in the culture of Nigerians as the community and it occupants are seen as one entity and need to be protected. No matter how civilized and wealthy a man is, he must always be present in his community as often as possible as a mark of responsibility. Nigerians see communalism as a system that in its reference is both supersensible and material. People's identity in most cases is dependent on their community of origin. In respect to material term of reference, people are expected to be at the community square for participation in issues concerning politics, religion and socialization, festivals and other traditional programs carried out in the community. "A man outside his clan (*clan:* means community) is compared to a grasshopper that has lost its wings" (Davidson B. 1999, 55.)

In Nigeria, an individual's identity cannot in anyway override the identity of his community and this is the reason why the ideology of individualism and as a principle of life is not acceptable in Nigeria and other African countries though this element has not been eradicated. According to Biko Steve, "We will regard it never to be unfortunate having lived together, and will not perceive it to be an endless competition and struggle within us rather as it pleases God to put us together as brothers and sisters in the same community to source answers and solution to many problem of life". (Biko Steve 1979, 43.)

Value for family oneness: Family is highly valued in Nigeria culture and seen as the basis of existence. Unlike the Western world family is viewed beyond a man, his wife and children but rather extend to other relatives. Nigerians perceived family as the bedrock of human creation and as such attach much value to it. The man is the head of the family and is bestowed with the responsibility of catering for the welfare of his immediate family and extends to relatives. Nigerian families are characterized with large sizes with children being higher in proportion. A man is judged to be responsible only if he has a family. When dealing with an individual family man in Nigeria is like dealing with his entire family because all a man strives for is to get his entire family going.

Corruption which is often attributed to Nigerians and other Africans are as a result of tribal and cultural responsibility necessitated by African family system and transferred to them when leaving the village to the city in search of job or school. When an individual employee is not properly remunerated, he/she becomes frustrated and corruption sets in (Robert T.Moran, Philip R. Harris, Sarah V. Moran 2007, 616.)

Value for Sacred and of religion: Generally, in traditional Africa there are no atheists owing to the fact that indigenous African culture perceived religion as an integral part of culture and not as an independent institution (Mbiti .J.S 1990, 112.). Religion to an African entails practical and people's behaviors and attitude reflect their religious beliefs, concepts and practices. We can make generalization with the assertion of Bolaji Idowu which states that "With the Yoruba, mortality is certainly a product of religion". The two are seen to be inseparable and any attempt to do so brings negative consequences. Nigerians never accepted the concept of laissez-faire to attitudes and morality and so morality and religion is bind together as one. (Bolaji Idowu 1992, 146.)

It has been established as fact by both African and European authors that Africans in general find it almost impossible to exist without religion. In as much as every philosophy is not a religion, all religion merits philosophy to an extent. (Onwubiko Oliver 1991, 24.)

Value for old age and authority: According to William Conton, Africans in general which Nigeria is part of has much respect and value for old age. Though respect for elders is common in many parts of the world but in the case of Nigeria it goes beyond and includes both prostrations in greeting, titles etc. In Nigeria it is believed that the words of the old people are as strong as amulets and they are seen as representatives of God in the society. This respect for old age propels an Ibo adage which says "Paying attention and listening to an elderly person is like consulting an oracle", because oracle in Nigeria is believed to give an undefiable truth. Matei Markwei, explicitly expressed this value for old age in his poem where he further explained that "Boys cannot look at women and vice versa where there are elders" (Matei Markwei 1979, 15.)

Onwubiko Oliver, buttressed this fact by saying that in as much as old age is a cultural value to us, a lot of responsibility is attached to it, which the elders are required to fulfill. In conclusion he said that value for old age is a sine qua non of responsibility (Onwubiko Oliver 1991, 29.)

Value for acceptance and hospitality: This is one of the Nigeria cultural values that is gaining strength each day. Nigerians believe that, one cannot abandon his place and decide to live in another person's place; they consequently perceive visitors to come and go. Nigerians are open- minded and receive foreigners with affection. In parts of Ibo land it is a Taboo to reject a visitor even when you have never seen the person before. Nigerians are open minded and value hospitality and relationship as part of service to humanity and man and must not be over-ruled (Onwubiko Oliver 1991, 29.)

2.4 Cultural influence on business in Nigeria

Culture is the summary or sum total of people's way of life which is transferable, in this case it must have great influence in business since business revolves within the circumference of people and their culture. Hofstede (1996) classified culture in four dimensions and explained its degree of influence in business at each dimension.

Power Distance: This deal with the way people in a culture accepts the power inequality or gap among themselves in regards to allocation of authority. It looks at the allocation of power within a society and it is further divided into two, High and Low Power Distance culture. In high power distance culture authority is bestowed on those within the apex of the hierarchy. Here children are more of dependent on their parents likewise subordinates to management (bosses) and there is dichotomy in social class. In Low Power distance culture, such gaps do not exist and individuals can assess authority when their actions are right or wrong. (Hofstede 1996.)

Nigeria and other African countries are seen to have High Power distance culture. According to "Grzeda and Assogbavi" African cultures are characterized with High Power Distance considering the fact that authority is assigned on grounds of education, experience and age and exercise of authority is through political system that supports centralization of powers. (Grzeda and Assogbavi 1999, 417.)

This is a real fact about Nigeria as authorities are centralized and orders are given from the top to down. There is downwards flow of information and authority which justifies Nigeria as a High Power Distance culture.

Individualism and Collectivism: This refers to the degree of importance between individual´s interest against that of the group. It is important to note that the interest of the group is of utmost priority and precedence than that of an individual in the collectivism culture and society. In this culture people value being seen from the concept and opinion of a group with the group taking care of them in return for loyalty. It is important to express here that Nigeria practices collectivism over individualism meaning that issues are viewed from the perception and consideration of group. This can further be explained by the extended family social fabric and concept in Nigeria and most African societies. In a research carried out on the concept of Collectivism vs. Individualism, West and East Africa scored 20 % and 27 % respectively while US scored 91 % (Hofstede 2004.)

Uncertainty Avoidance: This centers on how people in a society accept or perceive treats of a new situation and its uncertainties. This concept is further classified into two, High uncertainty Avoidance and Low Uncertainty avoidance cultures. Low uncertainty avoidance cultures react positively to change, new concept adoption and opportunities while High Uncertainty avoidance hates and rejects change and they prefer and insist on old and regular routine. African societies and culture have high degree of uncertainty

avoidance; they prefer routine, stability and little managerial direction (Kiggundu 1988, 74.)

A survey on Individualism vs. Collectivism in East Africa (Ethiopia and Kenya) and West Africa (Nigeria, Ghana and Sierra Leone), in the scores of the survey West Africa scored 50 % and East Africa 52 % in comparison to USA that scored 42 % (Hofstede 2004.)

There is no doubt that Nigeria is a High Uncertainty avoidance culture as this has contributed to the rejection and neglect of Government policies that can effect change and being improvement in the country. Also the under-development of Africa in general could partially be attributed to this fact because African culture is afraid of trying new things.

Masculinity and Femininity: This refers to the traditional way in which ambition, goal and achievements are valued in a society or culture. In many cultures, the way achievements are made and accessed between traditional male orientations and traditional female orientations differs and culture differs in what motivates people toward achieving a certain goal. Masculinity cultures are characterized with aggressive goal behavior, high value for material acquirement, money and assertiveness. Femininity cultures are characterized with passive goal behavior, high value for social relevance, prefer high standard and quality of life and show great concern for welfare of others in the society.

Though many arguments have been going on among many authors on the position of Africa in this regard, Authors like (Grzeda and Assogbavi 1999; Hasan and Ditsa 1999.) has explained that Africa in general has Femininity culture considering its affiliation orientation and interpersonal relationship among groups in the African society.

Till present in Nigerian villages, if somebody dies, all members of that village are expected not to go to farms or markets and rather be at home with the bereaved family and each adult in that community contributes money for burial. Also in Government organization, when a member is dead or in difficulty, every member of the organization makes personal financial contribution to assist the person in difficulty. Care for one another is an integral part of Nigerian culture and most times Nigerians exhibit this virtue even unconsciously. The priority African cultures allocate to execution of social needs, shows a culture with high feminine dimension (Grzeda and Assogbavi 1999, 89.)

In conclusion a survey on Masculinity and Femininity by Hofstede shows that Africa has Feminine culture, the result of the survey is as follows East Africa 41 %, West Africa

(Nigeria, Ghana and Sierra Leone) 46 % while USA scored 62 % (Hofstede 2004.) (www.geert-hofstede.com).


2.5 Comparison of Finnish and Nigeria culture

In this sub-heading, the writer will draw comparison in culture and other business etiquettes between Nigeria and Finland. Thurmo Oy, the case study company is a Finnish company which intends to expand its business to Nigeria. I will compare the four cultural dimensions that were discussed in the previous sub-heading and will rely my comparison and judgment on Hofstede´s survey which was explained in his books (Hofstede, 1983; 2004; 2005.) and can also be accessed through his website (www.geert-hofstede.com).
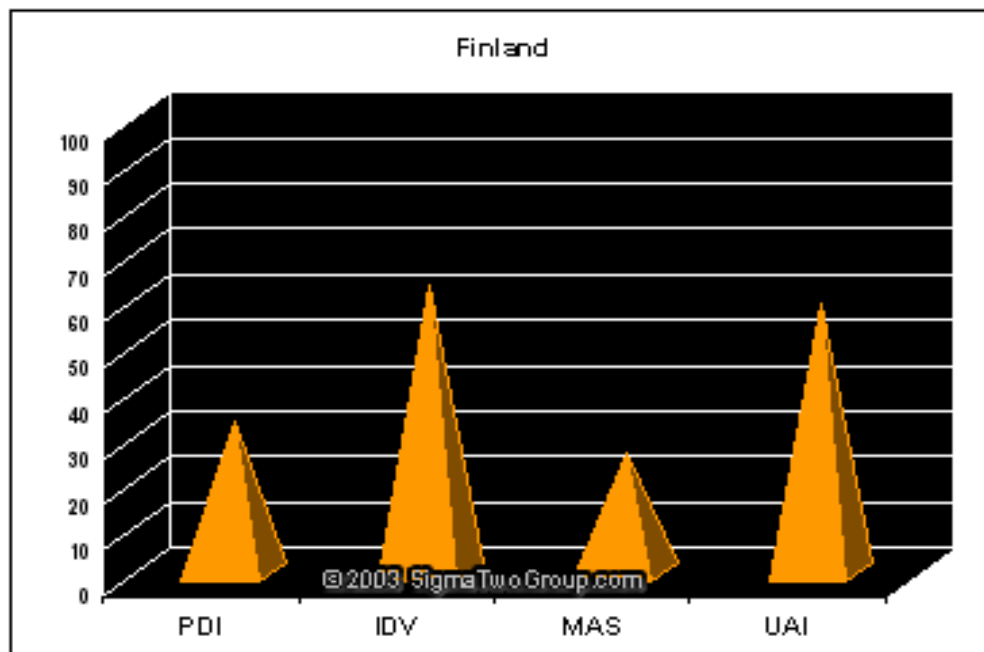
GRAPH 2. Finland Cultural Dimension

