



Dissertation

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**DEPARTMENT OF PUBLIC
ADMINISTRATION AND
LOCAL GOVERNMENT**

**Informal organisations as determinants of
organisational performance in the public service of
Nigeria : a case study of Nsukka local government**

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INFORMAL ORGANISATIONS AS
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STUDY OF NSUKKA LOCAL
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GOVERNMENT COUNCIL.

A THESIS

SUBMITTED TO THE SUB-DEPARTMENT OF
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BY

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UNIVERSITY OF NIGERIA
NSUKKA

JUNE, 1995

DEDICATION

To

The ever loving
memory of my late
mother who is now
resting in the bosom
of the Lord.

ABSTRACT

It is not easily recognized without long and close observation, that an important and often indispensable part of a formal organisation is informal.

It is the contention of this work that informal organisations found in the public service of Developing Nation, like Nigeria have antithetical, mutually unproductive atmospheres which inhibit the realisation of the social support needed for the achievement of organisational performance. The reason for this is that there are certain socio-cultural forces in the society which make it possible for the generation of social support for behaviours that are essentially particularistic.

These contending social forces in the society like the kinship system, sectionalism, materialism, bribery and corruption, lead to more informal interaction among workers, all of which determine to a great extent than we sometimes realize, the performance of our organisations. And when there is little commitment to organisational goals and related performance goals on the part of both workers and the general

PREFACE

The findings reported in this work are based on an investigation conducted at Nsukka Local Government Council of Enugu State on the role and activities of informal organisations. The whole effort was geared at finding out whether the role and activities of informal organisations are so pervasive as to determine organisational performance.

Chapter I of the study provided the background information on a wide range of issues on the subject, including the statement of problem, objective of the study, significance of the study, theoretical framework, method of data collection, research hypotheses, definition of concepts and limitation of the study.

Chapter II is review of the relevant literature on the subject. This chapter, no doubt, provided the logical background knowledge to the study.

The historical and cultural background of Nsukka Local Government Council were highlighted in Chapter III.

The analysis and presentation of data gathered for the work form the content of Chapter IV while Chapter V dealt with the summary of findings and recommendation.

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I sincerely wish to express my heartfelt gratitude to the Council for the Development of Economic and Social Research in Africa (CODESRIA) for their sponsorship of this research, without which none of what follows would have been possible.

I am also delighted to have the opportunity to thank the Supervisor of this work, Dr. B.C. Nwankwo for his comments, criticisms and intellectual stimulation which helped in improving the quality of this work. I also owe an undesirable debt of gratitude to my father, sisters, brothers and friends for caring heavily and whose affections make them all collaborators in all my undertakings as I am in theirs.

However, all errors in judgement and facts are entirely mine.

CERTIFICATION

ALUMONA, AUGUSTINE I.
PG/MPA/90/9555

The above student has satisfactorily completed the degree of Masters in Public Administration and Local Government.

The work embodied in this project is original and has not been submitted in part or full for any other Diploma or Degree of this or any other university.

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Supervisor/Internal Examiner

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Head of Department

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public, organisational performance suffers from particularism. Particularism involves the violation of bureaucratic rules in favour of personal obligations.

Therefore, instead of transferring the main focus of loyalty and identity to the formal organisations, workers identifies and easily give recognition to informal organisations especially as they readily serve as opportunity platforms for the realisation of the particularistic interest of members.

This is a significant contribution to the growing literature on the phenomenon of informal organisations in societies other than western. It is therefore not realistic to use the informal organisations found in the western bureaucratic organisations as models for others where workers are subject to different environmental demands.

CHAPTER I

1.1 INTRODUCTION

There are more that meet the eyes than what normally appears in the chart of most organisations. One cannot, therefore, easily understand how an organisation works from its organisational chart, its charter, rules and regulations, nor from looking at or even watching its personnel. Learning the organisation ropes in most organisation is chiefly learning who's who, what's what, why's why of its informal society.¹ Informal organisations are not only inevitable but ubiquitous in all establishments.

Informal organisation usually arise from the social interaction of people who perform functions vital to both the organisation and the people comprising these groups. According to Bernard, informal organisation are any joint personal activity without joint purpose, even though possibly contributing to joint results.²

It is however, the contention of many management scholars that informal relationship established between people in organisations are very important because many of the employees motivational needs find their satisfaction in these

relationships. The urge to belong, for instance, find satisfaction in many informal groups and cliques with which employees associate. Our desire for recognition is satisfied by the accord given to our skills, talents and abilities by various friends and acquaintance. Likewise, our need for prestige, status, achievement and very many other basic sociological and psychological motives depends to a great extent on various aspects of informal organisations for their satisfaction. Consequently, informal organisations play vital roles in the performance of organisations.

Such contributions of informal organisations to the performance of organisations are also dependent on the socio cultural environment which creates the right attitude and standard of behaviour necessary for the achievement of organisational performance. For example, if the work of an organisation is carried out in an environment where there is no role conflict in the relationship between organisational and extra organisational role sets, like those found in the developed societies of the west, then condition exists for informal organisation to be influenced only by those internal dynamics in the organisation that are necessary to it.

Seen from the point of view of the western societies , informal organisations have been noted to provide answers to life's frustration and tension of its members.³ They also serve as guide to correct behaviour. Team work can get the job done more easily and enjoyably and can promote either efficiency or work restriction.⁴ There is also strength to resist change or even initiate change or to fight managerial demands for greater production. According to Sayles and Strauss, the method the informal group uses to oppose management can vary from merely cutting down on the work pace to outright sabotage of the work.⁵ Robert Dubin also observed that informal group can be neutral with goals purely social in nature. He advised that caution is necessary in dealing with neutral informal groups. By restricting fulfillment of the groups social needs management can easily turn a neutral group into an antagonistic group, at odds with the formal organisation at every ground.⁶

The central point arising from the discussion so far is that the above functions of informal organisations are possible because formal organisations are relatively autonomous from the contending social forces in the society,

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The central point arising from the discussion so far is that the above functions of informal organisations are possible because formal organisations are relatively autonomous from the contending social forces in the society,

which are in itself, essentially harmonious to the effective operation of bureaucracy. Thus, workers can separate their official roles from other social roles because it is socially permissible to do so. And for such a separation of role and role sets to occur regularly, it must have been culturally sanctioned by the society so that it becomes part of the role expectation of most people in the social system.

Conversely, when role expectations of most people in the society are largely incongruent with the role demands of the formal organisation, informal organisation are bound to assume different roles. The kinship system, ethnicity or sectionalism, bribery and corruption, for instance, are contending social variables in the Nigerian society that has blurred the official roles of workers from their other social roles. Thus critics argue that Nigerian workers are lazy and indolent. In the words of Ejionye, "... they avoid work and responsibility but loves money, wealth and all the good things of life. The Nigerian worker is material-oriented, pleasure seeking and egocentric and wants to get rich quickly. They love social status and wants to be seen, recognized and treated as the man at the head, in charge of affairs, the "oga".?

The situation is such that, rather than permitting the separation of personal roles from official roles, social pressures demands that particularistic or personal criteria enter into the performance of official roles. It is therefore, the basic thesis of this work that since the role structures and demands of the public service establishments in Nigeria differs from the role orientation, obligations and expectations sanctioned by the various historic and social groups in the society, conditions invariably exists for informal organisation to serve as determinants of organisational performance.

1.2 Statement of Problem

It is the view of many management scholars that effective performance on the part of employees are essential for the success of any organisation. Such performance will to a great extent depend on the knowledge and skill of employees. But while the knowledge and skills possessed by individual employees are important, these factors alone and not sufficient. There are also behavioural requirements for the achievement of organisational effectiveness, which results

from absence of role conflict as well as the willingness of persons to contribute to the organisation.⁸ This implies that the socio cultural system should be able to provide the social support and internalized motivation needed to carry out the roles of the organisation.

This point is related to Philip Selznick's concept of "institutionalisation" whereby a social system comes to place a moral and consummatory value in an organisation and its constituent roles.⁹ In other words, unless employees' assigned roles in the organisation are linked to some values in the society which they adhere to, or whose achievement are socially valued or rewarding, they are likely to behave in the most perfunctory manner. The positive zeal of members to contribute towards the goals of the organisation, must parallel those in the society for there to be increased productivity.

The ideas of Patrick Wilmot on the concept of "ideology" is also very useful here. According to Wilmot, "it is the function of ideology, the system of ideas which generates and sustains action, to define interests, to establish their order of priority and, on the basis of this definition and ordering,

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to create structures of actions which seek to enhance and defend those interest. If ideology defines interests, there cannot be national interest without national consciousness because national consciousness is the recognition of belonging to a specific community which pursues defined social, economic, political and cultural interests, defined to enhance the well-being of the members of that community".¹⁰ Ideology therefore states the moral and ethical conceptions about what is right and wrong and are designed to bring about a moral and psychological transformation of the individual. Ideology in the context of organisational behaviour legitimizes the specific role behaviour of members by linking the goals of the organisation to some acceptable social values or cause.

There are therefore, certain cultural values in the society which provide the basis for the generation of social support for behaviour that make for either effective performance or lack of it in organisations. In the developed societies of the west, there are basic social supports for behaviours that are based on univessalistic standards. This is not true of developing societies. In his discussion of China, for example, Weber has mentioned that one reason why

modern industrial bureaucratic system did not develop was because it was contrary to the extended family ties of the Chinese family.¹¹

In the circumstances of the Nigerian state, people still retain very strong ties and affection for their primary and kinship groups out of sheer habit and custom.¹² The implication of this is that the social pressures placed on officials in bureaucratic organisation by members of their social system are over-whelmingly particularistic. This means that the activities of informal organisation shall be highly pervasive as to affect organisational performance. It also means that workers who perceive a common origin might interact differently from the rest; perhaps in total disregard to the rules that guide behaviour and their official positions. Such an informal group might appropriate to themselves any bureaucratic position held by members. They may equally behave in the correct particularistic manner or fashion whenever they encounter their primary group member, friend or well wisher within the organisation. They are also likely to use their offices in a manner that shall enhance the wealth, status and influence of their members in the organisation.

However, all these are assumptions which this research is set out to find about informal organisations in Nsukka Local Government Council of Enugu State of Nigeria.

1.3 Objective of Study

This research is aimed at finding out the following:

1. Whether the informal relationships established between workers in Nsukka Local Government Council are so pervasive as to determine organisational performance.
2. Whether the activities of informal groups are responsible for the dysfunctional work ethos like lateness to work, bribery and corruption, insincerity, indiscipline etc., that has bedeviled the public service of Nigeria.
3. Whether the nature and pattern of informal organisations in the public service of Nigeria approximates or deviates from those found in the highly industrialized societies of the west.
4. Whether the bureaucratic principles necessary for the proper functioning of formal organisation exists in the first place; and if they do, to find out whether they are ever adhered to by workers.

1.4 Significance of Study

Many important dimensions of informal organisations have not been thoroughly studied. Most of the studies so far are only illustrative, serving perhaps as springboards for formulating hypotheses. Very little of the data are broad based enough to encompass most of the vital points on the subject. This work is therefore, a timely and invaluable contribution to the growing literature on the subject of informal organisations in societies other than western. By this work, much more knowledge shall become available on the subject and management of the future shall possess more factual information for coping with the phenomenon.

It is also of great significance to observe that the demands of the socio cultural environment crucially influences the social relationships that exist between workers to a point where it has demonstrable effect on organisational performance. In the Nigerian public service, informal organisations have antithetical, mutually destructive atmospheres which is as a result of the impending social forces in the society that induces particularistic role demands on workers. Rules and regulations of formal

organisations are flaunted and circumvented for friends and kinsmen simply to satisfy particularistic interests. Consequently, formal criteria of doing things either become indistinct or are not properly understood, thereby letting informal opportunity structures to supplement or rather replace formal criteria. This finding is significant for we can now identify relevant environmental variables that provide the basis for the generation of social support for behaviour that are essentially antithetical to organisational performance.

Also, one of the most frequently discussed topic across many management science findings has been on how to motivate the worker or utilize the human resources at their full capacity. As a result, some organisations have attempted to solve the problem of employees by offering monetary incentives, in-service-training and increase in wages, yet comparable progress has not been made. This apparent lack of success in the use of these motivational factors is an indication of the fact that workers are motivated more by an inner urge, which induces their willingness to cooperate and participate in the work of the organisation than monetary

incentives and other instrumental reward systems. The development of this willingness to participate is essentially conditioned by the socio cultural environment which provides the internalized motivation and social support needed to carry out organisational role. This is significant for unless the employee is motivated adequately to invest energy in his roles by some cultural values which he adheres to or whose achievement he sees as socially rewarding, effective performance can not be easily achieved.

The amount of energy so inverted is also related, at least, in part, to the extent in which the bureaucratic organisation is linked to the socio cultural environment. Therefore, unless we understand employees in relation to the values which they hold, and which in turn emanates from their socio cultural environment, we can not, inspite of increased wages or other monetary incentives get them to cooperate, work willingly and maintain high level performance.