(www.geert-hofstede.com/hofstede_finland.shtml)
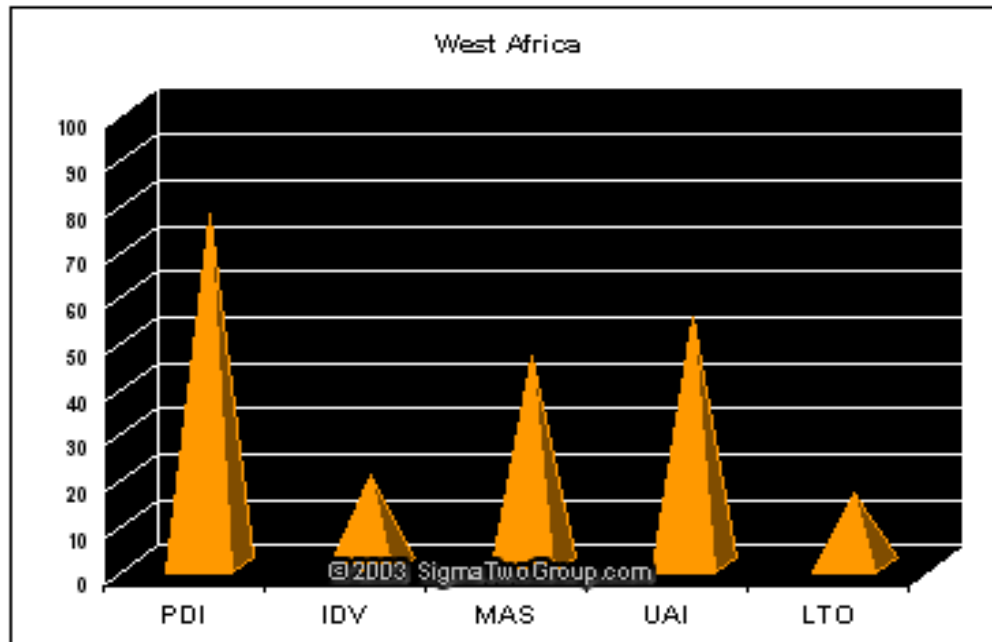
GRAPH 3: Cultural Dimension of West Africa

(http://www.geert-hofstede.com/hofstede_west_africa.shtml)

Scale:

PDI = Power Distance Index

IDV = Individualism

MAS = Masculinity

UAI = Uncertainty Avoidance Index.

It is important to note that the survey was carried out using three West African countries (Nigeria, Ghana and Sierra Leone)

Power Distance: From the diagram above, it could be seen that Finland has a low power distance and scored about 28 % while Nigeria is a very high power distance culture. Nigeria scored about 74 % meaning that there is difference in Nigerian culture and Finnish culture in regards to the gap in allocation and acceptance of authority and power inequality. This means that there is high dependence of children on their parents in Nigeria and also among managers and their subordinates. In this case decisions are made at the top and orders and authority flows downwards.

Individualism: The survey also reveals that Finland is an individualist culture while Nigeria is a collectivist culture. From the diagram Finland scored about 58 % while

Nigeria scored about 15 %. The implication of this to business is that individual´s interest is of higher importance in Finland and overrides the interest of group, while the opposite is the case in Nigeria culture. In Finland people are seen from the individualistic view while in Nigeria people are seen from the holistic view which includes extended family etc. This research work will later elaborate more on this.

Masculinity: The survey also shows that Finland has a masculine culture compared to Nigeria. In the diagram above Finland scored about 42 % while Nigeria scored about 20 %. The implication of this is that Finland culture is assertive, high value for money and material acquisition and result oriented. Nigeria as a feminine culture has passive goal orientation, interested in care and welfare of others which could be seen from the extended family ideology and also social relevance propelled by its group orientation. Nigeria and Finland have conflicting perception in this cultural dimension.

Uncertainty Avoidance: The survey further revealed that there is high uncertainty avoidance in both Finland and Nigeria. From the diagram Finland scored about 54 % while Nigeria scored 50 %. The implication of this is that in both Nigerian and Finnish culture people are afraid of change and try to reject any policy that will lead to change and uncertainties. Both Nigeria and Finland prefer structure, stability and old routine. Here Nigeria and Finland share same philosophy in this dimension of culture.

Time management: Time is a very important fact when it comes to doing business. A widely acclaimed adage says "Time is money" but the concept of time management or orientation is perceived differently in many cultures. Time in Africa is seen as a composition of past events, those that is happening at that particular time and the events that are inevitable. In traditional Africa, time is perceived to be of two dimensions covering the past, present and with no consideration about the future which is in conflict with the Western orientation where time has infinite future, present and indefinite past. The Western ideology of time is practically strange to African mentality. In African perception, the future can not constitute time because the events in it has not yet manifested, therefore time only covers the past and present (Mbiti 1990, 16-17.)

Man is meant to create and control time and not time to control man, in this case time needs to be created and viewed from the point of convenience to man and his social and cultural activities (Onwubiko 1991.). This simply means that African culture; do not actually view time from "Clock Time" rather from the convenience perspective.

Time is very important to Finns and punctuality is a virtue, it means same as the "Clock Time" to Finns. According to Ann Marie Sabath, Finns have respect and value for time and expect you to reciprocate. (Ann Marie Sabath 1999, 97.)

In Africa, time is seen to be flexible and people come first before time. When a person is being too conscious of time, he is viewed with suspicion and distrust. Considering the fact that trust is very important in business and life in general, people who are very conscious of time record little success in Africa owing to the suspicion and distrust on them. Africans like to spend and control time and don't see it as a limited commodity (Robert T. Moran et al. 2007, 615-616.)

From the experience of the author concerning both countries, I can state that there is a sharp contrast on time orientation in both countries. Nigerians are normally 30minutes late from the scheduled time (meeting and appointments), though things are changing but this is still the situation in most cases. Time is seen to be monochromic in Finland, sequel and absolute.

Business Meetings and dressing: Though the official business dress in Nigeria is suit, never be surprised that your Nigerian partner will come to business meeting with native cloths that may look over-dressed unlike the Finns that keep to modest dressing and always suit up for meetings. The Nigerian mode of dressing is based on the culture and the quest to exhibit the African style. The former President of Nigeria Olusegun Obasanjo never puts on a suit any day during his tenure and in all Head of State meetings he attended. His successor Umar Yar´Dua and Goodluck Jonathan who is the current president followed always dress in native attire in all occasions. Nigerians like to be addressed by their titles (Chief, Nze, Oba, Obong, Alahaji, Dr, Engr) and when addressed in their simple name it is seen as disrespect. In negotiation, Nigerians like to talk and pressure a lot unlike Finns and "Yes" does not really mean yes when negotiating with a Nigerian partner. Due to the sharp and sensitive nature of the contrast about negotiation among the two countries, the author will give recommendation on how Thurmo Oy can negotiate with Nigerian counterparts in a later chapter.

Women in Business: Finland is one of the countries in world where women have a lot of independence; they have closed the gap between the men and women. Survey reveals that more than 75 % of Finnish women work out of their homes (Ann Marie Sabath 1999, 99.)

Unlike in Nigeria, women rarely work as they are responsible to take care of the kids and do the household chores. It is important to note that when doing business in Nigeria, never expect to see many women as they are still seen to be inferior to the men especially in the Northern part of Nigeria.

Decision Making: Just like in Finland, decisions are made by management or highest authority in Nigeria. Though the power distance in Finland is not much, meaning that employees or subordinates can influence decisions, in Nigeria decisions are purely taken at the apex and communicated downwards without objection.

3 MANAGEMENT THEORIES SUPPORTING DOING BUSINESS IN NIGERIA

The writer will review some management theories and their implications to culture. The writer believes that for business to succeed in any economy, the cultural aspect of the people must be given adequate consideration. Analysis will be made using management styles as adopted by the two biggest world economies (USA and Japan). The reason for using these two countries is that they have different culture and management styles which could be attributed to Nigeria and Finland. USA and Finland has individualistic culture while Nigeria and Japan has collectivist culture.

3.1 Selected theories and their cultural effect

This section will examine management theories and their effects on business

Contingency theory: This is a management theory that upholds that there is no particular way or best practices of solving management problems. It opines that a leadership style that is effective in a particular situation may not necessarily be successful in another situation even though they seem to be similar. This concept is owing to the fact that organizations and human behaviors are dynamic and changes are inevitable. The theory emphasizes that management problems should be handled base on the situation at that particular moment and not to repeat past actions/solutions on similar case rather employ unique actions on different matters. (Andrew .P. Thomas, 1991, 48.)

The contingency theory is known for four ideas it presents:

- That there is no generally acceptable way or best practice to manage organizations
- The design and structure of the organization and its subsystems must meet the environmental challenges.
- That effective and successful organization does not only have "fit" for the environment alone but also include their subsystems.
- That organization get better satisfaction when it has a well designed management style which is appropriate for its task undertaking and nature of work group. (Andrew P. Thomas, 1991, 48.)

The writer in his view thinks that the Contingency management theory is a good and acceptable theory that can work in all business environments. The theory emphasizes on integrating the environment into the organizational priority and all it subsystems. This theory will be acceptable and successful in Nigeria due to the fact that it takes into consideration and incorporate the culture and environment.

Furthermore, the Japanese management style will be examined as propounded by a Japanese author William Aochi as "Theory Z" and based on collectivist culture and inter-personal relationship and value, then the American Management style as proposed by Perce G.A as "Theory A" which is built on an individualist culture. The principles and applications of these theories will give us an insight of applicable theories when doing business in countries of different and conflicting cultural background. The American and Japanese management style has a sharp and clear difference ranging from decision making, method of communication, management control strategy and interpersonal relationship. The Japanese "Theory Z" emphasizes three major components which include Trust, Intimacy and Subtlety. Subtlety deals with the study and understanding of employees, creation of environment to move them around within the organization and also form teams which enhances efficiency and productivity. Trust deals with believing in your workers, giving them the free hand to use their initiative in their job performance and also accepting their judgment in certain situations. Productivity is a resultant effect of Trust (Ouchi, 1981.). Intimacy deals with care, support, discipline of employees and admonishment of selfishness among workers, and the encouragement of close social relationship. This particular management component did not go down well with the American managers. Theory Z is characterized by (1) Life time employment (2) Evaluation and promotion (3) Implicit control mechanism (4) Participative approach (5) Holistic concern for people

Life time employment: This is a characteristic future of "Theory Z" which guarantees life time job security to employees. This is drawn from the thinking that when people are employed for life, they see themselves as part and parcel of the organization and in that case put in their best towards the success of the organization. Yoji (1988, 76.) asserts that life time employment brings good teamwork and rapport among employees, well planed recruitment, training and development of personnel, motivation, and enhances stable management of labor. The American system does not support the life time employment style and as such one can be kicked out of job any day. This very issue makes it difficult for American companies to spend more money on training and development due to the fear that after training workers, they may leave the organization for a better offer. This furor for

insecurity of job has affected productivity of American companies negatively. (William Ouchi 1993.)

Holistic concern for people: Unlike the American management pattern, "Theory Z" takes a holistic view of employees. The American style (Theory A) sees an employee from the individualist perspective which "Theory Z" considers as wrong and counterproductive to be wrong and unproductive. "Theory Z" has so much attachment to culture and values. Theory "Z" sees people as group and believes that there are many factors that affect employee's performance and such factors should be considered alongside the individual employee. The group concept of Japanese management style creates understanding, cordial relationship and team spirit.

Participative approach: This deals with employee's participation and contribution in decision making in the organization. When employees contribute in making decisions and policies that they are going to carry out, it enhances creativity, easy solution and effective implementation of the policy (Morgan 1989, 67.)

The Japanese style goes beyond just quality circle where few executives come together to take decision, rather managers and their employees spend time and decisions are made jointly (Beck & Hillmar 1986, 44.). In American management style, managers are responsible and accountable for their decisions. This has made it that even when important issues are discussed in open forum, the managers, mostly disregard the opinion of their workers and make decisions that they feel is best for them. This issue leads to conflict in policy understanding and implementation.

In conclusion, it is important to state that the Japanese management style will be successful in Nigeria against the American management style. This is owing to the fact that both Nigeria and Japan has collective culture and individual workers are seen from holistic view rather than individualist view. In doing business in Nigeria it is important to note that an employee does not just represent his individual capacity in the organization rather his entire family and relations who solely depend on him for survival. A study and understanding of the Nigerian family system will help Thurmo Oy to understand their Nigerian employees or partners better and try to implement management theory and principles that will suit the situation. Recommendations on possible theories that can work efficiently in Africa will be made in a later chapter.

3.2 Disparities in theory and practice in Nigeria

Nigeria and Africa in general has always been seen as a place where organizational management is not effective. It has been characterized by many authors in different ways and terms e.g., high degree of mismanagement, poor management, under- management etc. The author here will try to examine the reasons why management theories are not finding its feet and not recording success in Nigeria just like in the Western countries.

Management theory could be seen as systematic analysis and grouping of management principles, it serves as a barometer for the classification of useful management ideas and knowledge. Management theory tries to present in an organized sequence, important issues about human behaviors and attitude in the organization, and therefore could be seen as principle of management synthesis (Nwachukwu 1992, 6-7.). Management theory is scientific because it rely its analysis on observation of events to generate hypothesis. When hypothesis is tested and proved to be right, it becomes a principle.

Management theory explains how an organization can acquire, capture, manage and share knowledge in the organization with the aim of creating positive change and innovation (Porth and Mccall 2001.). Theory forms the basis for implementing management activities, while practice aids in reinforcing the development of theory. In this case, management practices deal with the transformation of existing knowledge, management theory and principles into action that will enhance organizational effectiveness and efficiency.

The influence of colonialism on Africa and the injection of the Western management theories, principles and practice in Africa have in no little way contributed to the existing conflict between theory and practice in Nigeria and other African countries. Due to lack of development of indigenous management theory that will blend with the culture of the African society and rather the transfer of Western theories to Africa has proved it impossible for the practical application of such theories in Nigeria and other African nations. The colonial masters introduced these western management knowledge and theories believing it will serve as an ingredient of modernization in Africa (Usdiken 1996, 35.)

The injection of the Western management theories and principles has resulted in a clash with the African management thought. According to Nzelibe, the development of traditional and workable management principles were marred by the importation of

western philosophies and management concept which has resulted to years of economic exploitation and social oppression leading to acute problems for Nigerian managers (Nzelibe 1986, 153.)

Colonialism was instrumental to the destruction and sabotage of local institutions and management practice in Africa and was replaced with western ideas and philosophies considered to be superior to those of Africans. The resultant effect of this is that traditional African managerial perceptions were either discarded or undervalued which has caused chaos in today´s business practice. (Kiggundu 1991.)

Ejiofor (1987) in his preview commentary explained that, for theory and practice to conform in Nigeria, management experts need to create management styles, theories and principles that will be able to meet the African environmental needs. He further explains that the ideas acquired from the Western theories should be used to develop an African oriented theory that will take cognizance of the peculiarity of African society and culture (Ejiofor 1987; Preview).

African philosophy about management is focused on how effective organizations can be managed in a practical way of reasoning, which embraces African ideas, social and economic life on how it is experienced in the African societies. For a theory to be practical in Nigeria it must embrace in contextual reality the daily existence and experience of the people, which the existing Western theories failed to incorporate (Edoho 2001, 74.)

In summary, the above mentioned fact shows that there is a conflict and gap between theory and practice in Nigeria and Africa in general. This has resulted to lots of business failures that have created fear and negative scenario in the mind of western companies against venturing in the African market. Many authors have attributed the failures of theory in Africa as a result of mismanagement and others as a result of laziness of the African managers and employees. This sub-heading tries to explain that, the main reason for conflict between theory and practice in Nigeria is that Western theories does not recognize, consider and embrace the African culture hence its implementation, in practice has recorded failures. The author also feels that there should be a shift in paradigm and a rethink on the way forward and therefore supports the recommendation for African management philosophy and Theories that can be practical in African business environment.

Eze (1995, 168-175.) has recommended fifteen management techniques that could help in the development of management philosophy and theories that can be practical and work efficiently in African soil.

Management by self-Revolution (MBSR): The emphasis on this recommended management philosophy is the development of black race and the appreciation of African qualities. The philosophy entails restoring self-trust and confidence, self-knowledge, self-protection, self-acceptance and self-reliance in Africa. This will help them to be independent and solve management problems using the reality of the African society.

Management by Ethnic group Integration (MBEI): This philosophy aims at breaking the jinx and negative impact of ethnic disparities that has eaten deep in the African society. Also emphasis is laid on ethnic hostilities and prejudices and to create a new structure both at national and organizational levels. The philosophy believes that the removal of ethnicity will guarantee unity and stability and to effect change will be easy.

Management by Attitude Change (MBAC): This is aimed at changing the negative attitude to work. Emphasis will be laid on how best to accommodate employees and create a traditional environment that will necessitate them to like and appreciate their work more and also have the urge and determination to change.

Management by Patriotism (MBP): This recommended philosophy will create patriotism and self-fulfillment in the employees and make them see themselves as part of the organization. This could be achieved through orientation programs in the organization and leadership acts.

The emphasis is that African workers should shift from their belief in spiritual reward and incentive to material reward. This is because African attachment to religion is immeasurable and has its own effect on business management. This philosophy will enhance a re-think from the religious social motives to scientific and realistic goals.

Management by Non Corruption (MBNC): This philosophy is aimed at re-orienting the national and corporate goal. It abhors corruption and bribery and will change the attitude of bribery, which has contributed to the failures and lack of trust in doing business in Nigeria and other Africa. When bribery and corruption is eliminated, the stage will be clear for fare play.

Management by Impartiality and Meritocracy (MBIM): The reason behind this management philosophy is to counter autocratic management style and to create equity and fairness within organization. It emphasizes reward base on merit and recognition of ethical practices among employees.

Management by Accountability (MBA): This will give a road map for accountability of managers in their job execution, unlike what is presently going on, this philosophy entails making accountability a priority.

Management by Performance Appraisal (MBPA): This philosophy aims at making it an objective for organizations to appreciate employees through performance appraisal.

Management by Free-Zone (MBFZ): This aims at countering the current zoning system in Nigeria which has made it impossible for the transfer of knowledge freely from one zone to another. Also, it will enable the transfer of indigenous knowledge by creating room for expatriate and multinational fee zone for African executives to perform on their own and encourage trial and error and innovative management. The belief is that since this philosophy has recorded success in countries like Japan, Taiwan Korea etc., will be successful if applied in Africa.

Management by Risk-Taking (MBRT): This recommended philosophy is aimed at fighting one of the main causes of African underdevelopment, which is the fear of risk taking. This will change the attitude of African managers so that they will be open to risk taking and see failures as learning process.

Management by Research and Development (MBRD): This philosophy will change the status quo and persuade multinational organizations in Africa to establish Research and Development centers where indigenous talents could be harnessed. This process will encourage innovations, discoveries and inventions in Africa.

Management by Basic Revolutions (MBR): This philosophy is aimed at creating self-confidence and general revolution in Africa including areas like personal psychology, language, cultural reformation, agriculture, nationalist consciousness and education. These revolutions are very important to enable an independent and effective African management theory.

Management by Planned Adaptation (MBPA): This philosophy aimed at changing the paradigm and introducing the concept of long term plan and adaptation strategy which will

gradually effect change. This philosophy feels that adaptation is continuously not achieved in Nigeria and Africa in general because of lack of proper plan towards adaptation. This philosophy lays emphasis on re-orientation of African managers

Management by Human Relations (MBHR): The aim of this philosophy is to counter the authoritarian management style injected into Africa by the Colonial era and Multinational organizations present in Africa. This philosophy will enhance a human relationship based management style, which will encourage patriotism, sense of belonging, full delegation of power and responsibility, nationalism and equal participation.

According to Eze (1995) the above recommended philosophies will help create indigenous African management theories and principles that will encompass indigenous interest and give relief to the management theories, principles and practices of multinational organizations and western interest which has proved practically impossible in Africa. (Eze 1995, 168-175.)

Furthermore, a study on South African workers indicates that foreign, European and American, management styles and practices contributed to failures: while a leadership structure that embraced cultural diversities and differences and anchored on Afro-centric values improved performance and recorded success (British Council Management Express, 2007.)

3.3 Intercultural communication

It is very important that intercultural communication is discussed so as to give a framework on its importance when moving from one culture to another. Communication today has become the life wire of every organization, without which no organization can succeed. Considering the trend of globalization, merger and outsourcing today, it is very pertinent that organizations should learn how to communicate across cultures. Intercultural communication does not necessarily mean going to a different country to work or do business but can exist internally in an organization by virtue of employing people from different cultural background. The case study company Thormo Oy needs to understand how to communicate with her Nigerian partners and employees so as to get things done and achieve efficiency.

Intercultural communication is very essential in today's business, because getting internationalize is no longer a matter of choice but a must for the survival of every business. This shift on the status quo has greatly necessitated intercultural communication. When intercultural communication is mismanaged, it leads to misunderstanding, mistrust and irritation among people in organization. Though this concept is a complex one and problems always arouse from communication style, but it is very important that attention should be focused on it considering its sensitivity in today's business survival and growth.

"We are only sure of how we personally perceive a particular issue, which is perceived in a different way by another person, this makes intercultural communication difficult" (Singer 1998, 86.).

Intercultural communication involves people from different cultural background. When people with different cultural orientation come together to communicate, it is intercultural communication. This could also be seen as fusion of different cultures in communication. (Chaney Lillian H. and Martin Jeanette S, 2.)

Culture Shock: This is the trauma or anxiety which an individual experiences when entering into a new or different culture. It is frustration caused by the misunderstanding of the verbal and non-verbal communication, customs and value systems of the new culture or host country (Samovar & Porter 2004.)

Cultural shock could also include lack of food and unacceptable level of hygiene, also the disruption of one's routine (e.g. time to wake up from sleep, time for breakfast, time for work etc). This creates a lot of uncertainty and results to frustration if not well managed (Black J.S., Gregersen H.B., Mendenhall M.E & Stroh L.K. 1999.)

Culture shock has been classified into 5 stages by Davis and Krapels (2005). The stages are characterized with different experience and perception (1) Excitement and Fascination (2) Crisis or Disenchantment (3) Adjustment (4) Acceptance (5) Reentry. Culture shock classification is being represented by a "U" Shaped curve starting with stage one at the left side top of the curve.

Excitement and Fascination: This is the first stage in a new culture characterized with joy and happiness, the individual is full of enthusiasm and sees everything to be nice. It has been described by many authors as the "Honey moon" stage. At this stage the individual is fascinated with the new environment and experience about new foods, people etc.