By also emphasizing that the relationships between employees are governed by the activities of informal organisations rather than the concise statements in job description, this study has drawn an urgent attention to an

important but silent factor inhibiting the smooth functioning of bureaucracy in developing societies. The major characteristic of informal organisations in these societies is that they are greatly influenced by the contending forces in the social system which make their roles essentially particularistic. This represents a whole series of change foreshadowing social and cultural mutations from which Nigeria is emerging in its present form, and unless adequate steps are taken to reduce its impact on productivity, organisational performance may not be achieved.

It's implication for the future is that modern social influences may permeate the Nigerian society so well that particularistic role behaviour of workers may give way for a more universally accepted principle of social relationship based on abstract standards of the western type.

It is also pertinent to observe with dismay that informal organisation in the developing societies create the enabling environment for the persistence of dysfunctional work ethos among employees of organisations. Workers are not only oriented towards selfish materialistic endeavours, they also rely heavily on rumour, gossip and speculations. And the new

role of informal organisations in generating such inaccurate information and transmitting them is significant and if properly understood and controlled, informal networks can be used as an effective part of an organisations communication system, serving as useful adjunct to formal networks.

1.5 Theoretical Framework

According to Selitz, "the function of a theory in modern science is to summarize existing knowledge, to provide an explanation for observed events and relationships and to predict the occurrence of as yet unobserved events and relationships on the basis of explanatory principles embodied in the theory".¹³ Theories are therefore, indispensable and immensely practical because they enable the minds of men to come into workable relationships with a reality.

For the purpose of analyzing objectively the phenomenon of informal organisation in the public service of developing nation like Nigeria, this research adopted Fred Riggs theory of 'prismatic society'.¹⁴

Riggs theory essentially attempted to provide a systematic explanation for the differences between the public

administration system of non industrialised countries and those of the industrialised inspite of apparent similarities in structures and function of the two systems. In other words, there is a comparison of function in virtually all aspects of administrative phenomenon within and across societies with emphasis on how similar structures perform different functions and similar function are performed by different structures.

Riggs distinguished two groups within the non industrialised societies - the traditional and prismatic societies. The prismatic societies are defined as those which are at a transitional stage between the traditional societies on the one hand and the industrialised societies on the other.¹⁵

Using this theory, bureaucratic institutions in Nigeria were considered exogenous. They have been introduced as a consequence of the colonial relationship. They are therefore emulative of organisations found in the highly industrialised countries and have been set up to fulfill similar functional needs.

In western societies on the other hand, these bureaucratic institutions are known to be products of lengthy period of social and cultural change. Consequently, there emerged a cultural basis of legitimacy for the segregation of these new bureaucratic positions and their related role sets into specific social spheres. As a result, behaviour of individuals came to be based on standards defined in completely abstract and generalised terms, rather than on the specific personal relationships that might exist outside the given organisational context. The most significant thing about this requirement for universalistic behaviour is that, if it is to occur, the individual must be able to separate his official roles from all of his other social roles. Therefore, for this separation to occur regularly and be sustained, it must be culturally sanctioned so that it becomes part of the role expectations of most individuals in the social system.

In the case of Nigeria, these bureaucratic institutions did not experience the long period of socio-cultural changes that accompanied the development of complex bureaucratic organisation in the west. It was introduced as a consequence of colonial experience. Consequently, the role orientations

and expectations sanctioned by culture is incongruent with the role demands of bureaucracy. Informal organisations therefore emerge to mediate the discontinuities arising from the encompassing process of change from traditional to a modern bureaucratic orientation.

Like a prism therefore, we find formally superimposed institutions patterned after western models co-exist with the earlier indigenous institutions of a traditional type in a complex pattern of heterogenous overlapping. The mixture is everywhere present and produces new forms characteristic of neither western nor traditional institutional system.¹⁶

Riggs model, indeed provides a sound theoretical basis for analyzing the phenomenon of informal organisations cross culturally. Like a prism that breaks up white light into colours of the rainbow, the co-existence of two cultures can produce something not only unique and important but an outcome that can serve as useful adjuncts to the original model. The critical explanatory factor identified by Riggs is what he calls the ecological factor. The ecological approach in public administrative system of any country has to do with the total environment: physical, cultural, historical, economic

and political. This contribution is significant in the analysis of organisations. This means that events external to the organisation affects the operation of the organisation and vice versa.

The significance of Riggs contribution lies in the fact that he sought to provide the framework upon which the subject could be systematically considered. Riggs compared and contrasted both the structural and behavioural aspect of public administration in prismatic societies with those of industrialised societies.

However, the only major limitation of Riggs theory is that it is culture bound and therefore presents American public administration as an ideal model which prismatic societies must endeavour to replicate. This claim is false. The public administration system of any country is unique and can achieve impressive results.

1.6 Method of Data Collection

The focus of this explanatory study is on workers in the public service of Nigeria, with Nsukka Local Government Council of Enugu State as a case study. The topic of enquiry does not readily lend itself to rigorous research method.

For the above reason, the study was carried out in two phases. The purpose of phase one is to gain an understanding of the dynamics, of informal organisation through the gathering of qualitative data. The purpose of phase two is to describe more fully and accurately, the dynamics of the phenomenon of informal organisation through a questionnaire based on the analysis of phase one.

In the first phase, ten paid research students were employed. They went to some workers in Nsukka Local Government Council and asked them about the general working atmosphere of the establishment and how work was organised. Using open ended questions, respondents in this phase were asked to describe the organisation and the specific departments and the work groups that were involved in the day to day running of the council. Emphasis were laid on the actual participants in the work of the Council, the nature of cooperation among workers, the impact of group activities on the organisation, the strategies evolved by subordinates and supervisors alike to cope with the situation and whether the strategies evolved were based on informal relationships or not.

However, because of the level of literacy of the respondents, the research students were instructed to translate and interpret the questions in vernacular where need be.

Responses obtained from phase one were evaluated to indicate obvious and potential biases of the interviewers and respondents alike. After that, all the cases were written in format and the descriptions reviewed. Those identified for obvious biases were eliminated and the remaining cases analysed for content to discover variables, patterns and typologies that could be operationalised. Based on the result of this analysis, an extensive but not exhaustive questionnaire were designed.

The questionnaire were also extended to illiterate members of the organisation through a translated oral interview.

The tools used in the analysis of the data were chi square (X^2); the Z statistics, percentages (%) and the mean. The chi square (X^2) was used as a measure of significance of relationship between variables. The Z statistic was used to measure level of significance. The percentages were used as a relative measure and the mean as a descriptive average.

1.7 Research Hypotheses

1. Membership of informal organisations determines the relationship that exists between workers at various levels of the organisational hierarchy.
2. Workers in Nsukka Local Government Council shun responsibilities if informal - group interests are not represented.
3. There is a strong relationship between place of origin and membership of other informal organisations.

1.8 Definition of Concepts

1. Formal Organisation

Human life is a group life. To get things done in any group, people must cooperate. Those who cooperate and work together do that most effectively only if they know the part they are to play and how their roles relate to one another - just as it is in a football or basket ball team.

An organisation is therefore 'formal' when the activities of two or more persons are consciously coordinated towards a given objective.¹⁷ Public service institutions in Nigeria are therefore formal

organisations established for the purpose of the business of government of the federation.

2. Public Service

The term public service is used here to cover those public servants who are direct employees of the federal, state and local governments.

The public service is therefore a component of public bureaucracy. There is therefore a code of conduct guiding public servants.

For the purposes of this research, the local government was used as a focus, largely because of the current emphasis on development at the grassroots and also the present effort at making local governments an effective third tier system of government in the federation.

3. Informal Organisation

Workers are frequently in contact with each other even when their relationship are not partly governed by any formal organisational requirement. This relationship is informal when it is free of all conventional forms or restrictions.

According to Chester Bernard, informal organisations are regarded as any joint personal activity without conscious joint purpose even though possibly contributing to joint results.¹⁸ An informal group can be comprised of two or more people who interact with one another in a face-to-face relations over an extended period of time and who differentiate themselves in some way from others around them, and who are also unconscious of belonging to the group and whose relation with one another are taken as an end in itself.

4. Organisational Performance

Organisational performance implies the capability of accomplishing a set objectives of an organisation through its human and material resources. Nevertheless, the efficiency of an organisation depends more on the human than any other resources. This is so because, machines and other resources of an organisation produce nothing without the human element to activate and control them.

The performance of workers on the other hand is a function of many related and inter-related variables like the ability and integrity of the worker, the organisation

itself, and of course, the environment in which the organisation is operating. These variables are in turn a product of other factors like motivation, value system of the individual and that of society etc.

A feature of all these correlates is that their relationship is multiplicative. If any of them has a low value, it lowers performance and vice versa.

For the purposes of this study, organisational performance encompasses all those attributes in the service that are capable of enhancing the development of Nigeria as a country. In principles, these attributes precludes all those traditional principles of organisation such as chain of command, task specialisation, span of control, impersonality and so on and so forth.

1.9 Limitation of Study

One of the major limitation of this study is the fluid nature of informal organisations. Informal organisations have no definite structure or subdivision. It is therefore, extremely difficult to pin down members of an informal

organisation. Actual members of an informal organisation are not only difficult to locate, but once located are difficult to approach. For one thing, many of them are unable to talk about what they do not know about. Thus, a great many of them are unconscious of their membership of informal organisation. For another, informal organisations are not properly delineated; making it difficult for those who have a cursory idea of the subject to discuss it in concrete terms.

Also, more often than not, those with ample experiences like officials and executives in the service, deny or neglect the existence of informal organisations in their establishment. Whether this is due to excessive concentration of the problems of the organisation or just sheer reluctance to acknowledge the existence of what is difficult to define or describe, or what lacks concreteness, is unnecessary to consider.

Most workers in Nsukka Local Government Council are therefore unaware of their membership of any informal organisation. It was therefore, extremely difficult to obtain the much needed useful information with ease. Besides, they are often members of more than one informal

organisations without their knowing it. This unconsciousness or lack of knowledge of their membership of any informal organisation posed a problem especially in gathering the data needed for this research.

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CHAPTER II

REVIEW OF RELEVANT LITERATURE

The existence of informal organisations in formal establishments dates back to earliest times when people first attempted to accomplish goals by working together in group. Records show that the Egyptian, the early Greeks and the ancient Romans recognised the importance of organisation and administration in the bureaucratic states of antiquity.¹ The experiences and administrative practices of the Catholic church, military organisations and the Cameralists are all testimonies of the existence of informal organisation.

However, it was not until the early 1900's did management really begin to recognize the existence of informal organisation. The problem of restricted output was perceived as early as 1911 by Fredrick Winslow Taylor.² Taylor's experiences as an apprentice, a common labourer, a master mechanic and later the chief engineer of a steel company gave him ample opportunity to know at first hand, the problems and attitude of workers and to see the great opportunities for improving the quality of management.

Taylor and other scientific managers therefore, felt that the problem of restricted output could be solved by having

management rather than the workers determine production rates. Time study was, as a result, devised to help management set production standards, but they probably only increased the workers determination to regulate output, since retaining a job almost always meant a cut in pay. Workers felt, especially during the depression that by working slowly, they could make their job last longer. It was for them a defensive device to protect them from the whims of the organisation. This no doubt, indicated a basic distrust between management and workers.

Henri Fayol, one of the leading proponents of the universalistic school of management, felt that the interest of the company should prevail over the informal groups. In 1916, he stated that combating the ignorance, ambition, selfishness, laziness and weaknesses that cause the interest of the company to be lost sight of is "one of the great difficulties of management". He suggested three ways to effect this subordination of the individual worker to the company; firmness and good example on the part of the superiors, agreement as fair as possible, and constant supervision.³

Although Taylor and Fayol were among the first to identify informal organisation, their studies contributed

little to the understanding of group structure and behaviour. There were still many unanswered questions. Why do informal groups exist in the first place? How are they formed? What factors affected group behaviour? Are the characteristics of these informal organisations uniform throughout the globe? etc.

The first really definitive study of informal organisation was the Bank Wiring room phase of the Hawthorne experiments which began in November 1931.⁴ The study stands today as one of the major accomplishments in the field. It exposed for the first time, the inner workings and hidden mechanisms of the informal group, and for this reason, it is dealt with in some details here.

In the phase of the Hawthorne experiments, fourteen male operators in the bank wiring room of the western electric company were observed during the period, November 1931 through May, 1932. An observer stationed with the group followed certain rules to gain the group's acceptance. He assumed no formal authority. He tried not to be over imposing in gathering information. He also tried to be non committal in any argument. He respected all confidence and became through

speech and behaviour, as much a part of the group as possible.⁵

The observer found that the fourteen workers has an intricate informal social organisation of their own. There were sub-groups, cliques and isolated individuals. The personal relationships of each operator in this formal organisation were "determined to a large degree by ones status in the group, the expectations of other members and the kind of satisfactions and expectations one had on himself".⁶

The group also set standards of behaviour for its members and enforced its standards by using ridicule, sarcasm or "Binging"⁷ to keep its members in the fold. They also set standards of production. By adjusting production reports, the group effectively circumvented the "bogey"⁸ set by management. The workers liked to have some completed work saved up and ready to turn in on days when output was low. Consequently, they reported a consistent output that often differed from the actual output.⁹

In an attempt to explain the differences in output among individual operators, dexterity and intelligence tests were administered to the group. The lowest producer of the group

ranked first in intelligence and third, in dexterity. It was concluded that no direct relationship between performance and ability to perform as determined by dexterity or intelligence test, existed.¹⁰

The sentiments of the group were (a) Do not be a "rate buster" (b) Do your own share of the work; do not be a "chiseler" (c) Do not be a "squealer" and (d) Do not put on airs (i.e if you are an inspector, do not act like one).¹¹

At first glance, it would seem that the group was antagonistic toward management. But the researchers point out that, in fact, there was no conscious effort on the part of the workers to oppose management.¹² The workers were not hostile toward management; the western electric company has a reputation of being very fair with its employee.