Crisis or Disenchantment: This is the stage which the individual in a new culture starts to feel bad and disappointed about the new culture, comparison of his/her culture to that of the new culture will emerge. This stage is characterized with anger, bitterness, frustration, irritation and depression. The individual at this stage withdraws from the people and decide not to learn the language of the new culture. In most cases the individual makes negative comments about the new culture out of psychological imbalance.

Adjustment: This is the stage at which the individual has made up his/her mind to adjust and fit in the new culture. The individual takes courage at this stage and try things about the culture like eating of different foods and adjust to the time table and schedules of the new culture in other not to appear odd.

Acceptance: At this stage the individual sees the new culture as a home away from home and feel relax with the new culture. The individual will accept the cultural, values, norms and social system of the new culture and try to make friends and integrate fully in the new culture. At this stage it becomes very important to learn the language of the new culture.

Reentry: This is the last stage of the culture shock and it has similar characteristics with the first stage. Here the individual is very happy to go back home. In this stage people also experience shock on getting back home as their experience abroad has affected them and they will need some time to fit in properly in their old culture. Also there is always confusion on how to use the knowledge and experience acquired abroad in your culture.

3.4 Barriers of intercultural communication

When entering into another culture, there are certain barriers that are being experienced. These barriers turn to be the major obstacles to effective communication. It is important to note that communication here include both verbal and non-verbal communication. An example is when communicating in Japan nodding of head means that the person is listening, in American it means that the person has accepted what you are discussing while in Bulgaria it means that the person disagree with you. These barriers mentioned are obstacles to effective communication in a new culture.

Chaney et al. (2005, 12.), have listed some barriers to communication in a different culture

- Physical: environment, comfort and needs, time (example: letter, telephone)

- Cultural: religious, ethnicity and social differences
- Perceptual: analyzing issues from ones predetermined mindset
- Motivational: the listener mental resolution or inertia
- Experimental: absence of familiar experience
- Linguistic: Different ways in language speaking by the speaker or the use of big grammar that is beyond the listener's comprehension.

Having explained some of the factors that are barriers to communication, it is important that we look at some strategies to succeed and cope in a new culture.

Below are five important strategies to adopt when going into a new culture

- Acceptance of the new culture: A person going into a new culture should accept the culture within him or herself and try to learn at least the basics of the language of the new culture.
- Substitution: This strategy deals with one substituting his culture with the important aspect of the new culture. The person must learn how to react on the appropriate behaviors in the new culture.
- Addition: The person should learn and add the culture of the host country to his behaviors and exhibit them when dealing with people from that national. Also the person must retain his/her culture which is required when the person return back home.
- Synthesis: This deal with integration or merger of two different cultures, example could be the combination of African and European dressing. This helps to create a balance of value for the two cultures (own culture and host country´s culture).
- Resynthesis: This is the infusion or integration of a new idea into a culture. Example of this is going to Nigeria and instead of eating Nigerian food, decides to eat Chinese or Italian food (Chaney et al. 2005, 76.)

Chaney et al. (2005, 16.) in an attempt to break the barriers of communication among different cultures came up with what they termed "Ten Commandments for going international"

- The individual travelling should be well equipped
- The person should ask questions for clarifications where necessary; be very observant and be a good listener

- The person should always make effort and never be afraid of trying and making mistake; it is better to try than not trying at all.
- Always assume that miscommunication is the main cause of most problems.
- Patience is very important because goal attainment or success in another culture requires time, and perseverance.
- Try your best possible to assume the best about the people and never use stereotypes. Try and appreciate their values and traditions.
- Always exhibit a high magnitude of sincerity
- Try as much as possible to create and maintain a sense of humor.
- Try to be friendly and make effort to be likeable; it is easier to succeed in a new culture when you are liked by the people you meet in the new culture.
- Always put up a smile.

3.5 Global standard in business etiquette

As the world is gradually becoming a global village through globalization and merger, it is important that organizations learn how to interact with their partners abroad.

Business etiquette is the generally acceptable manner of conduct in doing business across cultures (Chaney et al. 2005, 161.)

Business Card: This is an important tool in establishing business contacts and communication and is generally used in all countries of the world. Due to cultural difference, it is important that a business card carries all necessary contact information's about the person and his company. Also it is important that you include your title because in some cultures title is the basis of assessing responsibility. It is important to note that in international business, one needs to be modest and economical by using a white paper and black ink for his business card. Always remember to present your business card with right hand and that could take place during the introduction of a business meeting or after the meeting. (Chaney et al. 2005, 163.)

Tipping: This is a sensitive issue in doing business though perceived in different way and in different cultures. It could be defined as an appreciation of good and quality services received. Always be conscious of how you give tip and don't do it hidden as it may amount to bribery or inducement which is associated with negativity. When giving tip always

avoid giving a few coins as it may look embarrassing. Tipping however is important as it facilitates work and getting of important information (Chaney et al. 2005, 169.)

Gift: Giving gift is an important aspect of business and is done in virtually all countries. The only difference here is that what is appreciated as a gift in one culture may be a slight in another culture. Gift should always be well rapped and be given openly and not in a hidden manner. It is recommended that gift should carry the name or logo of your company. Gift generally strengthens business relationships and is better when it is something that can be used every day (Pen, pencil, notepads, mouse pad, drinking cup etc) so that the image of your company will be fresh in the memory of the recipient.

Your notes on business etiquette in Nigeria

Business Card: Never give your Nigerian partner your business card using your left hand because he may turn you down. Always give with right hand and if possible with two hands.

Gift: Always make sure that the gifts are properly rapped and don't use black or red paper to rap that gift. Items like drinking glass, wall clock, pen, pencil, hard drive etc are appreciated gift. Always be careful giving expensive gift because that could give a negative signal to the recipient.

Negotiation: Always remember to send the right team for negotiation, but bear in mind unlike in Finland, the status of the team members e.g. titles, positions and age will directly affect how they will be perceived by their Nigerian partners and that will likely determine the outcome of the negotiation. Africa is a high power distance culture so titles and positions are highly appreciated. Also try as much as possible to include a Nigerian (native) as part of your negotiating team.

Dinning: Actually, western dining habits demand for cutleries but while in Nigeria with your partners and the dish is native African dish, do not be surprise if your partners eats with his/her hands. Most African native foods are better enjoyed with bare hands.

Time: As has discussed earlier do not be in a hurry, is better to know you before business. Patients is very important in doing business in Nigeria, learn to accept lateness to business meetings.

4 DATA ANALYSIS

In this chapter, the writer will discuss details of the research and present the result and findings of the research using graph. The research was conducted using 6 business cities in Nigeria (Lagos, Abuja, Kano, Kaduna, Onitsha and Aba). A total of 72 questionnaires were sent out to respondents but this research based its analysis on 60 respondents that responded to the questionnaire. The respondents were carefully selected, to cover the three major tribes in Nigeria (Ibo, Hausa, and Yoruba) and also cut across other tribes and cultures like Ibibio, Efik, Ijaw and Annang.
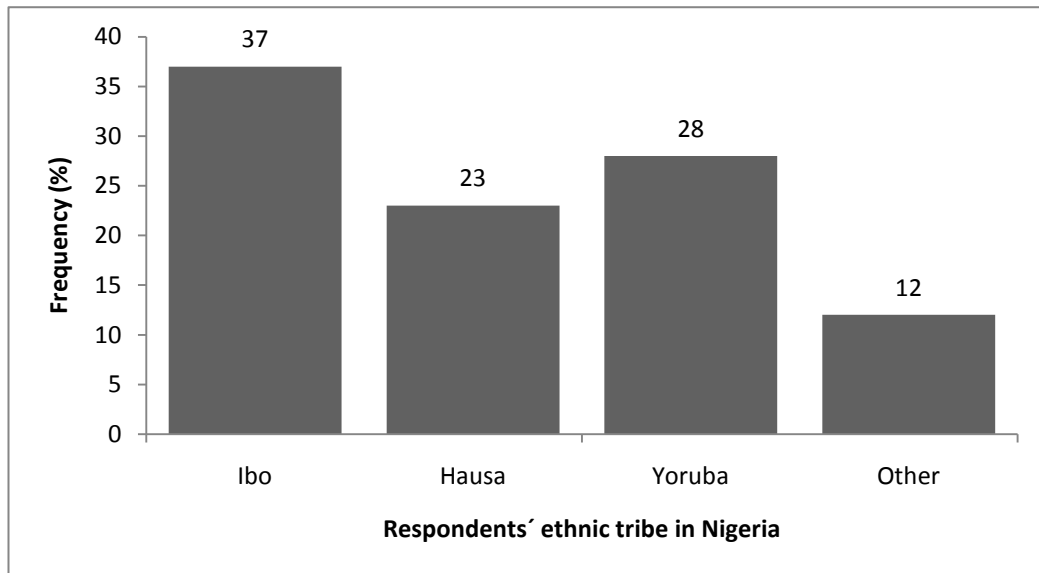
 However the respondents were selected among individual car owners, car servicing company staff, radiator repairer and motor parts dealer. The information gathered from the 60 respondents will be used as basis to draw conclusion on the findings of this research. The research is quantitative using questionnaire that contains 16 questions and divided into three parts (A, B, C).

Reason for research method

The research was conducted using questionnaires that contain assertions and the respondents chose answer from the options provided. The writer adopted this type of research method because most of the respondents are not formally educated and as such the questionnaire was prepared in the best possible way to elicit response from them in a clear and simple manner. The questionnaire was prepared in a short and simple English but good enough to elicit the required information. Furthermore the questionnaire was reviewed by the thesis supervisor and corrections were made before being distributed.

4.1 Presentation of data

The first part of the questionnaire "Part A" has 3 questions aimed at eliciting information about the respondent´s tribe, profession and business location.

GRAPH 4. Your ethnic origin in Nigeria

The first question was ethnic origin of the respondent, from the answers 37 % of the respondents were Ibo, while 28 % were from Hausa tribe, 23 % were Yoruba and 12 % were from other tribes in Nigeria. The aim of classifying these tribes is to make sure that the research covers the 3 major tribes and culture in Nigeria.
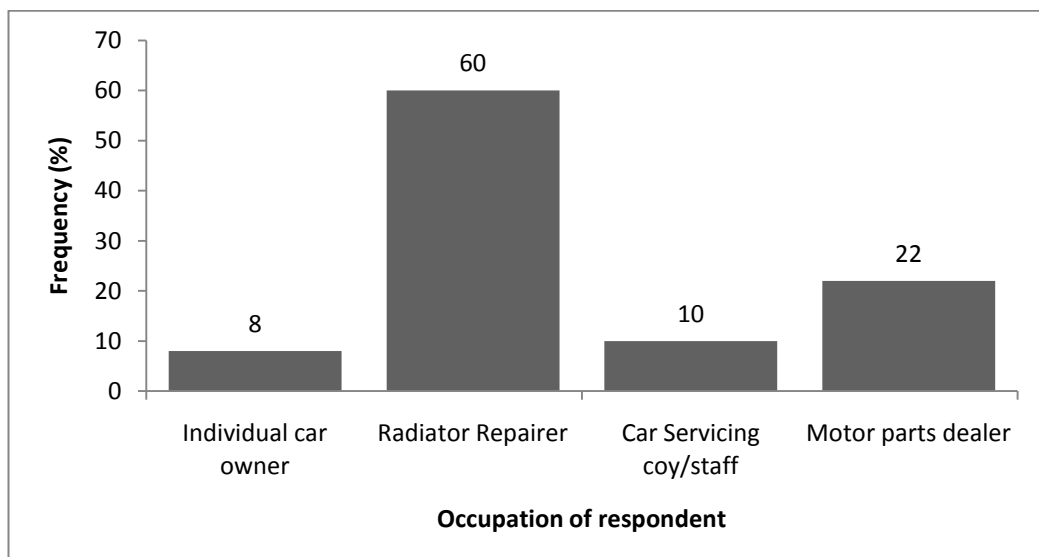
GRAPH 5. Which of these occupations best describe you?