The restriction of output in the bank wiring room could not be blamed on poor management or inefficiency either. Actually, the bank wiring groups' output compared most favourably with similar work of other companies. In an effort to determine what actually caused the regulation in output, researchers concluded that no economic motives, interest and processes as well as social motives are fundamental in

behaviour of actors in business.¹³ This is true because increased productivity began to be noticed when the test group began to feel important. The researchers found out in general that improvement in productivity was due to such social factors like morale, satisfactory inter-relationships between members of a work group, a sense of belonging and effective management - a kind of managing that would understand human behaviour especially group behaviour and serve it through such interpersonal skills as motivating, counselling, leading and communicating. This phenomenon arising basically from people being "noticed" has been known as "Hawthorne effect".

Indeed, the findings of the bank wiring room phase of the Hawthorne experiment created great interest in human relations in industry. It seemed that management had two options - either to change the informal groups thinking so that it paralleled that of management or neutralize the groups power so as to control standards. Perhaps a better understanding between management and workers could more closely align the logic and sentiments of the informal organisation to the formal ones. By asking for suggestions and criticisms, they workers could have had a more active role in the decisions

concerning them. The Hawthorne experiments, more closely attuned to management policies failed to adequately explain the informal, merely terming the workers behaviour as irrational.

The work of many early human relations experimenters is, therefore, suspect. Many of them believed that the industrial cooperation meant that labour should do as management said.

Elton Mayo, the head researcher at Hawthorne failed to recognise that the informal organisation of workers may have been necessary antidotes to an over bearing management. In fact, the Mayo school barely touched on the idea that management itself was filled with informal organisations that managers, just like workers could act emotionally and irrationally. This anti-behaviour, pro management attitude of Mayo and his colleagues has caused much of their work to be criticized severely by some management scholars.

Lombard et al., for instance, noted that the studies of work groups which provided their members with social satisfactions had less absenteeism than less cohesive work groups.¹⁴ Mann, et al. corroborated Lombards finding in his popular study of the Detroit Edison Company.¹⁵

With respect to role performance, Seashore also has demonstrated that identification with one's work group can make for either above average or below average productivity depending upon the norms of the particular group.¹⁶ In the Seashore study, the highly cohesive groups compared to the low cohesive groups, moved to either extreme in being above or below the production standards of the company.

Other studies has also demonstrated that, though the informal group can provide important socio emotional satisfactions for members, it can also detract from task orientation.¹⁷ Members can have such a pleasant time interacting with one another that they neglect their work. Again the critical mediating variable is the character of the values and norms of the informal group. The affiliative motive can lead to innovative and cooperative behaviour, but often this assumes the form of protecting the group rather than maximizing organisational objectives. So the major question in dealing with the affiliative motive is how this motive can be harnessed to achieve organisational goals.

In an attempt to give informal organisations the proper attention that it deserves, Jacob Moreno introduced the

sociometry - the study of personal likes and dislikes aimed at learning about the group through study of its individuals.¹⁸

Using sociometry, it became possible to speak of the degree of cohesiveness of a specific group and to make comparison between one group and another. Sociometry used questions on individuals such as whom do you like best or least in your organisation? Whom do you like to work with best; least? A sociometric map or sociogram provided a means of displaying these social choices of the workers.

Other studies has also attempted to classify informal organisations into groups. Elton Mayo and George Lambard classified informal organisations into three groups. The "natural" group composed of six or seven members functioned automatically, unguided by supervision. The "family" group, composed of about thirty members, had a core of regulars that provided an example for other members. The "organised" group is large and had a direct relationship with management.¹⁹

Leonard Sayler probably came closest to a realistic classification of informal work groups by placing them into four categories as follows: apathetic, erratic, strategic and conservative.

The "apathetic" groups²⁰ are those likely to make complaints or to join together to pressure management. They are characterized by a dispersed leadership, not clearly identified or accepted internal functions that cause low cohesion and under current of discontent, but little action to change things. Their jobs are usually in a noisy environment, with little interaction between members.

The "erratic" groups are easily incensed over rumour, insignificant issues or can remain inactive when confronted with more important grievance. When they do take action, they are poorly controlled and inconsistent. This type of work group is almost susceptible to conversion for good relationship with management. They have a strong, independent leadership, but high turnover lessens their cohesiveness. Their jobs consist mainly of crew operations or groups performing similar tasks.

The "strategic" groups are the shrewd, instigators, searching for loopholes, comparing economic benefits, reacting to unfavourable management decision. They are highly cohesive and has a strong leadership that uses group pressure tactics to their best advantage. Men in the strategic group are the

most active union participators. They maintain high work standard in their job, which usually consist of crew or assembly type operations.

The "conservative" groups are composed of highly skilled workers with high status, engaged in individual operations throughout the organisation. They are the most stable, and most likely to give warning before taking action. They are least likely to be union participators. Members of the conservative groups are characterized by self assurances, success and patience.

Indeed, Sayles classification provides a useful analytical framework for studying the phenomenon of informal organisations within and across societies.

Dalton also classified informal groups into three namely: the horizontal cliques, the vertical cliques and mixed clique.²¹

"Horizontal cliques" is an informal association of workers, manager, or organisational members who are more or less of the same rank and work in, more or less, the same area. The bank wiring room had two cliques in it - the 'group in front' and the 'group in the back'. This pattern arose out

of actual job-related interactions as well as slight differences in the work performed in the two parts of the room.²²

The "vertical clique" is a group composed of members from different levels within a given department. For example, in several organisations that Dalton studied, he found groups that consisted of a number of workers, one or two foremen, and one or more higher level managers. Some of the members were actually in superior - subordinate relationship to one another. A group such as this apparently comes into being because of earlier acquaintances of the members or because they need each other to accomplish their goals.

The "mixed group" which Dalton called the "random cliques" have in its membership workers from different ranks, different departments and from different physical locations. Such cliques may arise to serve common interests or to fulfil certain functional needs that are not taken care of by the formal organisation. Relationships outside the organisational context may be an important basis for the formation of such cliques.

There are also specific studies on the phenomenon of informal organisation which has proved useful over the years.

In his analysis of organisation, Litterer observed that supervisors should be trained in group behaviour and human relations so that they may deal more effectively with the informal groups they supervise.²³ Such supervisors must build acceptance of themselves by the informal group, and in effect, attain some portion of the role of informal leader. Formal authority alone, he maintained will not be enough to give the formal leader sufficient influence. Supervisors should therefore be able to make fair demands of the group.

More positive action for enhancing organisation performance according to Smith would be to give the informal group an opportunity to participate in decision making. "Letting the group decide on its own production goals is the most certain way of getting the group to them."²⁴ Of course, management cannot be certain that the informal group will make the right decision. Whether the decision is left to the group, however, depends on what the management knows about the group. If they are hostile to the organisation, they certainly would not be given the decision making powers in an area as vital as production. The point however is that, "the mere fact that the group is given the powers to enforce and

implement rules makes the group more likely to accept the rules themselves, even rules to which they might otherwise object".²⁵

Berelson also noted that if management feels that compatibility between formal and informal goals is not possible, it should work toward weakening or destroying the group. This could be accomplished by moving personnel about particularly the informal leaders.²⁶

Doutt, however cautioned that management should be very careful in taking decisions because resistance to change is natural. We all fear the unknown and that is basically what change is all about. A trivial matter unattended could lead to more deep-seated problems. Management, therefore, has to be very careful in dealing with informal groups.²⁷

However, not every informal group is antagonistic toward management. Indeed, some groups can be extremely cooperative, policing their members with regard to tardiness or absenteeism, or even exceeding managerial demands for output. For example, a group of salesmen might have as its goal, high sales, the higher, the better. Management might do well to cultivate such a group, to encourage its growth and strength.

An informal group can also be neutral, with goals purely social in nature. Caution is necessary in dealing with neutral informal groups. By restricting fulfillment of the groups social needs, management can easily turn a neutral group into an antagonistic group at odds with the organisation at every ground.²⁸

Bales has also demonstrated by laboratory techniques that all informal leaders derive their social influence from two problem areas - the instrumental and the expressive.²⁹ The "instrumental leaders" achieve leadership by means of their skill in accomplishing group goals while the "expressive leaders" owe the position of their skills in maintaining harmonious social relations. Although the situation determines the specific type of leadership required at any time, the two kinds of skill should be found among informal leaders under all conditions.

Several informal factors as they affect specific segments of work doings in organisations has also been studied. One of the best known empirical studies of the role of informal factors in career mobility is that of Melville Dalton.³⁰ Other studies on informal factors in other aspect of management in organisations include that of Caplow³¹; Moore³²; and Mills.³³

In his investigation of the procedures for selection and advancement of managers in a large industrial plant, Dalton found that the official claim that promotions were based upon ability, honesty, cooperation and industry was not accompanied by a definitive formal procedure for the selection of managers according to these criteria. In the absence of such a procedure, promotions appeared to be based primarily upon conformity to the social characteristics of the upper managerial strata. Dalton concluded that, in this particular plant, the main informal criteria in promotion were ethnicity, religion, participation in certain activities outside the plant, political affiliation and membership of accepted secret societies.³⁴

The characteristics of industrial bureaucratic organisations and primary groups such as the family and the neighborhood, makes the study of informal organisation difficult since their relationship can be viewed as antithetical. Weber, in his discussion of China, for example suggests that one reason why a modern bureaucratic organisation did not develop was because it was contrary to the strong extended family ties of the Chinese family.³⁵

Schumpeter was very explicit on the relationship between primary groups and the characteristic of modern bureaucratic organisation when he pointed out that the rationalistic elements of the work situation tends to undermine effective family bonds.³⁶

The position seems to suggest that bureaucratic and external primary groups, unless they are isolated tend to conflict with each other.³⁷ Therefore while several studies on informal organisation are important and relevant, they do not provide enough basis for presenting a generalised view on the subject. This point is critical, for until we can identify relevant environmental variables and predict their impact on behaviour, we cannot know how findings about informal organisations in one situation must be modified if they are to serve as prescriptions for behaviour in other situations where groups are subject to different environmental demands.

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CHAPTER III

BRIEF HISTORICAL REVIEW OF LOCAL GOVERNMENT ADMINISTRATION IN NIGERIA

Local Government can be described as that "system of local administration under which local communities are organised to maintain law and order, provide some limited range of social services and public amenities and encourage the cooperation and participation of the inhabitants toward the improvement of their condition of living. It provides the communities with a formal organisational network which enables them to conduct their affairs effectively for the general good".¹ Local government, therefore deals mainly with matters of concern to the people of a particular place.

The history of local government in Nigeria dates back to the earliest time. Before the arrival of the colonialists, the social and political life of some areas and places in Nigeria were efficiently and elaborately organised. The organisation of some of these traditional societies were such that the ruler commanded great respect and authority. In most cases, religions and political function were intertwined, making actions and decisions legitimized in various sacred beliefs.

In Northern Nigeria, for instance, there existed a centralized political system that was anchored religiously on the emirate system. The emir was the principal political and religious leader who exercised all the functions of the state through his agents. The emirate system was not an open one; hence, recruitment into political roles was by ascription. Local government under this system was under the supervision of District and village heads appointed by the emir.

There was also a centralized political system among the Yoruba people of Western Nigeria. The Oba, like the Emir, had tremendous political and religious influence and is generally regarded as the father of the people. This belief gave sacredness, reverence and authority to his office. The Oba was assisted by chiefs of various categories. These chiefs played active part in local government administration.

The Binis of the Mid-western Nigeria also had a centralised political system which revolves around the authority of the Oba. The Oba rules the entire Bini kingdom and he is highly respected. He was assisted by three categories of nobles, prominent of which town chiefs are the most notable. The administration of the local government were carried out by these town chiefs who were agents of the Oba.

The Delta area of Nigeria has a traditional government, known as the "House System". The house system were organised under powerful chiefs and business men. The house system was organised to maintain an effective communication link between the coast and the hinterland so as to protect their fishing and trading areas. The head of the house therefore combined political and business leadership. The leader of the area known as the Amanyanabo, therefore governs with the help of these chiefs who constitute his council. The administration of the local government is therefore carried out at the house level.

The traditional political system of Calabar resembled a confederation of the three main communities of Qualand, Etukland and Efikland. The head of the Efiks was Obong, the Quas was Ndidem and the Etuks was Musi. The government of the confederation was in the hands of a council through which the three traditional rulers handled local government matters.

The traditional political system of the Igbos of Eastern Nigeria was based on the family, lineage, village and town units. Local governments were carried out at the village and family levels on decisions made by the Oha and Di Okparah.

However, during the colonial era, some of these traditional political institutions of the people suited the colonial administrative system of indirect rule while others constituted a lot of problems.

Indirect rule achieved some measures of success in the centralised and powerful system of Northern and Western Nigeria, and held sway for three years. In the Eastern province, "warrant chiefs" were appointed for the proper functioning of the indirect rule system. One of the earliest recorded resistance to the system of indirect rule was the Aba women's riot of 1929.² Due to the riot and other problems posed by the system, indirect rule was replaced in the east by the Clan Council system which introduced an element of representative democracy into local government.

Nevertheless, as time went by, the system of local government were reorganised. And due to the nationalistic struggles at the time, reforms at the local government were greatly in favour of elected representatives. Consequently, the English model of County Councils were introduced. Following this development, urban and district councils legislation were passed in Eastern and Western Nigeria in the

In the East, three tier council system evolved. They are the county councils (urban and rural); district councils; and local councils. Each of these councils enjoyed some relative measure of independence. The counties dealt with services related to education, road maintenance, markets, dispensaries and sanitary services while the local councils took charge of streams and footpaths.

The 1956 local government act abolished the three tier system and replaced it with district councils. By 1960 a two tier system was created namely: county and local councils.³ Also by 1952, the sole Native authority system in Northern region was abolished and in its place chiefs-in-council and chiefs-and-councils were established.⁴

Suffice to say that the various local government reforms in Nigeria up to 1966 were modelled after the British system of local government and were more or less unsuitable for Nigeria. Hence, it worked in some places and did not work in others. The unsuitability also led to the various forms of local administration designed for various regions in the country.

The search for better and perhaps uniform form of local government administration that suited the political culture of

Nigeria has persisted unabated. Soon after the civil war, various regions in the country were adapting to the needs of the time by evolving suitable local government administration.

In East Central State, Divisional administrative system evolved and was essentially a one-tier system.⁵ There were 39 divisions and each was divided into several community council areas. It was the community councils that had the power to raise funds, plan and implement projects. The divisional councils were mainly advisory bodies under the system, Divisional officers were called Development Executives.

In South Eastern State, the system evolved was Development administration.⁶ The foundation of this system was the villages which were regarded as the traditional seat of government of the people. The aim of the system was to incorporate the communities into units for the purpose of engendering effective development. Villages were constituted into development areas and development areas constituted territorial units.

In Northern Nigeria, local government were sub-divided into smaller units. All chiefs-in-council and senior councilors were abolished and replaced with elected councils

with the chief as the ceremonial president of councils. The decision of the chief was final.

In the West, the system of local government was a one-tier system known as the council manager system. This system was based on American - Canadian model and consisted of the council manager, management committees, standing committees and area committees. The council manager was the chief executive and administrative officer of the council.

However, these post war local government reforms did not achieve much in the respective states because of several factors. First, the models were alien, secondly, the various state governments were unable to relinquish power to the local communities. There were also inadequate manpower and also lack of clearly delineated functions.

As the military prepared to hand over to elected civilian government, the urgent need to create a uniform local government throughout the country arose. The objective was to make local government an effective third-tier system of government in the country. On the basis of this understanding, a total of 229 local government were established throughout the country with a clearly spelt set of

objectives. In 1976, the various state governments in the federation enacted edicts reflecting the change. Elections were held into the various local government councils in the country and through the process of electoral college, the chairman and supervisory councilors were elected.⁸ The Nigerian constitution fully adopted the reformed local government system introduced by the military.

The 1976 reform gave more powers to the local government. In addition to the traditional social service functions, the financial strength of the local governments were also enhanced through federal allocation. Personnels of local government were encouraged through training programmes. An effective boundary maintenance of functions were kept between local and state governments.

Indeed, one basic fact about local government administration in Nigeria is that, it is based on the principle of trial and error. There are as several reforms as there are changes in government. Since 1978, there has been the Dasuki Report (1984), 1988, 1991 reforms and so on.

During the regime of President Babangida, a period within which this research was also conducted, Nigeria has evolved an

autonomous democratic local governments. Within the area of the executive and legislative powers assigned to it by the constitution and laws of the state within which local government is situated, local governments became autonomous and was not subject to the control of the federal or state government. For the purpose of reinforcing this autonomy, local government had their due share from the federal account. To actually achieve effective local government at the grass roots, additional local governments were created bringing the total to 589 in the federation.

In fact, while the Obasanjo regime, through the Dasuki Report established a democratically elected local government councils under the control and supervision of the state government, the Babangida administration removed the supervisory powers of state government to make local government really autonomous. With the exception of the president to remove the chairman or vice chairman of a local government from office and to dissolve a local government council, and also the powers of the state house of assembly. Local governments were not subject to the control and supervision of any other person or authority.⁹

Local government autonomy is however, not absolute as they retain functional and fiscal relation with the higher tiers of government who among other roles, offer advice, assistance and guidance, but not control.

Local government autonomy, no doubt, has obvious implications. The local government chairman, like the governor of a state wields much power and authority. He is the chief executive and accounting officer of the local government. It follows that an executive chairman can be a veritable autocrat, making and executing his own policies.

There is also no doubt that at the hands of an experienced, judicious and capable chairman, the office can acquire the respect and functional capability necessary for lifting the operations of the local government council from its present deplorable conditions. However, at the hands of an ambitious and inexperienced chairman, this could well be an invitation to conflict, incompetence and disaster.

3.2 The Administration of Nsukka Local Government Council from the Earliest Times

Nsukka is a northern Igbo community and belong to what ethnographers have traditionally described as Elugu (Elugwu)

sub-group of the Northern Igbo.¹⁰ The administration of Nsukka has had the same pattern of administration as other localities or county areas in the former Eastern Nigeria, and like the other localities, it has gone through various phases of change.

Nsukka was first administered from Awka which was made a sub-district in 1906; and later from 'Okuoga', (rightly pronounced Okpanga) which became a Divisional headquarters in 1909.¹¹ When the Igbo speaking areas of Okpanga were constituted into a separate division in 1919, it was named Obollo Division and was administered from Obollo and later from Nkpologu.

In 1920, the headquarters of Obollo Division was transferred to Nsukka and the name changed to Nsukka division in 1922.¹² It is pertinent, at this juncture to note that the relatively mild climate of Nsukka, induced by its elevation has been the principal influencing factor to the settlement of the colonialists. In fact, it is one of the major reasons for siting, at a much later date the University of Nigeria.¹³ According to Okoye, the high ground level of Nsukka provided strategic, well drained pleasant site for official residence

and barracks. The broad summits of the hills of Nsukka and the relatively low temperatures and cool breezes which they induce were irresistible attractions to the white officials, who soon established government stations.¹⁴

In accordance with the nature system of administration of the time, native courts were established at various places in the division. By 1920 and 1921, native courts had been established at Opi and Nsukka respectively.¹⁴ The initial attempt to appoint warrant chiefs from Nsukka was made by Sir S.W. Sproston who used Nupe people like Osheaba for Obukpa and Adukwu for Enugu Ezike.

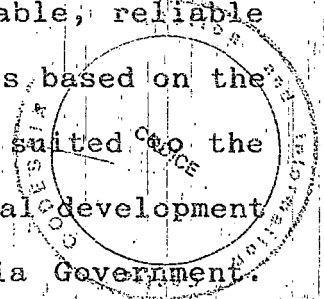
The native system of administration of this period vested enormous powers on the colonial divisional officer who in addition to the execution of colonial policies had also magisterial powers. Although the system was called native authority, the involvement of the natives in local administration was quite minimal. Only very few paramount and warranted chiefs acted for and on behalf of the people, especially in native authority courts. These included the late Chief Ugwuoke Oloto, the Eze of Ibagwa Ani, the late Chief Attama Ezugwuorie of Eha Alumona and other prominent chiefs.¹⁶

It was in 1948 that the then Eastern Regional Government followed the Gibbon's recommendation by appointing a selected committee to inquire into the best form of local administration that would be acceptable to the people. The result of the study, finding and recommendations of the select committee was the promulgation of the Eastern Regional Local Government Ordinance of 1950 which adopted a three tier structure as follows: local council authority; divisional authority and county council authority. This new system was in line with the British type of local government administration. It also lead the foundation of a new local government system in most parts of Nigeria because other regions of the federation adopted the system.

However, this system did not last for it was soon replaced after the Lyttleton Constitution of 1954 which gave regional ministers executive control over government departments.¹⁷ The local government ordinance of 1950 was subsequently renamed and came under the new title of Eastern Region Local Government law of 1955. This law dealt with the structure, democratization, definition and function of members of local government council.

It was however, in 1959, as a result of the self government granted the regions, that the Eastern Regional government experimented on county council system of local government. In its wake, Nsukka urban, Igbo-Eze, Isi-Uzo and Uzo Uwani were amalgamated into one local government administrative until known as Nsukka county council. Overseeing the four county councils was the divisional officers based at Nsukka. He was the liaison officer between the local authority and the government.

In early 1960, the quest to achieve a stable, reliable and efficient system of local government that is based on the wishes and aspirations of the people and also suited to the varying needs and degree of social and political development was top most in the agenda of Eastern Nigeria Government. Consequently, the government set up a study committee to examine the problems of local government and make urgent recommendation on what tier system that would be conducive to enhance efficiency in the system. Based on recommendation, the four county council areas of Igbo-Etiti, Igbo-Eze, Isi-Uzo and Uzo Uwani were allowed to conduct their own affairs through elected representatives. Each council adopted the committee system as a means of taking decisions.



In 1971, the East Central State Divisional administration edict was promulgated, thus introducing a new system of local administration whereby the divisional administration was under the cabinet office. This system was called development administration¹⁸ - designed to ensure proper decentralisation of functions and active participation of the local people in the general development and management of their own affairs. The Resident or Divisional Officer was responsible to cabinet office where the permanent secretary is the administrative head.

Poised by the urgent need of returning power to civilians, the task of reforming the local governments in the country became prominent. The 1976 local government reforms was therefore aimed at establishing and rationalising government at the local level. This entailed the decentralisation of some significant functions of state government to local levels, in order to ensure the active participation of the local communities in governance, and harness resources for rapid development.

Each local government unit, under the new structure had elected councils. There were twenty eight councilors for

Nsukka local government who were elected directly from the wards or community council of the sixteen communities of the local government namely: Nsukka town, Ede Oballa, Edem, Alor Uno, Anuka, Eha-Alumona, Ehandiagu, Ibagwa Ani, Ibagwa-Agu, Lejja, Obimo-Ikwoka, Obukpa, Okpaligbo, Okpuje, Okutu and Opi.

Today, Nsukka Local Government like every other local government council in the federation is autonomous with an elected chairman as the chief executive and accounting officer of the council. Details of the organisational structure is presented in the following sub-chapter.

3.3 The Organisational Structure of Nsukka Local Government Council

Following the introduction of the executive presidential system of government by the Babangida administration, Nsukka Local Government Council consists of a democratically elected chairman who is the chief executive and accounting officer of the local government. The role of the chairman as the accounting officer, however, excludes the signing of vouchers and cheques.¹⁹

The chairman is assisted by a vice-chairman who is also elected with the chairman. The chairman delegates substantial parts of his administrative and financial functions and authority to the vice-chairman, as well as the secretary and supervisors who are fully involved in key decision making processes of the council.

The secretary to the local government and all supervisors are appointed by the chairman of the local government. They therefore, holds their appointments at the pleasure of the local government chairman who appointed them. Although they are fully and closely involved in the management of their respective department by serving as political heads, their tenure is largely determined by the chairman who can remove them from office anytime. The local government executive committee, therefore consist of the chairman, vice-chairman, and supervisors. It also includes, as secretary, the secretary to the local government. It also includes the head of personnel management who in the old dispensation of local government administration were secretaries. They are therefore, members of the executive committee to offer professional advice to the politicians.

The legislature is a very important organ in the present arrangement and epitomizes as the local government council.²⁰

The local government council, which is the legislature arm of the local government consists of the leader, the deputy leader and councilors. They are all elected representatives of the various wards in the local government area. They attend meetings periodically to debate, approve or amend the annual budget of the local government. They also vet and monitor the implementation of projects and programmes in the annual budget of the local government hence they constitute themselves into various committees so as to ensure proper accountability.

The legislative arm also advise, consults and liaise with the chairman of the local government in several other matters. The affairs of the legislature is conducted by the speaker of the house and is assisted by the deputy speaker. The legislative powers are exercised by bye laws duly passed by the house. The powers of the council also extends to impeaching the chairman or vice-chairman when he is guilty of gross misconduct, within the context of the existing laws of the federation. It is perhaps pertinent to state here that the flagrant abuse of the impeachment process and rules, was a daily news item across the country.

We have noted earlier that the supervisors are the political heads of various departments of the local government. There were also the acknowledged heads of department who are essentially career civil servants. Their tenure of office, remuneration, functions, responsibilities and conditions of service are in accordance with the approved scheme of service for local government employees.

In principle, all substantive heads of department are of equal status. However, in practice, this is not so. The head of personnel management is a little elevated, perhaps because he is not only a member of the executive committee and clerk of the council, but also a signatory to cheques of the local government. The head of personnel management also assists the secretary of the local government in the formulation, execution and review of local government policies. He signs all cheques, contractual agreements, local purchase order forms and other documents relating to contracts, supplies etc. subject to the prior approval of the approving authority. Largely because of these enormous roles, the head of personnel is closely related to the chairman, and other political appointees than any other head of department.