Question 2 dealt with the profession of the respondent. The question categorized the respondents into 4 different groups, individual car owners, car servicing company staff, radiator repairer and motor parts dealer. The finding shows that 60 % of the respondents are radiator repairer, while 22 % are motor parts dealer, 8 % are car owners, and car servicing employers were just 6 %. The aim of this question is to ascertain the category or segment that Thurmo Oy will focus on as target market when introducing its product into the Nigerian market.
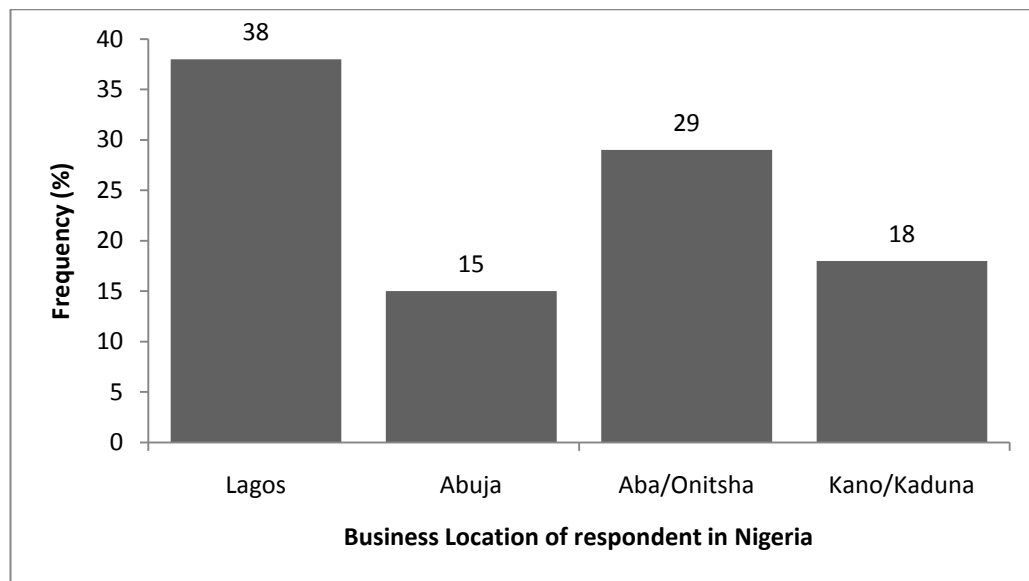

GRAPH 6. Company/Business location in Nigeria (city).

Question 3 targets respondents whose answers in question 2 is car servicing company staff, radiator repairer or motor parts dealer. The result of the finding shows that out of 55 respondents that fall in this category, 38 % have their business located in Lagos, followed by Aba/Onitsha which had 29 %, also 18 % have their business in Kano/Kaduna, while the least which is 15 % have their business in Abuja. The aim of this question was to give a view of the business city/cities where Thurmo Oy can kick off its sales in Nigeria.

The fourth question falls within the second part of the questionnaire "Part B" which deals with the influence of culture on people's business and conduct in Nigeria. This part examined the degree to which culture affects individual business and orientation. Furthermore, in this part of the questionnaire assertions were made and the respondents chose their answers from the options provided. The answers were classified into (strongly

disagree, slightly disagree, slightly agree and strongly agree) and thus represented with 1,2,3,4 respectively in the answers.
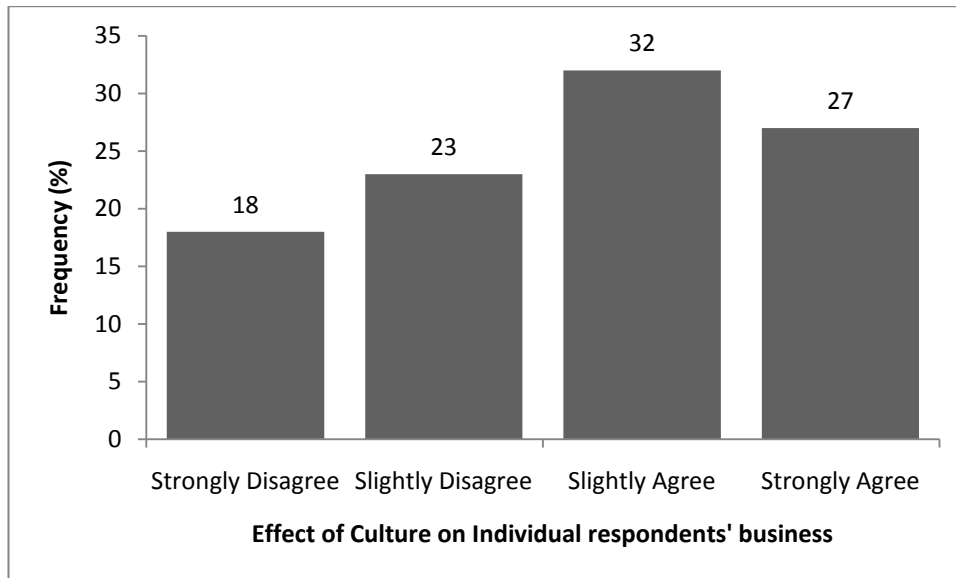

GRAPH 7. My cultural background has influence on my business

Question 4 was the extent cultural background has influence on respondent business, from the findings 18 % strongly disagree that culture has influence on their business, 23 % slightly disagree that culture has influence on their business, in this case they believe that there is element of cultural influence in their business dealings. Furthermore 32 % which is the highest slightly agree that culture influences their business and finally 16 % strongly agree that culture influence their business. In summary, the finding reveals that culture has influence on business of most of the respondents.
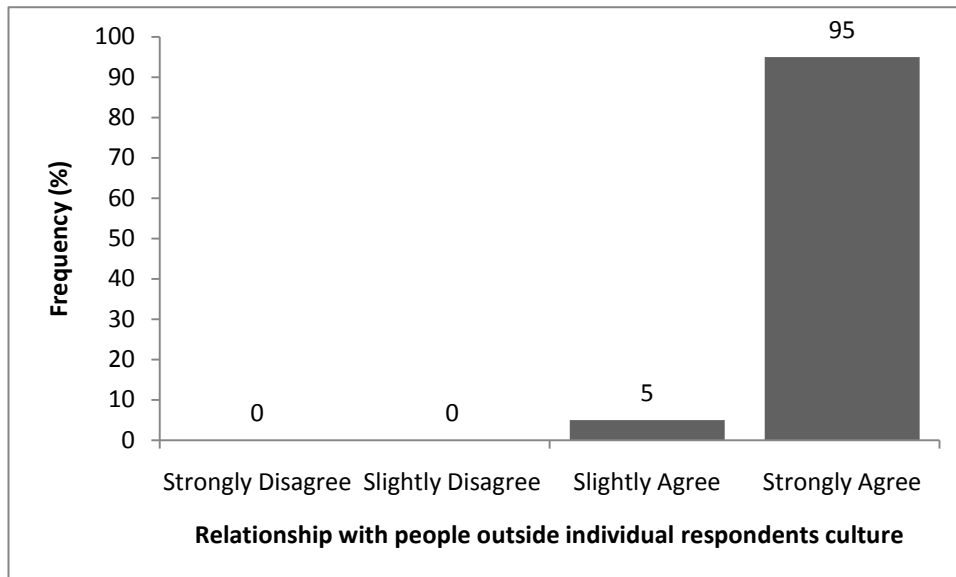
GRAPH 8. I maintain cordial relationship with people outside my culture

Question 5 dealt with the interpersonal relationship between the respondents and people outside their culture. The findings revealed that 5 % of the respondents slightly agree that they have good relationship with people outside their culture while 95 % strongly agree that they have good rapport with people outside their culture. The reason behind this question was to ascertain the degree of acceptability of outsiders by the respondents and also to ascertain their level of openness to foreigners.
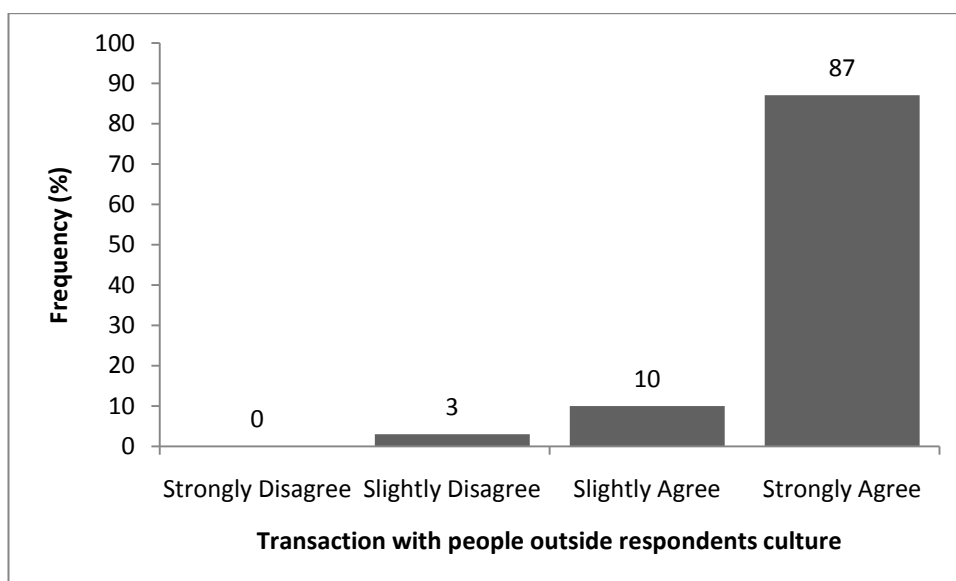

GRAPH 9. I often transact business with people outside my culture

Question 6 dealt with the rate at which respondents relate or do business with people outside their culture. It was overwhelming that the result of the finding revealed that none of the respondents strongly disagree that they transact business with people outside their culture. Nevertheless, 3 % slightly disagree while 10 % slightly agree, but 87 % of the respondents strongly agree that they often do business with people outside their culture. This shows that majority of the respondents are open minded and have business relationship with people outside their culture.
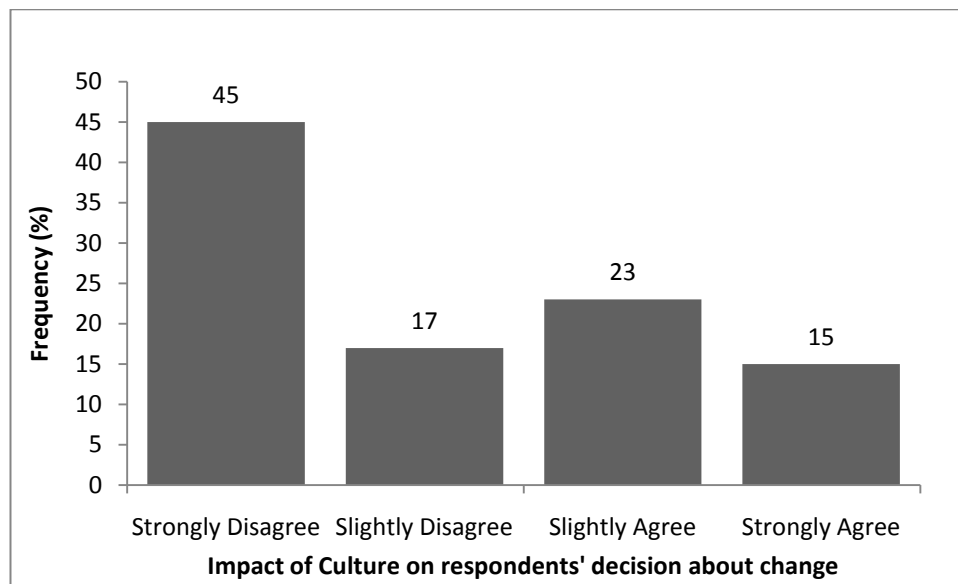

GRAPH 10. My culture has serious impact on my decision on adopting new ways of doing things.