The local government treasurer, is the head of department of finance and supplies. He also occupies an enviable position, being signatory to cheques and vouchers. The heads of departments are accountable to the political heads of their respective departments who so is accountable to the chairman.

There are also other unit heads who coordinates the day to day running of the activities of their various departments. The unit heads are accountable to the head of their departments.

The appointment, promotion and discipline of staffers on grade levels 07 and above are the responsibility of the local government service commission. The commission is usually located in the state capital and ensures a uniform local administration across the federation. The existence of the commission is also justified by the need to retain the high level staff trained at great expense over the years and sustain the management capability of each local government. The commission, therefore appoints, posts, promotes and disciplines local government employees on grade levels 07 and above, taking a number of factors into consideration. The principle of geographical diversity of the state are usually

taken into full account. The guidelines for promotion are based on the generally accepted principle of experience, performance on the job, length of service, good conduct, relevant qualification etc.

The junior staffers, on the other hand are appointed, disciplined and controlled by the respective local governments under the auspices of the Junior Staff Management Committee (JSMC). In Nsukka Local Government, the JSMC consists of one representative from each department of an officer not below grade level 09. The JSMC is headed by the head personnel management (HPM). The committee determines all personnel matters of local government employees on grade level 01 - 06.

3.4 Guidelines for the Effective Performance of Local Governments in Nigeria

The Nigerian Local Government service is a component of public bureaucracy, much as it is government by offices (bureau). Like their colleagues in the civil service of the state, local government operates within specified guidelines and in accordance with the dictates of the bureaucratic ideals as enunciated by Max Weber.²¹ According to Weber, modern officialdom functions in the following specific manner:

- (a) There is division of labour
- (b) Tasks are performed by means of abstract rules
- (c) Members are accountable to superiors in a structure of hierarchy.
- (d) Authority is usually on expert knowledge and sometimes seniority.
- (e) There is a chain of command in which authority is designated from top to bottom.
- (f) Business is conducted in impersonal manner.
- (g) Employment is based on qualification.
- (h) Promotion is based on achievement and seniority.
- (i) Employment is viewed as a life long career.
- (j) Remuneration for employees are by means of salaries.
- (k) There is record keeping by use of files.
- (l) Position is separated from the individuals so that if the individual goes, the position remains.

However, in view of the peculiarities of the local government service, and the felt need to pursue the maximum utilization of the scarce high-calibre manpower resources available and enhance the ability of the local government

01	-	06	-	2 years minimum
07	-	14	-	3 years minimum
15	-	16	-	4 years minimum

Criteria for promotion shall also be

- (i) Basic qualification
- (ii) Performance (as Assessed under annual Performance Evaluation Report (APER))
- (iii) Interview performance
- (iv) Additional qualification/cognate experience
- (v) Seniority

The above criteria are normally weighted as follows:

Performance	-	-	-	50%
Interview	-	-	-	30%
Additional qualification/examination	-	-	-	15%
Seniority	-	-	-	5%

Where additional qualification/examination is not an applicable criterion, then the weight assigned to performance shall be increased by 15. Similarly, in cases where interview is not applicable, the weight for performance shall be increased by 30.²³

In fact, several of these rules and regulations applies to various aspects of work and are made to guide workers achieve maximum efficiency in their work. The effective performance of the public service of any nation is therefore, essential for its development. Such performances, this paper submits, depends, not only on the strict observance of the rules and regulations of the organisation or even the knowledge and skills of workers alone, but also on the perceived cultural attitude of the people in relation to their organisational roles.

3.5 Perceived Peculiarities of the Local Government Service

Local governments are closer to the people than both federal and state governments. They are therefore exposed to greater public scrutiny and they also operate in a closed social milieu and are more susceptible to pressures and criticisms.

Somehow, it also appears that key federal and state functionaries have a relatively greater political sophistication and awareness than their local government

counterparts. Majority of the employees also have low level education and are mainly drawn from villages and towns within the local government. There is no adequate checks and balances. Local governments also does not have the same degree of responsibility and authority with the state governments, let alone the federal government which is the sovereign authority in Nigeria. In fact, one of the greatest point to note about local governments is that they are always subjected to one form of administrative experiment or the other. By the time this field research was conducted, local government was essentially autonomous. At compilation time, the autonomy has been scraped by the successive government. The power to act is therefore, highly skewed in favour of the federal and state governments. Financially, very few of the local governments could by the virtue of their internally generated revenue be self sustaining. Majority depends on Federal Allocation. Those who form the clientele of local governments are mainly local people, the peasants and the poor who do not make the laws of Nigeria, while the clientele of state and federal governments are essentially urban elites and the middle class who make the laws of the land. The

implication of this is that the autonomy of local government, as was witnessed extensively during the Babangida regime was restricted to either in consequential sectors of the economy or to the crucial functions without the commensurate means of performing such duties. And because of their nature, size and weak financial base, most of the local governments do not require elaborate and complex administrative machineries for the time being, since it is most clear that most of them are unable to attract and retain high level manpower that can sustain the types of management machinery envisaged by various reforms on local government.

Nevertheless, as long as the peasants and the rural population of this country who are supposed to benefit most from the functions of modern government remain ignorant and unskilled in the performance of function of modern government, and have little or no control over the major resources, local governments can not be anything better.

3.6 Bases For The Existence of Informal Organisation

Formal organisations arise out of, and are necessary to
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organisation is so much a part of our matter-of-course intimate experience of everyday association either in connection with formed organisations or not, that we are unaware of it, seeing only a part of the specific interaction involved. Yet it is evident that association of persons in connection with a formal or specific activity inevitably involves interactions that are incidental to it".²⁴

The informal relationship established between people in an organisation become a very important part of our existence, basically because many of our motivational forces finds satisfaction in these relationships. Our urge to belong, for example, finds satisfaction in many informal groups and cliques with which we associate. Perhaps, the rules and regulations of the formal organisation are so restrictive that our desire and recognition is satisfied mainly by the accord given to our skills, talent and abilities by various friends and acquaintances in the organisation.

Therefore, the search for security and protection usually leads to association with others who face the same challenges. Rather than face the challenge alone and feel helpless in so doing, the security, assistance and protection offered by the

group is usually sought. Assistance may be simply lending a helping hand to those needing advice about the jobs, lending tools or even cooperating to complete a job. Need satisfaction and security against unreasonable demands from management are common group goals.

Indeed, unions are often the result of a group's feeling that management may threaten its established expectations concerning fair play, overtime, treatment of employees, and the like. The Nigerian Union of Local Government Employees (NULGE), for example, protects local government staff from management and ensures that workers right and entitlements are properly made available and when due.

Closely related to need satisfaction, but more a function of the formal division of work, is the natural interaction and communication when people are in contact with one another. Because of the proximity of people working together, the demands of their job, or their interest in organisational activities, employees must communicate. Note that in doing the same or related work, for instance, forms of bond of common interest are created. Employees may have lunch together and discuss the problems associated with their work.

Those long established relationship outside the formal demands of the organisation are known as informal organisation. The informal norms and reference group are, a powerful force in work society. They consistently guide opinion. Indeed, informal organisations can be just as autocratic, destructive, and conforming as formal ones. This possibility is however, expected, after all, both groups are made up of people - often of the same people.

Many informal organisations are formed and continue to function because members need to know about the organisation, departmental happenings and so on. As employees continue working together and build interest and friendship bonds, communication increases. And if formal communication channels do not provide sufficient information, the informal network are created to relieve the 'information hunger' of employees. Commonly referred to as 'grapevine', informal communication network carries work-related and non-work-related information.²⁵

Although there is a tendency to consider informal organisation as a phenomenon of low-level employees, they exist in management level as well. The function of the

informal group and the reason for their existence are universal. In this regard, therefore, every worker including supervisors and or managers as the case may be, are part of at least one informal group.

It is also pertinent to note that informal organisation is indefinite and rather structureless. It has no definite subdivisions. "It may be regarded as a shapeless mass of quite varied densities, the variation in density being result of external factors affecting the closeness of people geographically or officially into contact for conscious joint accomplishments".²⁶

The magnitude of numbers involved in informal relations vary from two persons to a mob or crowd. The characteristics of these contacts or interactions is that they occur and continue or are repeated without any specific conscious joint purpose. The contact may be accidental or incidental to organised activities, or arise from some personal desire or gregarious instinct; it may be friendly or hostile.²⁷

Members of informal group usually interact with one another in face-to-face relation over an extended period of time. They differentiate themselves in some way from others

around them, who are conscious of belonging to the group and whose relationship with one another are taken as an end in itself.²⁸

Group standards of behaviour pervades the informal organisation. They can take many forms like eating lunch together, following certain customs, dressing style etc. Management may either benefit or suffer from the groups standards and groups pressure to conform. However, it all depends on how close the goals of the group is attuned to that of the management.²⁹

Ordione also noted that informal groups overlap and people can belong to a number of informal groups - a fact which sometimes cause stress and conflict. When an individual is a member of two conflicting groups, he will experience emotional strain which he will attempt to reduce by resolving the conflict in favour of the group to which he is most closely tied.³⁰

Nevertheless, the fact to note is that factors outside the organisation can induce the formation of informal groups in organisation just as the ones from within. A contrasting new form of informal organisation therefore emerges when the

socio-cultural values of the society is not in conformity with those of the formal organisation. The result is an amazing new phenomenon of informal organisation, not immediately understandable. Informal organisations are therefore enhanced in such a way that it essentially determines who does what, when and how.

Indeed, this is the pattern of informal organisation in the developing societies, like Nigeria where bureaucracy is poorly integrated with the society; thereby making informal associations dependable vehicles for the perpetuation of particularistic role demands.

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CHAPTER V

PRESENTATION AND ANALYSIS OF DATA

This report is confined to the analysis of informal organisations as determinants of organisational performance in Nsukka Local Government Council of Enugu State.

In the first phase of this research which was essentially conducted to enable the researcher gain an understanding of the phenomenon of informal organisation so as to be able to formulate elaborate research questions relevant to this work, a total number of sixty eight (68) respondents were interviewed. The selection of the respondents were based on a probability sampling technique. This means that certain categories of respondents were selected for a more representative sample survey of staff in Nsukka Local Government.

The table below indicates the total number of respondents selected according to their rank.

Table 2.1. Distribution of Respondents' Rank by Department

DEPT.	LOW	MIDDLE	HIGH	TOTAL
	01 - 04	05 - 06	07 & Above	
Personnel	5	4	5	14
Works	6	4	3	10
Finance & Sup.	5	2	3	10
Education	4	4	2	10
Agriculture	4	3	3	10
Health	4	4	2	10
TOTAL	28	21	19	68

Source: Questionnaire Responses

The table above indicates that respondents in grade level 01 - 04 were considered low in rank, 05 - 06 middle; while those with grade level 07 and above were considered high ranked. Generally, a total number of 28 respondents representing 41.2% of the sample are low ranked; 21 (30.9%) middle ranked and 19 (27.9%) are high.

It is pertinent to note that results obtained from the first phase were very useful in the formulation of the main research questions of this work, upon which the hypotheses were tested.

ADMINISTRATION OF QUESTIONNAIRES

The questionnaires were administered to 351 workers in Nsukka Local Government Council. Additional hands were employed not only to help administer the questionnaires but also to help interpret the questions in vernacular to some respondents who can not read and write.

To ensure a fair percentage of returns, the research assistants were assigned to administer the questionnaires department by department. Consequently, a total number of 187 questionnaires were returned. Out of this number, only 172 were usable because the rest were not filled according to instruction. The percentage of usable returns is 49%.

The Table below indicates precisely the number of questionnaires served, the total number and percentage of questionnaires returned.

Table 2.2. The Number of Questionnaires Administered and the Number and Percentage of Returns

Dept.	No. of Quest. admini.	Total No. of Returns	% of Returns	Total No of usable Returns	% of usable Returns
Personnel	68	45	66.2	42	61.8
Works	65	41	63.1	38	58.5
Finance & Supplies	60	30	50	27	45
Education	60	28	46.7	25	41.7
Health	50	24	48	23	46
Agric.	48	19	39.6	17	35.4
TOTAL	351	187	53.3	172	49

Source: Responses from Questionnaire

The table shows that a total of 351 questionnaires were administered to the six departments of the local government. The percentage of returns was also reflective of the staff spread across the various departments of the local government. Personnel and Works departments have the highest percentage of returns with 66.2 and 63.1 percent respectively. The lowest number of returns was made by Agricultural department with 19, out of which 17 (35.4%) were usable.

RESPONDENTS LEVEL OF EDUCATION

Education is an important index of modernisation. Its influence permeates all facets of human endeavour. It makes a man to be critically aware of his environment, enabling him to relate cause and effects in a social, political and economic context. Indeed, an educated man is rational man.

The Table shows the distribution of respondents according to their educational qualification.

Table 2.3. Level of Education of Respondents by Department

DEPT.	DEGREE / HND	NCE/ OND	TTC, WASC, GCE	FSLC	No. FORMAL EDCAN.	Total
Personnel	5	9	18	10	-	42
Works	4	3	7	21	3	38
Finance & Supplies	3	3	12	9	-	27
Education	5	7	11	2	-	25
Health	2	4	10	7	-	23
Agric.	1	2	5	8	1	17
TOTAL	20	28	63	57	4	172

Source: Responses from Questionnaire

The table above shows that a total number of 48 persons, representing 27.9% of the respondents possesses high level education. Sixty-three (36.6%) of the respondents have middle level education while 61 (35.4%) have low level education. The highest number of respondents, therefore possesses middle level education. Only 4 (2.3%) of the respondents had no formal education.

Perhaps, it is pertinent to observe at this point that most of the respondents who claimed to have their first school leaving certificate may never have actually completed their primary school education. Some of them may not have even gone to school at all. This point stems from the fact that some of those category of respondents can not even read or write. Only four persons, representing an 'insignificant percentage' of the respondents indicated that they have no formal education.

RESPONDENTS AGE

Age is also a useful index for measuring individual performances. The fact is that, as one grows old, his effectiveness in the discharge of his organisational duties

diminishes. This is why age is used as a determinant for retiring workers in the service of any organisation.

As a background information, the data collected on age are as follows:

Table 2.4. Age Distribution of Respondents by Department

DEPT.	BELOW 20	20-29	30-39	40-49	50 AND ABOVE	TOTAL
Personnel	6	10	17	9	-	42
Works	1	5	20	11	1	38
Finance & Supplies	2	13	8	4	-	27
Education	1	8	9	7	-	25
Health	-	12	7	4	-	23
Agric.	-	4	7	5	1	17
TOTAL	10	52	68	40	2	172

Source: Response from Questionnaire

The table above, indicates that the highest concentration of the respondents 68 (39.5%) have their ages between 30 - 39, 23.3% of the respondents have their ages between 40 - 49 while only 1.2% have their ages between 50 and above.

In fact, the wrong view held by people in this part of the world about retirement from the service of any organisation is very unfortunate. This renders the data collected on age susceptible. Most of the respondents who indicated that their ages are below 20 years are mostly girls who may indeed be above that age. Equally, very many old people would claim that they are within the age bracket of 30 - 39 years or even below with a view to retaining themselves in the council. In the actual fact, many of them are much older than that. Although appearances most time, is not a good measure for ones age, it is not in an apparently glaring cases. Many of the respondents who claimed to be between the ages of 30 - 39 and 40 - 49 may indeed be more than fifty years old.

The researcher's data on age is therefore very unreliable.

HYPOTHESIS I

To test the hypothesis that membership of informal organisation determines the relationship that exists between workers at various levels of the organisational hierarchy, the following operationalised questions were asked.

Table 3.1. Perception of Staff Interaction & Relationship

S/N.	Factors of staff Interaction	AGREE		UNDECIDED		DISAGREE	
		No.	%	No.	%	No.	%
1.	Relationships that exists between workers are enhanced by previous connection than existing work rules	132	(76.74)	26	(15.12)	14	(8.14)
2.	It is not always easy to respect an officer who is much younger and/or not married.	93	(54.1)	58	(33.7)	21	(12.2)
3.	Respect for elders is one of the local government service rules	59	(34.3)	66	(38.4)	47	(27.3)
4.	Workers behave differently when they encounter someone they know previously in their office	125	(72.7)	25	(14.5)	22	(12.8)
5.	Employment, promotion, postings, etc. are usually achieved through informal connections than by merit.	108	(62.8)	39	(22.7)	25	(14.5)
6.	The principal officers of the local government prefers to work closely with those they know previously than those officially assigned to them	61	(35.5)	96	(55.8)	15	(8.7)
7.	Ones previous relationship with the principal officers of the local govt. affects his participation in the work of the council	80	(46.5)	73	(42.4)	19	(11.1)

Source: Responses from Questionnaire

It is the contention of many management scholars that relationships between workers within and across the various levels of the organisational hierarchy depended for their proper functioning on universalistic rather than particularistic role demands. That is, in order for the various role structures to function effectively, the behaviour of workers must be based on standards defined in completely abstract and generalised terms rather than on specific personal relationships that might exist between workers outside the given organisational context. The most significant thing about this requirement is that, if it is to occur, workers must be able to separate their official roles from other social roles. In other words, the operative role sets must only be that which is relevant to organisational functioning.

Unfortunately, workers in Nsukka Local Government are oriented toward persons and not rules. This view is reflected in response to various questions asked on the subject. In fact, 132 persons representing 76.7% of the respondents agreed with the view that relationships between workers are enhanced by previous connections rather than the existing work rules.

26 (15.1%) of the respondents were undecided while the rest 14 persons representing a very small percentage of the sample population disagreed entirely with the view. The point to note is that the various traditional societies in Nsukka area in particular and the Igbo speaking people in general are organised around such social values and ideals as honour, prestige and respect for elders. Consequently, occupants of various bureaucratic positions are rated and considered according to such traditional principles and values like age, sex, marital status. Less consideration and emphasis are given to such bureaucratic principles like experience and educational qualifications.

In the circumstances of this nature low status workers with little or no educational attainment would expect to be respected adequately because of their age. And largely because of the high degree of emphasis on respect for elders, such workers hardly accord respect or even accept instructions from the superiors who are younger in age or not even married for that matter. This point was made clearer when a high percentage of the respondents, (54.1%) agreed that they find it difficult to respect an officer who is much younger than

them or who is not even married. 58 persons, representing 33.7% of the respondents were undecided while 21 (12.2%) disagreed. The relatively higher percentage of respondents who were undecided could be explained, especially as most people do not usually want to air their views on issues they are not particularly too sure about.

The fact is that the strong sense of loyalty and respect for elders are shown, out of sheer habit and custom. Unfortunately they run contrary to the bureaucratic rules and principles. Most workers even think that respect for elders constitutes one of the primary rules of a functioning public service. In fact, 59 persons representing over 34 percent of the respondents agreed that respect for elders is one of the local government service rules. Although this can be explained as ignorance on the part of the respondents, the relatively high percentage (38.4%) of respondents who were undecided is very difficult to explain. However, since indecision is a state of not being able to make up ones mind on two opposing views, the likelihood that many of the respondents, if pressed upon, can agree in the view can not be doubted. Only 47 (27.3%) of the respondent disagreed entirely with the view.

The point to note therefore is that most workers can not even differentiate between the rules and regulations of their formal organisation with those of their traditional societies. In fact, most workers do accord more respect to their traditional rulers, even in the bureaucratic setting more than their office superiors. To this end, workers do abandon their official assignment in order to accord honour and respect to their traditional rulers and others with such privileges, once they encounter such persons in their office.

There are also irresistible tendencies for workers to accord more respect and privileges to those people they have previous social relationships with. The social attractions of the rural home, for instance, is very important here and springs from the fact that majority of the workers in Nsukka Local Government are rural born and bred. They are attached and often indebted to their parents and members of their extended families to the extent that, they always and intimately perceive themselves as one and inseparable, irrespective of time and space. The consideration of this view point was almost unanimous as 125 persons, representing 72.7% of the respondents agreed that workers in Nsukka Local

Government behave differently when they encounter persons they know previously in the office. 25 (14.5%) were undecided while 22 (12.8%) disagreed. This makes place of origin, marriage ties and other family ties very important deciding factors in workers relationships with each other. In fact, responses to several other questions were supportive of this fact. Consideration for employment, promotion, postings for instance were largely based on these perceived social relationships existing outside the official demands. Accordingly, 108 persons, representing over 62% of the respondents agreed that employment, promotion and so on are better achieved through various informal connections than by merit. 39 (22.7%) were undecided in their views while 25 (14.5%) disagreed.

The organisation of work in the council makes the emphasis on interpersonal relationship a central normative focus. This is so because the work of the council revolves around three principal offices namely - the chairman, the head of personnel and the treasurer. These three principal officers are all signatories to the cheques and payment vouchers of the council. The implication of this is that

those who have previous connection with these officers benefit immensely from these relationship. Village ties, family ties, colleague and other informal ties largely become avenues to win one kind of cheap approval or the other. In this way, officially designated routines of discharging responsibilities are usually abandoned. In fact, 80 persons representing 46.5% of the respondents were of the view that one's previous relationship or connection with the principal officers of the council crucially affect his participation in the work of the council. It was equally in this sense that 61 (35.5%) of the respondents agreed with the view that the principal officers of the council also prefers to work closely with those who they know previously than with those officially assigned for that responsibility. This may be because of the fact that their superior officers always like to be protected from their shoddy deals. The best protection they need also come from those the have previous connection.

The point to note therefore, is that workers exploit various informal opportunity structures to achieve their particularistic ends. Those who have no previous connection with the principal officers also do offer gift or bribe in

order to achieve their aim too. In this way, workers constitute themselves into lobby groups using parameters like place of origin, committee of friends, college ties, family ties and so on.

In fact, it is a widely held opinion that membership of these informal organisations determines the relationship that exist between workers at various levels of the organisational hierarchy. This view point is supported by the data on Table 4.5 (see item 4). While 72.7% of the respondents agreed with the view only an insignificant percentage (12.8%) of the respondent disagreed with the view. However to establish the statistical conclusion of this finding, it might be instructive to determine the significance of the observed difference.

The problem is thus restated to read that "the proportion of people who agreed with the opinion stated in item 4 of Table 4.5 differed significantly from those who disagree. The chi square (X^2) statistics for unvaried distribution is considered suitable to test the significance of the observed data. Note that to take a decision implies whether to reject or not to reject the null hypothesis. Consequently we have to

compare the values of the statistics given in the table as provided by the data collected with the value computed with χ^2 statistic. When the computed χ^2 value is up to the critical χ^2 value, we reject the null hypothesis, otherwise we do not reject the null hypothesis.

$$\text{Formula for } \chi^2 = \sum_{i=1}^N \frac{\{O_i\}^2}{E_i} - N$$

Level of significance $P < .05$

Degree of freedom $df = 2$

Computed $\chi^2 = 120.1$

Critical $\chi^2 = 5.991$

Decision - With the calculated chi square (cal. $\chi^2 = 120.1$) exceeding the tabulated chi square (crit. $\chi^2 = 5.991$) at .05 level of significance, the null hypothesis stands rejected. It follows therefore that there is a significant difference in the proportion of respondents holding different opinions. It shows that respondents supports the view that membership of informal organisations affects the relationship that exists between workers at various levels of the organisational hierarchy.

HYPOTHESIS II

To test the second hypothesis of this work which States that "there is a tendency for public servants in Nsukka Local Government to shun responsibilities if selfish interests are not represented", the following operationalised questions were asked.

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Table 4.1. Perception of Workers Commitment to Organisational and Particularistic Role

S/No	FACTORS OF INDIVIDUAL AND ORGANISATIONAL	RESPONSES		
		Agree %	Undecided %	Disagree %
1.	There is bribery and corruption in Nsukka Local Government	130(75.6)	36(20.9)	6 (3.5)
2.	Most workers would not hesitate to amass wealth corruptly if they see the opportunity	99(57.6)	52(30.2)	21(12.2)
3.	Workers in Nsukka Local Government demand gratification before rendering their service	112(65.1)	48(28)	12(6.9)
4.	Workers engage in Corrupt practices because they are not disciplined.	123(71.5)	31(1.8)	18(10.5)
5.	Workers engage in corrupt practices because culture demands that they cater for a lot of their dependent relatives and friends	148(86)	22(12.8)	2 (1.2)
6.	Absenteeism, sluggishness and/or frequent excuses for work undone are usually associated with lack of materialistic opportunities in some official positions	88(51.2)	25(14.5)	59(34.3)
7.	Workers shun responsibilities if selfish interests are not represented	107(62.2)	54(31.4)	11(6.4)
8.	Protection obtained from association with co-village workers clearly surpasses that accruing from official positions			

Source: Responses from Questionnaire

It has been pointed out earlier that the designs of bureaucratic organisations is a system based on abstract rules and not persons. Unfortunately, person to person relationship is still viewed as very primary in Nigeria. Most Nigerians retain very strong ties and affection for their primary groups, families, kinships, villages, class, town communities and thereby easily accord respect and obedience to persons involved in these relationship out of sheer habit and custom. Consequently, workers violate official rules in favour of particularistic role demands and where particularistic interest are not adequately represented, workers usually shrink away. This view was clearly portrayed when over 62% of the respondents agreed that workers shun responsibilities when particularistic interests are not adequately represented. 31.4% of the respondents were undecided while 6.4% disagreed with the view.

It is also pertinent to note that where no pre-existing personal connection of any sort exist between workers and their client, they both usually establishes one through the offering of bribe. Most times, bribes are not offered directly, depending on the magnitude of the service to be derived. The services of those who knows somebody that knows the officer in charge are usually needed. In

this way, the very many informal opportunity networks of the worker as well as the client come into play. At other times, the offering of bribes are done without secrecy. In fact, over 57% of the respondents were of the view that most workers shall not hesitate to amass wealth corruptly if they see the opportunity. 30.2% of the respondent were undecided while 12.2% of the respondent disagreed with the view.

The existence of bribery and corruption was therefore never in doubt as almost all the respondents gave their consent. To be precise 130 (75.6%) of the respondents agreed that there is bribery and corruption in Nsukka Local Government. 36 (20.9%) of the respondents were undecided while 6 (3.5%); representing an insignificant percent of the respondents disagreed entirely with the view.