Question 7 tested the degree at which culture affects the decision of individual respondents on adopting new perceptions about doing things. It was gathered that 45 % of the respondents strongly disagree that culture affects their decision on adopting new ways of doing things, 17 % of the respondents slightly disagree while 23 % slightly agree that culture has influence on their decision on adopting new ways or concepts of doing things. Finally, 15 % of the respondents strongly agree that culture affects their decision. The aim of this question was to ascertain if culture will be a barrier for the respondents in adopting a new way of repairing car radiator which is the basis of this research project.
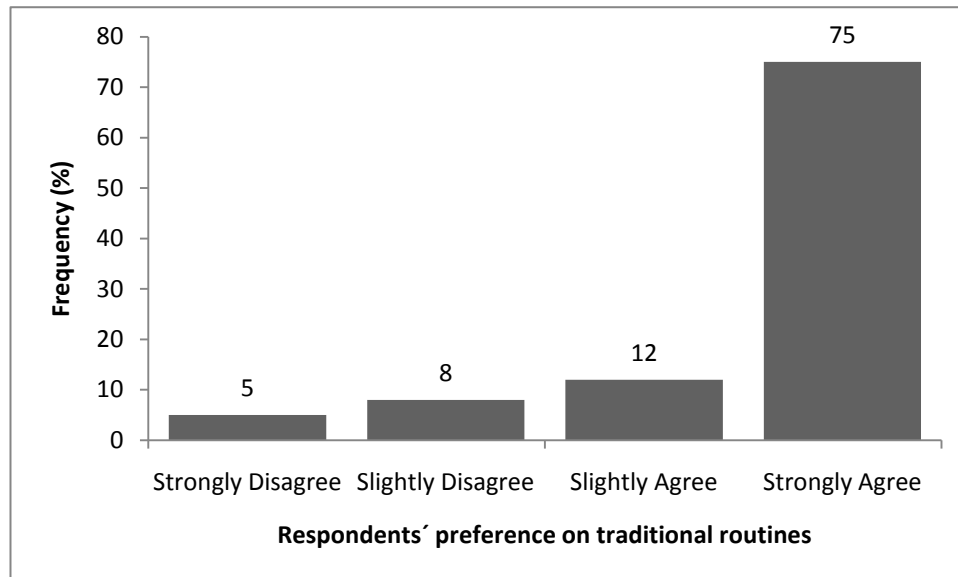
GRAPH 11. I prefer doing things using traditional or routine ways.

Question 8 was about respondent's preference in doing things; using traditional and routine ways or adopt new method. The answers shows that 5 % of the respondents strongly disagree that they like doing things using routine ways, 8 % slightly disagree while 12 % slightly agree. The highest number of respondents 45 %, strongly agree that they prefer doing things using traditional way. The aim of this question was to ascertain if the respondents can change from their traditional way of doing things and embrace new concept. It was obvious that the result will not be in the affirmative owing to the fact that in the analysis of culture in Chapter 2 above, it was discovered that Nigerian culture generally has high level of uncertainty avoidance meaning that they are not very open to change which is associated with uncertainties.
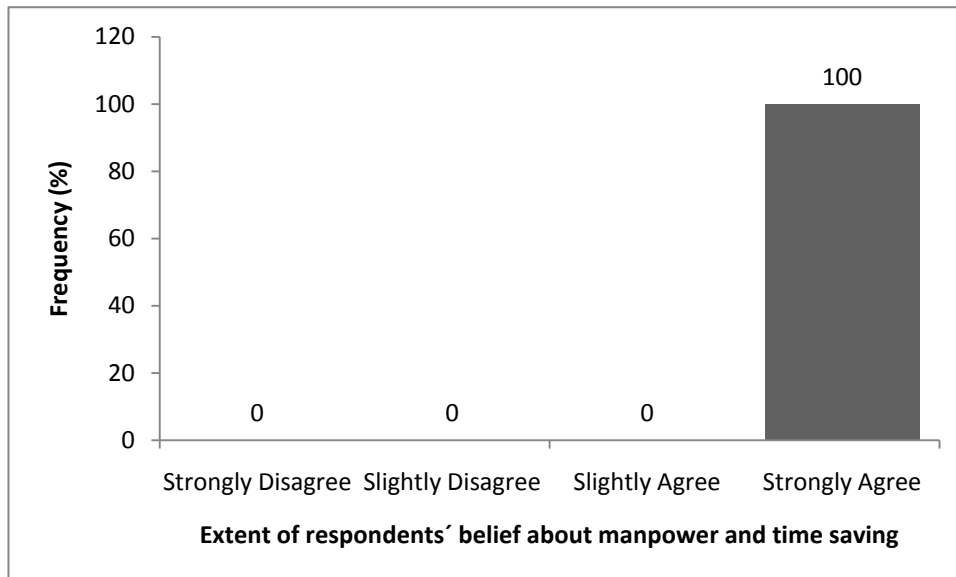
GRAPH 12. I believe in doing things in a way that saves time and manpower.

Question 9 dealt with respondent's perception about doing things in a way that saves time and human labor. The result of the finding shows that 100 % of the respondents strongly agree they believe in doing things in a way that will economize time and labor. The aim of this question is to ascertain if the respondents can change from their traditional and routine ways of repairing radiator to a time and manpower saving way. The result of the findings shows that with good and convincing reason, respondents can make a shift from routine and traditional concept of doing things and adopt a new method.
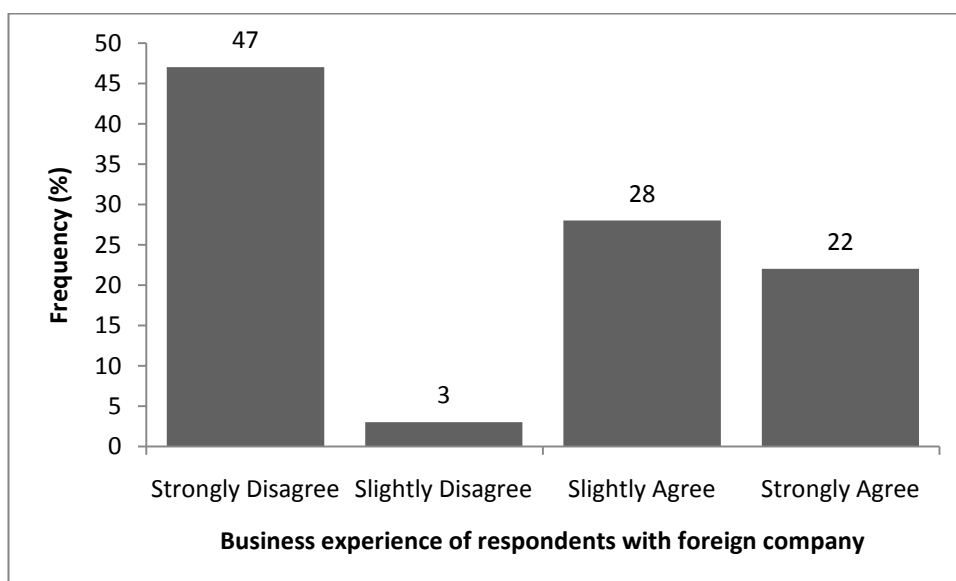
GRAPH 13. You have done business with a foreign company in the past/present

Question 10 dealt with the respondent's business relationship with foreign companies. The findings shows that majority of the respondent have never done business directly with any foreign company as 47 % of the respondents strongly disagree to have ever done business with foreign company. Furthermore, 3 % of the respondents slightly disagree having done business with a foreign company, but 28 % of the respondents slightly agree that they have done business with a foreign company while 22 % strongly agree that they have done business with a foreign company. The aim of this question was to test if the respondents have done business with a foreign partner in the past or at present. Since Thurmo Oy is a foreign company that intends doing business in Nigeria it is pertinent to verify if the respondents have prior knowledge and experience of foreign partnership and business relationship.

Part "C" of the questionnaire has 6 questions and was intended to reconfirm that there is market for Thurmo Oy in Nigeria. This thesis project was as a result of Thurmo Oy belief that their product will be successful in Nigerian market. The researcher ceased the opportunity to test and confirm this fact using Part "C" of the questionnaire to elicit information concerning radiator repair and servicing in Nigeria. This part of the questionnaire was answered only by those whose answer in question 2 above were car servicing company staff, radiator repairer and motor parts dealer. This put the number of respondents that answered Part "C" to a total of 55 respondents.
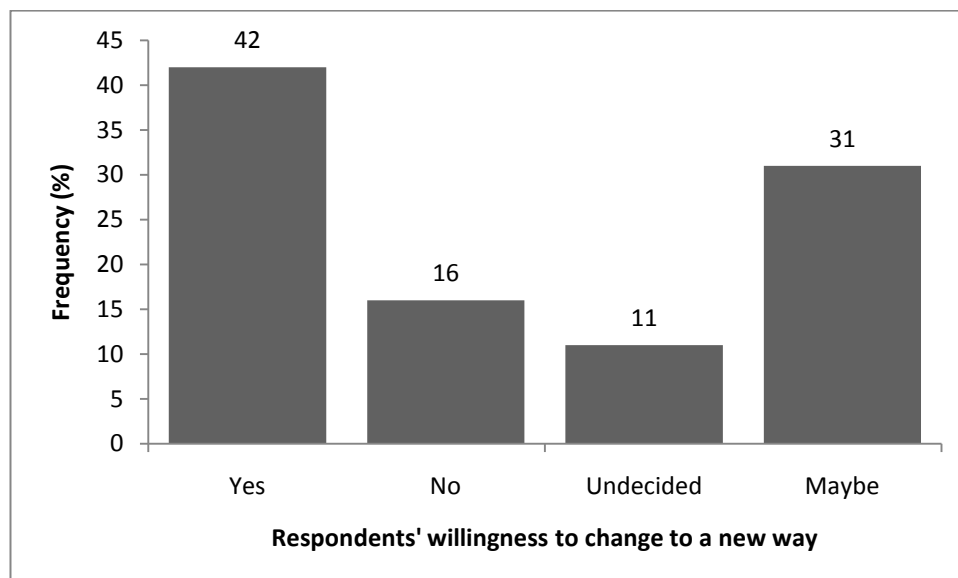