Therefore, despite the increases in the responsibilities and problems of public bureaucracies, there is no corresponding increase in the commitment and social support granted by workers because most of them still retains strong ties with their village of origin. And since social approval are given to those individuals who manifest commitment to personal ties and obligations, there is intense social pressure on workers to utilize their position for particularistic interests. The worker is

expected to offer special respect to some people like the chiefs and Igwes, and some distinguished sons and daughters of the land. The worker is also expected by the society, to make use of their positions and make large contributions to the social and economic welfare of their families and extended families, pay school fees for their brothers and sisters, pay improvement union fees to their villages, make monetary contribution on special occasions like funerals, wedding, secure employment for kinsmen and so on and so forth. To lack in these expectations is to invoke the condemnation and castigation of ones own people. In fact, 148 persons representing 86% of the respondents were of the view that workers usually engage in corrupt practices because culture demands that they cater for their dependent relations and friends.

The warped value system of the Nigerian society, no doubt affects public servants greatly, as those who have less opportunities to amass wealth, either because of their position or one thing or the other find it disencouraging to attend to their duties. In short, 88 (51.2%) of the respondents agreed that absenteeism, sluggishness and/or frequent excuses for work undone are usually associated with lack of materialistic opportunities in some official position. 25 (14.5%) of the respondents were undecided

while 59 (34.3%) of the respondents disagreed with the view.

In the scheme of things, organisational goals and objectives are considered last even though its increased responsibility as government at the grassroots demands that it should be placed first. It is in this manner that official positions come to be viewed as outcomes, with each person in the council seeing his/her representation in the organisational structure as a zero sum game. Those who consider themselves unrepresented in the organisational structure may generally withdraw their support or at least remain indifferent to the goals and activities of the organisation.

It is therefore hypothesized that public servants in Nsukka Local Government Council tend to shun responsibilities if personal interests are not represented. Data in respect of this view point are presented in Table 4.6 (item 7). The data show that 62.2% of the respondents agreed with the hypothesis. 31.4% of the respondents were undecided in their views while 6.4% disagreed entirely with the view.

A cursory observation of the result also shows that there is a difference between the proportions of respondents holding different opinion on this. It showed

that a great majority of the respondents supported the view. However, a statistical test will be necessary to establish the statistical significance of the observed difference.

To this end, the hypothesis is restated as thus "the proportion of respondents holding different opinions on the attitude of public servants in Nsukka Local Government to shun responsibilities if personal interests are not represented differ significantly". The test statistic to be used is the chi square (X^2). Note that we reject the null hypothesis only when it is false. The degree of freedom states the number of unique solutions that available for a given problem. The level of significance also fixes the probability of error.

Test statistic	=	X_2	
Level of significance	=	p	= .01
Degree of freedom	=	2	
Formula for X_2	=	$\frac{N}{i} \frac{(O_2) - E}{E}$	
Calculated X_2	=	55.7	
Critical X_2	=	9.21	

Decision = There is a significant difference in the opinion held by respondents. Consequently, the null hypothesis which states that there is no significant difference in the opinion held by respondents is thus rejected.

HYPOTHESIS III

To test the third hypothesis of this work which states that "there is a strong relationship between place of origin and membership of informal organisation", the following operationalised questions were asked:

Table 5.1 Perception of Workers Membership of Informal organisation in Relation to Place of Origin

S/No	Factors Associated with Membership of Informal Organisations	RESPONSES		
		Agree %	Undecided %	Disagree %
1.	Majority of workers in Nsukka Local Govt. come to work from their respective villages of origin.	68(39.5)	31(18.1)	73(42.4)
2.	Indeed, the best protection the workers receives especially in times of trouble, comes from towns people in organisation	98(57)	32(18.6)	42(24.4)
3.	Workers associate more with their village people in the organisation than with others	77(44.8)	22(12.8)	73(42.4)
4.	It is always the best to belong to an association where town people are in the majority so as to enjoy adequate protection	89(51.7)	7(4.1)	76(44.2)

5.	Because of the protection so provided, it is usually always in the best interest of members of attend town/village union meetings	112(65.1)	22(12.8)	38(22.1)
6.	Where one hails from influences his membership of other informal association	96(55.8)	32(18.6)	44(25.6)
7.	Relationship between Workers are enhanced more by ties of common origin than any other	88(51.2)	5(2.9)	7(45.9)
8.	My best friend in the council hails from the same place with me	34(19.8)	36(20.9)	102(59.3)

Source: Response from Questionnaire

A cursory view at the responses above indicates that workers in Nsukka Local Government Council still retains a strong sense of loyalty and identification to their places of origin. A substantial percentage of the workers still come to work from their respective villages. 68 persons, representing 39.5% of the respondents were emphatic on this. 42.4% of the respondent, however disagreed that majority of the workers still come work from their respective places of origin 31 (18.1%) of the respondents were undecided.

Nevertheless, apart from the fact majority of the workers hail from villages within and around Nsukka Local Government Area including those from neighbouring local government areas like Igbo Eze South, Igbo-Etiti, Igbo-Eze North, Isi-Uzo and Uzo-Uwani Local Government, they also share a homogeneous cultural background. Hence, they are referred to as Nsukka zone. However, inspite of this cultural homogeneity there still existed fragments of informal associations essentially based on village of origin. The researcher came across such acronyms like Nsukka 'Kpomkwem' meaning the main Nsukka people; Ovogovo lique, Lejja connection and so on and so forth. The point to note here is that, some workers who recognise a common origin offer special treatment to themselves. They form a kind of defence for their common interest. They also usually regard the bureaucratic positions occupied by members as that of the entire village. They offer members a sense of belonging by rallying round them in times of need. This perhaps explains why 57% of the respondent agreed that the best protection the worker received, especially in times of need, usually comes from his town people in the council.

Consequently, workers who recognise a common origin usually hold themselves in trust and associate with each other more frequently than with others. Although, this seems not to be a generally accepted opinion as 44.8% of the respondents were of the opinion as against 42.4% who disagreed, the fact still remains that workers from the same village sees themselves in different light. They may not be going out regularly, but they are linked more or less by an indivisible bond that binds them as their brothers keeper. Relationship with other people may be seen as peripheral since nothing beneficial is expected to come out of it. On the other hand, relationship between towns people are viewed as concrete, since it provides them with the honour, prestige and respect they are expected to enjoy both in the work place and in the village. It is in the light of this facts that 89 persons, representing 51.7 percent of the respondents agreed that it is always the best to belong to an association where town people are in the majority so as to enjoy adequate protection. 76 (44.2%) of the respondents disagreed while 7 (4.1%) of the respondents were undecided.

Commitment to place of origin provides both social, economic, political and moral support for members. Members are assisted in times of need like bereavement, sickness,

confrontation with management or law enforcement agents and so on and so forth. Politically, members are assisted to win leadership positions of workers union like National Union of Local Government employees (NULGE); staff welfare scheme etc. Economically, members engage in monthly contributions (isusu) to enhance their material well beings. They also enhance the social and moral background of members to enable them participate more effectively in the council. It is in this sense that town union meetings essentially come to assume intricate organisational structures whereby workers are joined in a federation with associations representing its home area in other places. Together, they establish a headquarters in the home area. In fact, 112 persons, representing 65.1% of the respondents were supportive of the fact that it is usually always in the best interest of members to attend town/village union meetings. A very insignificant percentage of the respondents were either undecided or disagreed entirely with the view.

Indeed, suffice to say that town union meetings are seen as very important to workers lives in the council. Airing members are cautioned and brought to book during meetings while hardworking ones are further encouraged.

However, it is pertinent at this juncture to highlight that interest in place of origin do not crucially affect workers choice of their best friends in the organisation. From responses to that view, 102 persons, representing 59.3% of the respondents disagreed with the view that their best friends hail from the same village with them. only 34 persons, representing an insignificant percentage of the population upheld the view. This point is significant for selecting best friends actually represents relationship at the individual level and differs greatly from relationship at a collective level. Depending on place and event, the reason for having any person as a best friend varies across space and time. In fact, a whole series of potential social identities are available to the worker in his choice.

The situational factor in Nsukka Local Government is that there are very many workers with low level education. The few with high level education are essentially overshadowed and seen as cogs in wheel of progress by those with low level education who would want to clutch tenaciously to their old ways of doing things. Faced with this problem as it is, the number of people from his family, village, village group that the worker can find in the organisation determines how far he has to reach out to make friends. Other varied social identities for selecting

friends like membership of clubs, political or social clubs, college ties, membership of professional groups and so on become distant to remember.

More than any other informal factor, therefore, place of origin remains the primary identity of the individual in the work place. The worker retains very strong ties with his town/village people in the organisation as a matter of primary concern. In fact, 51.2% of the respondents upheld this view and strongly maintained that relationships between workers are enhanced more by ties of common origin than any other. 45.9% of the respondent disagreed with the view while 2.9% were undecided.

The fact that most of the workers possess low level education, and that most of them hail from a culturally homogenous milieu makes ties based on political, religious, college or even membership of professional bodies and so on, largely ineffective. This is so because, the feeling of common origin predominates at all times and even influences the choice of joining any informal organisation.

From the foregoing, it is hypothesized that place of origin influences membership of informal organisations. The respondents were divided on their opinion about this. While 55.8% of the respondent agreed to the view point, only 25.6% disagreed. The other 18.6% of the respondents were undecided. (see Table 4.7; item 6).

However, observation reveals that those who agreed with the statement are greater in majority (55.8%) of the total respondents. It will be instructive here to subject this observation to a statistical test so as to arrive at a statistically valid conclusion.

The hypothesis is therefore restated to read that "the proportion of those who agreed that place of origin influences membership of other informal organisations differed significantly from those who disagreed". It is equally important to note at this juncture that we reject or do not reject the null hypothesis after we have compared the values of the statistic given in the table with the value computed. When the computed X^2 value, then we reject the null hypothesis, otherwise we do not reject it.

Test statistic	=	X^2	
Level of significance	=	P	= 01
Degree of freedom	=	2	
Formula	-	$\frac{X^2}{i} - 1$	$= \frac{N(O2) - N}{E}$
Calculated X^2	=	55.7	
Critical X^2	=	9.21	

Decision - There is a significant difference in the opinion held by respondents. Consequently the null hypothesis which states that there is no significant difference in opinion of the respondents is rejected.

CHAPTER V

SUMMARY OF FINDINGS AND RECOMMENDATIONS

This study has shown that the socio-cultural environment of a particular milieu crucially affects the nature and pattern of its informal organisations. In the socio-cultural environment of the developed societies of the west, where impersonality and respect for constituted authority is dominant, informal organisation has been noted to arise mainly from the formal features of the organisation. This means that informal organisations are conditioned mainly by those internal dynamics within the formal organisation that are necessary to it. In other words, informal organisations are relatively autonomous from the contending social forces in the society.

As Reber pointed out; as western societies and environment become more impersonal, the search for ways to replace the closeness of the small-town gathering, the support of the entire family in frequent contact, the interaction of the community become very necessary. According to Reber, large organisations with endless numbers of employees, a rush atmosphere, and far flung operations find it difficult to meld their employees into "one large family". Therefore the sense of belonging that the employee seeks are usually lost in the vastness of the

organisation. The immediate work group, therefore offers the individual employee more than a "number"; he receives identification as an individual, recognition for his contributions, and acceptance into an identifiable organisation. Being accepted by the group gives recognition to the individual and increases his feeling of esteem and importance in the working world. All these functions of informal organisation are consequent upon the act that the western socio-cultural environment sanction the separation of official roles from other social roles of the workers.

The interweaving complexifying the socio cultural environment of the developing nations like Nigeria, on the other hand make the study and comprehension of informal organisation difficult, characterized by several traditional societies with ethnic homelands, the Nigerian society very considerably in terms of their cultural heritage, languages and patterns of western contact. Consequently there exists several legitimated authorities with conflicting values, norms, traditions, structures and vision of the world. Therefore, instead of transferring the main focus of loyalty and identity from peripheral areas to the national state, individuals attach themselves closely to their primary and kinship groups out of sheer

habit and custom.³ The point to note therefore, is that workers did not shed their varied traditional values and belief system rather they accommodated them with adopted western bureaucratic values and principles. The implication of this is that the worker is enrolled in an artificial patchwork organisation which in view of their precarious social position, their roles during the period of adaptation bears no relationship to that which they played in their earlier coherent and stable group.⁴ This resultant feeling of isolation is accompanied by a sense of insecurity due to the relaxation of the traditional social support and control. This is further accentuated by the daily need to grapple with the diverse problems of a multi ethnic country like Nigeria. Apart from the fact that there is no shared common and stable expectations among the various and different corporate groups in Nigeria about behaviours appropriate for incumbents of various bureaucratic positions, the unbridled quest for material acquisition is most paramount.

Consequently, informal organisations emerge not only to help perpetuate the historic and particularistic interest of members of one group over another, but also serve as dependable vehicles for shameless acquisition of wealth. To talk of such western bureaucratic values and principles like impersonality, rationality, chain of

command, abstract rules, specialisation, and division of labour and so on, in this condition, becomes meaningless especially in an environment where a strong sense of mutual obligations sustains ties of kinship as the dominant concern of everyday life. Every member of the village group, for instance, has a status, right and obligations and enjoys a sense of security which comes from this, whether in a bureaucratic organisation or out of it. In fact in bureaucratic organisation, members of a village union are protected against punishment from management. They are also offered support in times of need, especially when sick or bereaved or even in thanks giving ceremonies. In return, members are also expected to use their offices and positions, in a manner that are favourable to all.