GRAPH 14. I am willing to change to a new way of repairing a leaking radiator

Question 11 was if the respondents are willing to change to a new way of repairing leaking radiator. The answers revealed that majority of the respondents are willing to change to a new way of repairing radiator as 42 % of the respondent answered yes, followed by 17 % that answered maybe, meaning that they may or may not owing to the fact that possibly they don't know the new process yet. Also 16 % answered no; meaning that they are not willing to adopt a new way of repairing radiator while 11 % chose undecided; meaning that they do not have any stand at the moment on whether to adopt a new method or continue with their traditional and routine way of repairing radiator.
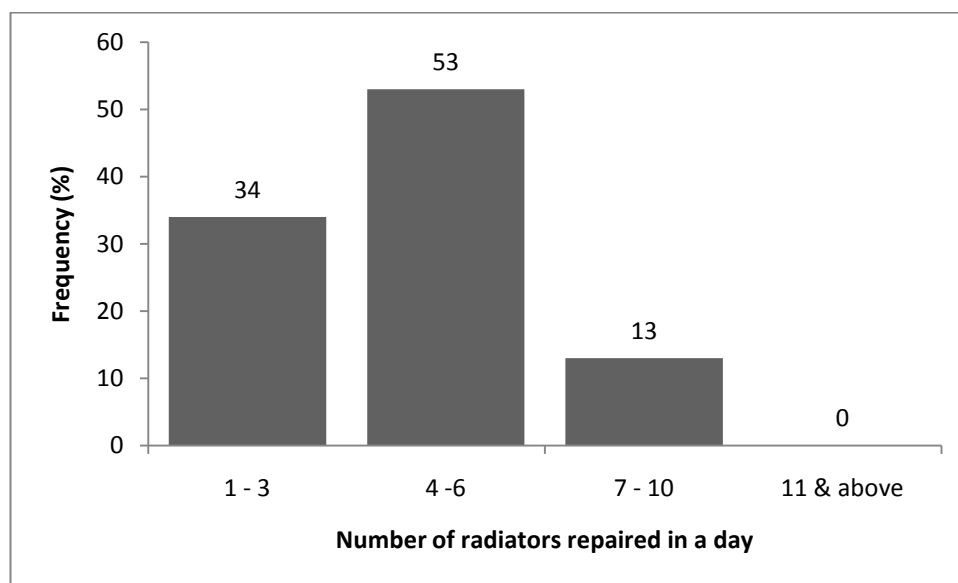
GRAPH 15. How many radiators do you/your company repair in a day

Question 12 was on how many radiators an individual respondent can repair in a day. The result shows that 53 % of the respondent repair about 4-6 radiators a day followed by 34 % which repair 1-3 radiators daily and 13 % which answered that they repair 7-10 radiator in a day while none of the respondents chose that they repair 10 & above radiators in a day. The aim of this question was to test the capacity of the present traditional way of repairing radiator in Nigeria and compare it with the capacity of the new method to be introduced into the market. From the findings it was discovered that most of the respondents repairs between 1-6 radiators each day; meaning that their present capacity can be improved with the new method.
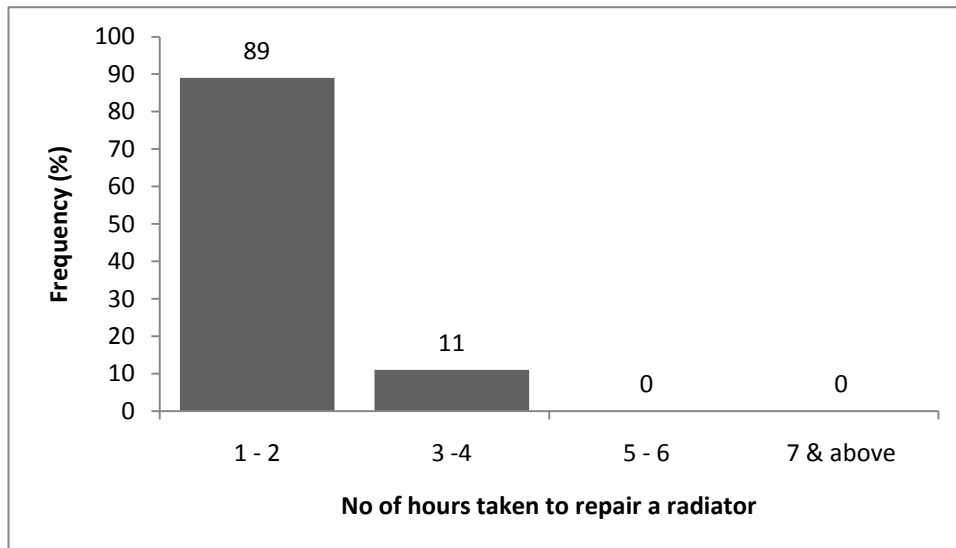
GRAPH 16. How long does it take you /your company to repair one car radiator?

Question 13 was on time it takes the respondents to repair one car radiator. The answers gathered reveals that overwhelming 89 % of the respondents repair one car radiator using 1-2 hours, while 11 % use 3-4hours to repair one car radiator. It was also revealed that none of the respondents spend up to 5-6 hours or 7 hours and above to repair one car radiator. The aim of this question is to ascertain the time difference between using the traditional way of repairing radiator and the new method intended to be introduce into the Nigerian market. As it is said that "time is money", this question is aimed at testing time difference between the two methods and the economic implication base on income per time spent.
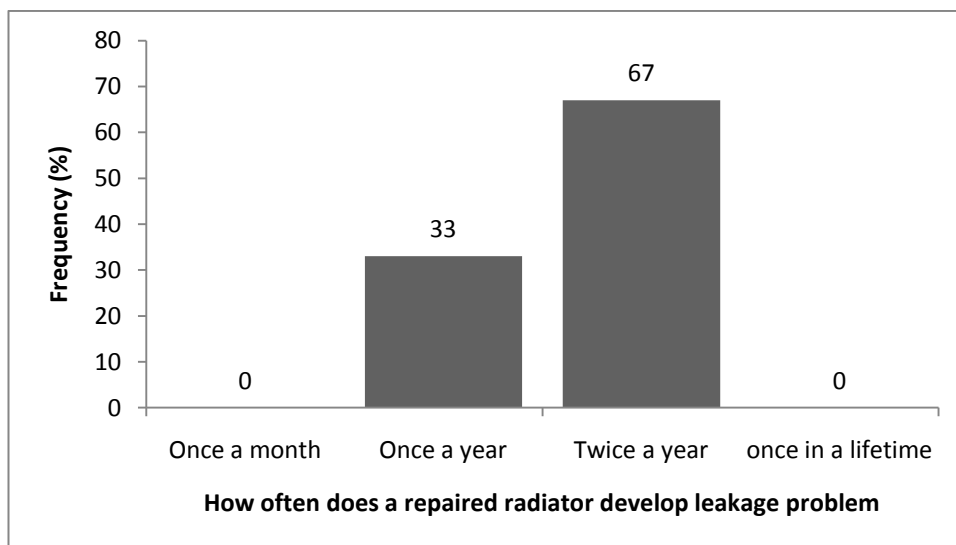
GRAPH 17. How often does an average car radiator you work on develop leakage?

Question 14 dealt with how often radiators repaired by the respondents develop leakage or fault. The findings revealed that 67 % of the respondents answered that the radiators they repair develop leakage about 2 times in one year while 33 % said that they experience leakage once within one year. It is surprising to note that none of the respondents chose once in a month or once in a life time. The aim of this question was to test if the intended new method of repairing radiator has an edge over the traditional method in terms of durability.
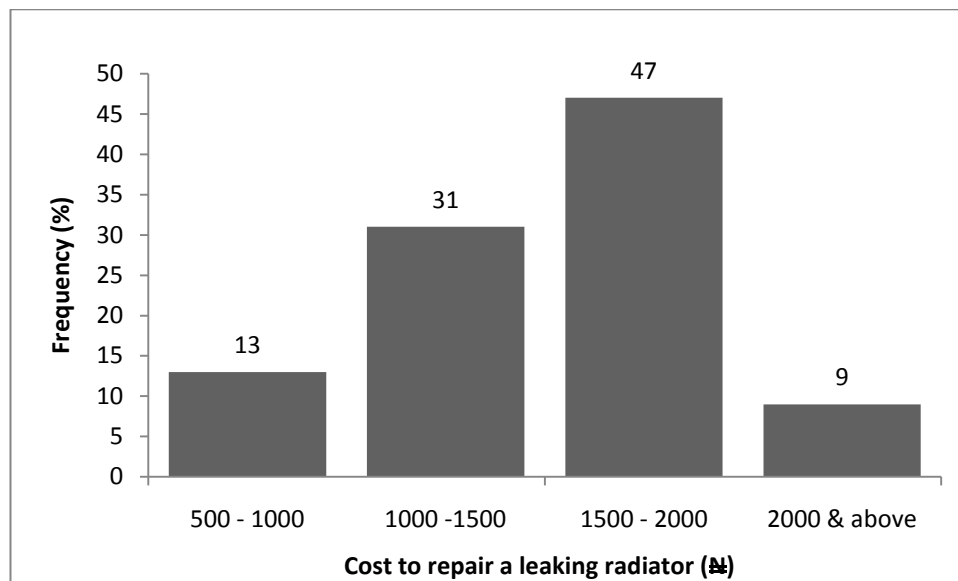
GRAPH 18. How much does it cost to repair a leaking car radiator in your office/ company in Nigerian Naira?

Question 15 dealt with the cost of repairing one car radiator (Note: Naira - Nigerian currency, is the reference currency used). The result showed that 47 % of the respondents repair leaking radiator at the price between 1500 - 2000Naira (7 - 10Euros), followed by 31 % that charge between 1000 - 1500Naira (5 - 7,50Eur) while 13 % charge 500 - 1000Naira (2, 50 - 5Eur) and 9 % charge 2000Naira & above (10Eur & above). The aim of this question is to ascertain the cost difference between the old and new intended method of repairing radiator. The question tested if the new method as intended by Thormo Oy is cost effective and can compete with the traditional and routine method in terms of market price.
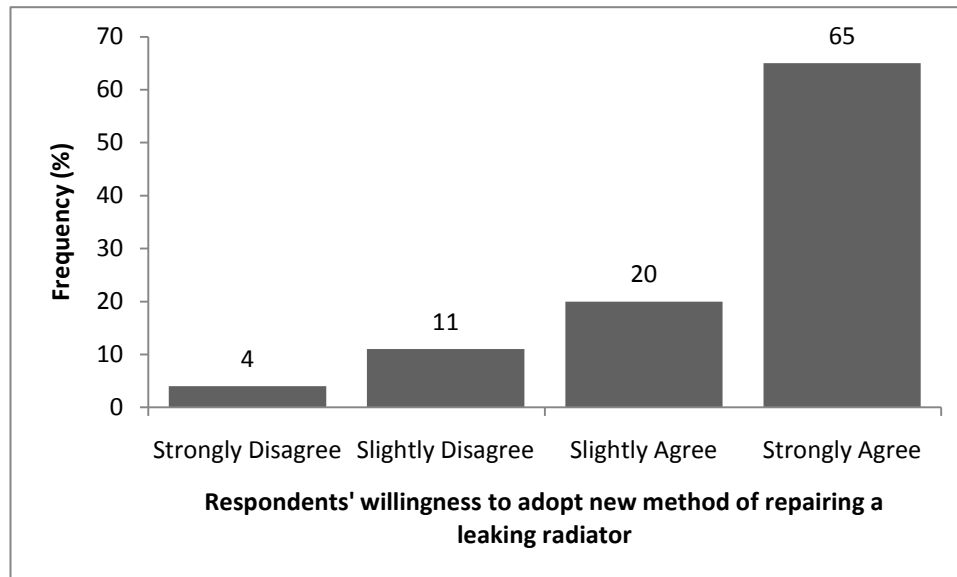
GRAPH 19. I am willing to adopt a new (fast & easy) way of repairing car radiator.

Question 16 was about the willingness of the respondents to adopt a new, fast and convenient way of repairing radiator. The result shows that 65 % of the respondents strongly agree that they are willing to change to a fast and easy way of repairing radiator, followed by 20 % who slightly agree. Nevertheless 11 % slightly disagree while only 4 % strongly disagree to adopt a new fast and easy way to repair radiator. This question aimed at assessing the market potentials of Thurmo Oy base on convenience of the product it intends to introduce into the Nigerian market.

4.2 Interpretation of data

The researcher will analyze the findings of the research having presented the result using graphs and also explain some points from the graph. Part "A" of the questionnaire which has 3 questions revealed that the 3 major ethnic tribes and culture in Nigeria (Ibo, Hausa and Yoruba) were part of the respondents. Also the findings shows that majority of the respondents were radiator repairer and motor parts dealer. It was seen that most of the respondents have their businesses located in Lagos followed by Aba/Onitsha.

The second part of the questionnaire dealt with culture and its influence on respondents business which is the main purpose of this thesis project. The result shows that culture has influence on the business of the respondents, but many of the respondents confirm that

culture does not have much influence on their business decision. This shows that culture has a relative effect or influence on the decision of the respondents and their business but not sole influence or control. Furthermore, it revealed that almost all the respondents do business with people outside their culture, which means that they have experience of intercultural business relationship. Nevertheless it was found out that majority of respondents have never done business with a foreign company or partner rather their intercultural relationship are with people from different cultural background within Nigeria.

The third part of the questionnaire which was used to elicit information about the potentials of Thurmo Oy business in Nigeria reveals that most of the respondents are willing to change to a new way of repairing radiator. Though the respondent answered in Part "B" that they prefer routine or traditional way of doing things, when the question was made open to them in this part, they answered that they will accept a change from their traditional way of repairing radiator to a more convenient method. Also it was discovered that most of the respondent spent 1 - 2 hours to repair one radiator and majority of them repair 4 - 6 radiators in one day. With this finding, it means that if individual car radiator repairer adopt Thurmo Oy method of repairing radiator which takes less than 30mins, one radiator repairer can repair 4 radiators in 2 hours and can repair 16- 24 radiators in one day against their present capacity which is 4 - 6 radiators using the traditional method. Furthermore, the answers revealed that most of the radiators repaired develop leakage 2 times in a year which means that many people will prefer Thurmo stop leak which last almost forever when used to repair radiator leakage. The findings further revealed that Thurmo stop leak is cost effective and can compete favorably. Finally, majority of the respondents answered that they are willing to change to a new, fast and easy way of repairing car radiator and this gives Thurmo Oy an advantage.

5 CONCLUSSION & RECOMMENDATION

This part of the thesis will include the summary of the entire areas covered in the thesis and it will include recommendations on steps which the case study company Thurmo Oy will follow when introducing their product into the Nigeria market. The recommendation will be premised on the research findings and experience of the writer about business practices in Nigeria.

5.1 Conclusion

This research thesis was carried out for Thurmo Oy, a Finnish company that produces Thurmo Stop Leak. The thesis was as a result of the company's intention to expand its business through the introduction of its product into the Nigerian market. The decisions or findings of this thesis will not be a final verdict on cultural influence in doing business in Nigeria, rather it has provided reasonable information which Thurmo Oy can rely on and also which other researchers or authors can rely on for further research on the topic. The research sample was drawn randomly among car servicing company staffs, independent radiator repairers, motor parts sellers and few car owners.

Also Nigeria being the most populous black nation on earth is full of business opportunities, and also problems which stem from cultural diversities and this makes business operation tedious and challenging. An understanding of these diversities and the business atmosphere and environment is very important. The manner in which business is done in the Northern part of Nigeria is different from how it is done in the south, also business strategies and principles to adopt differs in different parts as a result of cultural differences.

It could be understood that Nigeria is a third world country and statistics on air pollution in Nigeria reveals that about 70 % of cars that ply Nigeria roads everyday are above 10years of age. Car Radiator leakage is always associated with old age and Thurmo Oy have ascertained that there is market for its product in Nigeria and needed to know how to handle the cultural problems related to doing business in Nigeria. In view of this the writer has been able to analyze the different cultures in Nigeria using the three major cultures (Ibo, Hausa, and Yoruba), giving an overview of their history, economy and political

structure and also their religious identities. The writer also gave an explicit explanation of the cultural values in Nigeria and these values, Thurmo Oy must put into consideration while doing business in Nigeria as that determines how successful their business will thrive in Nigeria. The implication of culture in doing business in Nigeria was analyzed for the case study company to understand the extent of cultural impact on business in Nigeria.

Furthermore, the writer presented a comprehensive comparison of Finnish culture and Nigerian culture and described areas of congruence and incongruence. The judgment was based on the survey carried out by Professor Geert Hofstede on cultural differences among 74 countries of the world. The comparison was deemed necessary to give Thurmo Oy an insight of the difference in doing business in an organized market like Finland and in a less organized market like Nigeria. Also some management theories were selected and analyzed and recommendations on the appropriate theories that can be successful in Nigeria were made. The writer made a comparison of the Japanese management style and the American management style because the two are the world biggest economy and have adopted different management styles. Also due to the fact that the two countries have different cultures and their cultural characteristic could be attributed to Finland and Nigeria (individualistic and collectivist culture).

Owing to countless opinions on why management theories are not recording remarkable success in Nigeria, the writer examined in details, opinions of different authors on this issue and came up with conclusion and supported the opinion for a theory that will embrace the African culture, values and social system. The writer believes that there should be a shift in paradigm from Eurocentric to Afro-centric model, where the culture of the people will be integrated into the management theories and styles and as it is experienced in real life within the African society. Also recommendations on some management philosophies that could be adapted for the African business environment was made, however Thurmo Oy can adopt one or two of the recommended management philosophies for its operation in Nigeria.

The writer discovered that one of the major problems in doing business in another culture is communication. Communication is very important in doing business and when there is breach in communication then the organization is bound to face chaos and failures. Efforts were made to examine the importance of intercultural communication, its barriers and possible strategies to survive and succeed in a different culture. Furthermore, explanation was given on the difficulties or problems that are faced when a person moves to a new or

different culture and the stages that are involved while in a new culture which is known as culture shock stages.

5.2 Recommendation

With reference to the research findings, the writer recommends Nigeria to Thurmo Oy as a veritable and profitable market place with promising business opportunities. Despite the fact that the Nigerian market is not so organized and lacks comprehensive information about consumers, the result of this research shows that there is potential market for Thurmo Oy in Nigeria. The introduction of the product into the Nigeria market should be the next step having done the market research, Thurmo Oy is advised to get a partner in Nigeria that will take care of logistics in Nigeria. The introduction of the product should start from Lagos which is the biggest business city in Nigeria followed by Aba/Onitsha and the target market should focus on motor parts dealers and radiator repairer who can buy the product in large quantity. Furthermore, the writer has provided notes for Thurmo Oy in an earlier chapter on tips about business etiquette and negotiation in Nigeria; it will serve as a valuable resource when going into negotiation with Nigerian partners. Also a list of management philosophies practically applicable in Africa was provided and Thurmo Oy should adopt one or more from the list as their business philosophy in Nigeria. This is to avoid the existing conflict between business philosophy and practice in Nigeria and Africa in general.

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APPENDIX

Questionnaire

Research on Cultural issues about doing business in Nigeria

_____

Dear Respondent,

I am a business management student of Central Ostrobothnia University of Applied Sciences, Kokkola Finland. This is a research questionnaire for bachelor's thesis. It is directed to elicit information from the respondents and for academic use. All information provided by the respondents will be protected.

_____

PART A

1. Your ethnic origin in Nigeria
   ☐Ibo   ☐Yoruba   ☐Hausa   ☐Other

2. Which of these occupations best describe you?

   ☐Radiator Repairer

   ☐Car Servicing Company staff

   ☐ Motor Parts Dealer

   ☐ Individual Car Owner

If your answer above is (_Radiator Repairer, Car Servicing Company staff or Motor Parts Dealer_) **then proceed to Question 3, if not proceed to "Part B".**

3. My office /Company is located in

   ☐Aba/Onitsha   ☐Kanu/Kaduna   ☐Lagos   ☐ Abuja.

_____

PART B

Please respond to the following by ticking one of numbers 1 – 4 depending on level of acceptance of the assertions

1	2	3	4
Strongly Disagree	Slightly Disagree	Slightly Agree	Strongly Agree

4. **My cultural background has influence on my business**
   ☐ 1   ☐ 2   ☐ 3   ☐ 4

5. **I maintain cordial relationship with people outside my culture**
   ☐ 1   ☐ 2   ☐ 3   ☐ 4

6. **I often transact business with people outside my culture**

   ☐ 1   ☐ 2   ☐ 3   ☐ 4

7. **My culture has serious impact on my decision on adopting new ways of doing things**
   ☐ 1   ☐ 2   ☐ 3   ☐ 4

8. **I prefer doing things using traditional or routine ways**
   ☐ 1   ☐ 2   ☐ 3   ☐ 4

9. **I believe in doing things in a way that saves time and manpower**
   ☐ 1   ☐ 2   ☐ 3   ☐ 4

10. **You have done business with a foreign company in the past/present**
    ☐ 1   ☐ 2   ☐ 3   ☐ 4

*If your answer to question 2 above is ((Radiator Repairer, Car Servicing Company staff or Motor Parts Dealer) **proceed to "PART C" if your answer is "Individual Car Owner" ignore PART C.***

PART C

11. I am willing to change to a new way of repairing a leaking radiator
   ☐ Yes   ☐ No   ☐ Undecided   ☐ Maybe

12. How many radiators do you/your company repair in a day

   ☐ 1-3   ☐ 4-6   ☐ 7-10   ☐ 11 & above

13. How long does it take you /your company to repair one car radiator?

   ☐ 1 - 2hrs   ☐ 3 - 4hrs   ☐ 5 - 6hrs   ☐ 7hrs & above

14. How often does an average car radiator you work on develop leakage?

☐ Once a Month   ☐ Twice a year   ☐ once a year   ☐ once in a life time.

15. How much does it cost to repair a leaking car radiator in your office/ company in Nigerian Naira

☐ 500 - 1000   ☐ 1000 - 1500   ☐ 1500 - 2000   ☐ 2000 & above.

16. I am willing to adopt a new (fast & easy) way of repairing car radiator

☐ Strongly Agree   ☐ Slightly Agree   ☐ Strongly Disagree   ☐ Slightly Disagree