It therefore follows that people work in these bureaucratic organisations not to make them great or to aggrandize the institution but to advance their selfish interests. In principle, Nsukka Local Government council, like several other organisation of its kind in Nigeria are anchored on sound and articulate programme of action, aimed at achieving the maximum service to the people, but by the time these rules get bent for friends, relations, and village people, nothing seems to work again. Coupled with the fact that the warped value system of the Nigerian

society has eroded the moral fibre of the people, the public service jobs.

Indeed, what has been most demoralizing to the Nigerian worker is the realisation of the fact that in the society, intellect and integrity do not seem to count any more in the public life of the successful people. What is more, the roster of the so called successful Nigerians, both civilians and military alike, is a legend of many who have been failures in their chosen careers yet they are seen as archetypes to be honoured.

When the management of a local government council, for instance, is at the hands of such horrible characters who manipulate the machinery of government in the full glare of glorifying publicity, one invariably expects little or nothing from the workers. It is easy to see what happens when mediocres who have no requisite qualification and experience stays at the helm of affairs of an organisation like the local government. First and foremost, they see the job as a kind of personal business outfit where much gains should be expected. And because of societal expectations on them, they tend to be more daring in their acquisition of wealth. The resulting ineffectiveness and inefficiency are therefore logical outcome of societal expectations and orientation from the

top. As Onosode put it, "if a public enterprise is packed with persons whose basic orientation is unrelated to the achievement of the objectives of the enterprise, the appointer, to that extent, forfeits the right to expect the enterprise to be result-oriented"⁵.

This in-built incompetence percolates downward and affects the subordinate workers who are only obliged by the silence imposed on them by their positions to endure the daily presence of a very efficient immorality. So while remaining physically present in the service, their heart and soul are out of it.

The interweaving complexities of these environmental elements, however, make the role of informal organisation antithetical. The point to note is that these socio-cultural arrangements in the society make it possible for the generation of social support for many unbureaucratic behaviours, which in turn inhibits organisational performance. This means that the use of bureaucratic positions for personal and corporate group status are socially sanctioned even when such use violates the formal role obligations in the office. Those who were once opportuned but designated failures in the attempt are usually castigated, rebuked and ridiculed by their townsmen, friends and well wishers. Such environmental or

societal influences invariably leads to more informal interaction among people in offices, in search for ways to achieve their particularistic role demands.

As formal criteria for doing things become either indistinct or not universally understood, very many informal opportunity networks associated with social conformity and congeniality tend to supplement or replace formal criteria. The implication of this is that the reward system is not based on productivity but length of service, family or kinship ties, college ties, religious brotherhood, political affiliation, club membership, love relationship, bribing of the bosses and other hosts of personal considerations. In this way, organisational performance become greatly hampered. The productive ones, for instance, easily get frustrated and seeing no need to toil for an ingrate of an organisation reduces their performance and equally develops dysfunctional attitude to work. The favourite worker, knowing that whether he works or not that he will get unmerited promotions and praises, equally sees no need to exact himself and thus continue in his suboptimal performances. And seeing also that all his efforts are being utilized only by those at the helm of affairs for their own selfish ends, the worker adjusts suboptimally. Unfortunately, no organisation can enhance

its organisational performance without generously rewarding those who work hard and punishing those who harm it:

The central issue arising from the discussion so far is that informal organisations emerge essentially as a societal response to the discontinuities arising from the encompassing process of change from traditional to modern (western) bureaucratic type. Consequently, they serve as dependable vehicles for the propagation of the particularistic and historic interest of members. They also serve as determinants of organisational performance by providing the logical background for the social, political and material well being of members in the organisation. This is perhaps why, ties of common origin, more than any other informal factor, tends to form the main bases for the formation of informal organisations in Nsukka Local Government Council.

In fact it would be naive to pretend that these informal organisational activities do not exist or that they do not substantially modify workers intended actions in the discharge of their duties, especially in relation to other persons. They do exist, no doubt, and it is more realistic to recognize, than to deny their existence so as to integrate them into the reconstruction of a national category. The mark of true leadership lies in being able

to integrate them in coalescing the divisive forces inhibiting workers effort towards increased organisational performance especially in this period when developing nations share an urgent and understandable desire to make gigantic leap across time to bypass slower developmental process of administrative efficiency.

In this way, we would have created a more viable public service with shall be responsive to the needs of the time. It is not enough to find a few servants who met this criterion while the rest are sluggish, corrupt and inept. What is required is therefore not partial adaptation but total mobilization.

The ultimate aim should be to serve a society in which everyone that has a contribution to make is free, willing and able to make it and the society is itself ready and able to take it as its own. The ideals and goals of the society shall have suffused its servants who accept that they are its servants and that they shall serve in the public good and interest. It is the cultivation of the moral basis for public service that defines the adequacy of the service.

The implication of this research finding for the future is that as the various groups in the society go through the process or change from traditional to

modernity, the cultural norms and ethic surrounding interpersonal behaviour which prevents the separation of official roles from personal roles, might give way to a more acceptable universalistic form of social behaviour capable of producing informal organisations of the western type.

Until this is achieved, we may not know how findings about informal organisations in one situation must be modified if they are to serve as models for others where groups are subject to different environmental demands.

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APPENDIX A INTERVIEW SCHEDULE

SECTION A (BACKGROUND INFORMATION)

Please supply the following information about your local government council by marking [X] in the most appropriate box among the ones provided below.

- | | | | |
|----|----------------------------|--------------------|-----|
| 1. | SEX | Male | [] |
| | | Female | [] |
| 2. | AGE | Below 20 | [] |
| | | 20 - 29 | [] |
| | | 30 - 39 | [] |
| | | 40 - 49 | [] |
| | | 50 or above | [] |
| 3. | MARITAL STATUS | Married | [] |
| | | Single | [] |
| 4. | PRESENT GRADE LEVEL | Below G1 04 | [] |
| | | 04 - 06 | [] |
| | | 07 - 08 | [] |
| | | 09 - 12 | [] |
| | | 13 - 15 | [] |
| | | 15 or above | [] |
| 5. | DEPARTMENT | Personnel | [] |
| | | Works | [] |
| | | Health | [] |
| | | Agric. | [] |
| | | Education | [] |
| | | Finance & Supplies | [] |
| 6. | EDUCATIONAL QUALIFICATION | Below FSLC | [] |
| | | FSLC | [] |
| | | WASC/GCE | [] |
| | | NCE/OND | [] |
| | | Degree/HND | [] |
| 7. | LOCAL GOVERNMENT OF ORIGIN | Igbo-Eze South | [] |
| | | Igbo-Eze North | [] |
| | | Igbo-Etiti | [] |
| | | Isi Uzo | [] |
| | | Uzo Uwani | [] |
| | | Others | [] |

SECTION B (PHASE 1)

1. How long have you worked in the service of the Local Government?
2. Have you worked in any other Local Government than Nsukka?
3. What are your experiences in the Local Government job?
4. How is work organised in this place?
5. In your opinion, can you describe the relationship among workers as very cordial?
6. Do you think that work is organised and carried out strictly according to the rules and regulations of the council?
7. Can you acknowledge the existence of certain organisations or associations of workers that are influential to management?
8. If you do, how influential are these association on both workers and management.
9. How is the leadership positions of these unions like NULGE or staff welfare union contested for?
10. Are you satisfied with the work you do?
11. If not, why?
12. What are the difficulties encountered in working at Nsukka Local Government Council?
13. What can you say about workers/management relationships?
14. Are workers really committed to their duties?

SECTION C (PHASE 11)

Please read the following statement very carefully and indicate to what extent you consider each of the statement true for your local government council. Each statement has five alternative responses namely:

SA = Strongly agree with the statement
 A = Agree with the Statement
 U = Undecided about the Statement
 D = Disagree with the Statement
 SD = Strongly disagree with the statement,

For each statement, please mark X in only one box that best describes your view.

	Strongly agree	Agree	Unde- cided	Dis- agree	Strongly disagree
15 Where one comes from influences his participation in the work of the council	[]	[]	[]	[]	[]
16 Relationships that exists between workers are enhanced by previous connections than existing work rules	[]	[]	[]	[]	[]
17 It is not always easy to respect an officer who is much younger and perhaps not married	[]	[]	[]	[]	[]

- 18 Respect for elders
is one of the local
governemtn service
rules [] [] [] [] []
- 19 Workers behave
differently when
they encounter
someone they know
previously
in their office [] [] [] [] []
- 20 Employment,
promotion, positings
and so on are
usually achieved
through informal
connections than
by merit [] [] [] [] []
- 21 Workers do not
stay long in the
office because
they have other
private matters
to attend with [] [] [] [] []
- 22 The principal
officers of the
council prefers
to work with those
they know previ-
ously than those
offically assigned
or designated
to them [] [] [] [] []
- 23 There are a lot
of job satisfaction
in the local
government [] [] [] [] []

24 I am not satisfied with the degree of friendliness that exists among the staff of the council [] [] [] [] []

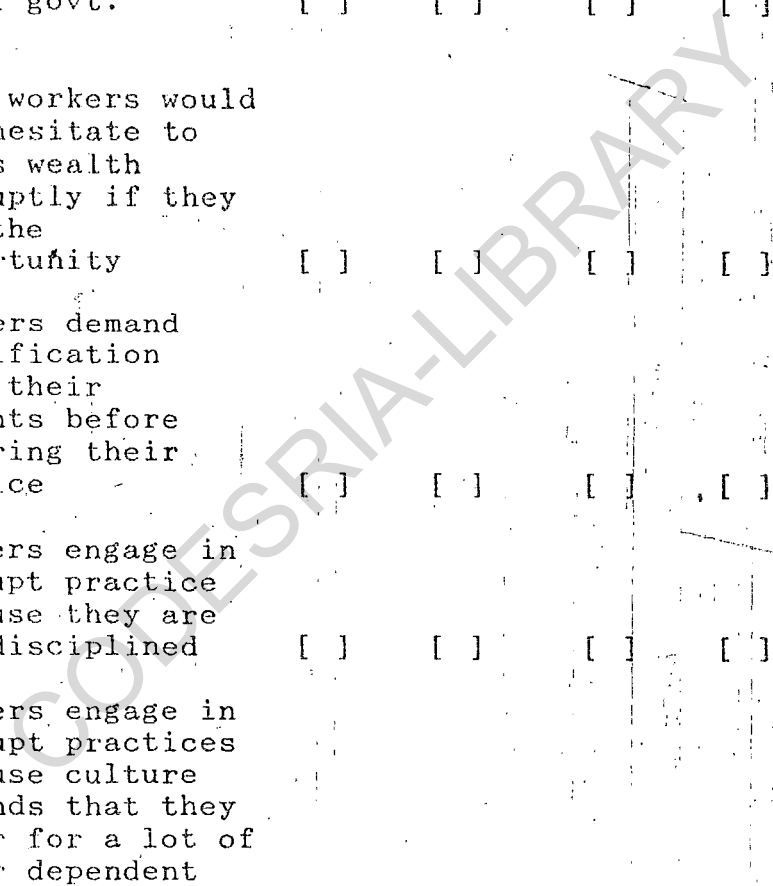
25 There is nothing like bribery and corruption in the local govt. [] [] [] [] []

26 Most workers would not hesitate to amass wealth corruptly if they see the opportunity [] [] [] [] []

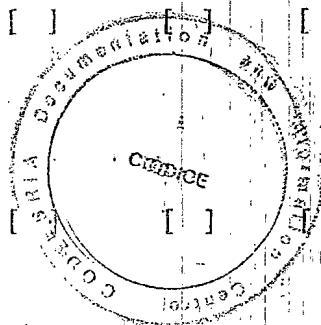
27 Workers demand gratification from their clients before rendering their service [] [] [] [] []

28 Workers engage in corrupt practice because they are not disciplined [] [] [] [] []

29 Workers engage in corrupt practices because culture demands that they cater for a lot of their dependent relations and friends [] [] [] [] []



- 30 Absenteeism, sluggishness, and/or frequent excuses for work undone are usually associated with lack of materialistic opportunities in some official positions [] [] [] [] []
- 31 Workers shun responsibilities if selfish interests are not represented [] [] [] [] []
- 32 Protection obtained from association with co-village workers clearly surpasses that accruing from official positions [] [] [] [] []
- 33 Majority of workers come to work from their respective villages of origin [] [] [] [] []
- 34 Indeed, the best protection the worker receives, especially in times of troubles, comes from his town people in the organisation. [] [] [] [] []
- 35 Workers associate more with their Village people in the organisation than with others [] [] [] [] []



- 36 It is always in the best interest of workers to belong to an association where his towns people are in the magority [] [] [] [] []
- 37 It is always in the best interest of members to attend town/village union meetings [] [] [] [] []
- 38 Where one hails from influences his membership of other informal association [] [] [] [] []
- 39 Relationship between workers are enhanced more by ties of common origin than any other informal factor [] [] [] [] []
- 40 My best friend in the council hails from the same village with me. [] [] [] [] []
- 41 Some workers do not come to work, yet they go unpunished. [] [] [] [] []