

Ethnic Factors as Correlates of Employees' Performance in Selected Federal Bureaucracies in Ibadan Metropolis, Oyo State, Nigeria

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ABSTRACT Given the history of ethnic politics in most Nigeria's federal bureaucracies and the failure of the various governmental policies which have attempted to address it, this study was carried out to examine the effects of ethnic factors on employees' performance in some selected federal bureaucracies in Ibadan metropolis, Oyo state, Nigeria. The study adopted a survey research design, using a total of 240 respondents from eight federal bureaucracies. Ethnic factors and employees' performance questionnaire (EPAEPQ) with reliability co-efficient of a 0.82 obtained through cronbach alpha method was the main instrument used to elicit responses from the respondents. The chi-square (χ^2) inferential statistics was used to test the four research hypotheses stated for the purpose of this study. The results obtained show that ethnic affiliation does significantly influence ethnic domination and marginalisation in Nigeria's federal bureaucracies ($\chi^2 = 55.926$, $df = 8$, $P < 0.05$). The result of the study further revealed that interpersonal relationships among the employees are significantly influenced by the socio-cultural, linguistic and ethno-regional identifications ($\chi^2 = 87.555$, $df = 12$, $P < 0.05$). Also, the result showed a significant relationship between ethnic politics and employees' performance in Nigeria's multi-ethnic federal organisations ($\chi^2 = 212.766$, $df = 20$, $P < 0.05$). The results of this study has indicated that ethnic considerations always override competence, economic and technical considerations and therefore gave rise to inefficiency and wastages in most of the government owned bureaucracies. Based on the above findings, this study recommends that there is the need for proper power-sharing strategies on the basis of the principle of proportionality with affirmative actions from the government. Also there is the need to promote complementarities, mutual tolerance, respect to pluralism and accommodation of diversity of opinions among the various ethnic group members in the country.

BACKGROUND TO THE STUDY

Ethnic pluralism, though has a worldwide significance, in Nigeria, however, it intrudes into the body polity of the society such that its consciousness has developed over several generations of the colonial and neocolonial history of the Nigerian nation (Nnoli, 1980). Suffice it to say, that the problem of ethnic pluralism in the Nigerian society, is such that every individual try as much as possible, to express loyalty to their ethnic groups on the basis of which they relate to other people in the wider society. In this process, ethnicity in Nigeria therefore, involves a perception of group differences, as well as a manipulation and exploitation of such perceptions. Otite (2000) opines the problem of ethnic pluralism in Nigeria, not to really limit itself to the multiplicity of ethnic groups, but rather more significantly to the competition for the scarce natural resources, which all the members of the plural Nigerian society value.

It is very pertinent to state that the problem of ethnicity in the Nigerian society has its roots

in the colonial period. This is because the structure of British Colonial administration in Nigeria then emphasised differences among the Nigerians, rather than similarities. This was a political strategy. The colonial policy of divide and rule used ethnic and regional sectionalism to curb pan-Nigerian nationalism and to maintain colonial power (International IDEA, 2000). However, according to Nnoli (1994) the critical moment in the history of inter-ethnic relations in Nigeria was reached in 1941, when a conflict of economic and professional interest occurred between two high-ranking members of the Nigerian Youth Movement (NYM). Stressing further, he asserts that this conflict afterwards culminated into serious inter-ethnic war and sentiments between the Yoruba and the Igbo; and overtime it has poisoned the hitherto inter-ethnic relations throughout Nigeria.

Unlike the pre-colonial ethnicity, the various ethnic problems arising from the pluralistic contradictions among these "colonially-induced ethnic identities" are fiercely competitive, exclusive and intolerant of ethnic minority views

and feelings. It has now gotten to a level beyond a threshold of irreversibly of tensions and conflicts, where competition for resource control is being dominated by social distance, elite manipulations, hostility, deprivation, and jealousy. Ethnic relations in Nigeria are therefore no longer a question of minority exclusion from various social services but of ruthless eliminations (Nnoli, 1994). It is no longer aimed at promoting production and commerce as in the past. In the real sense, a mere socio-cultural diversities existing in Nigeria does not in anyway pose serious cultural heterogeneity but rather it is the struggle and maneuvering of these cultural groups over the control of access to the nation's scarce resources. (Otite, 2000). "As such, ethnic hostility, loyalty and identification are passed on to successive generations through the family, press, public and private conversations" (Nnoli, 1994: 32).

Consequently, social groups, which had early existed together before now, wish to assert their own historical and cultural exclusiveness. Making the problem of ethnic pluralism to have taken an exacerbated dimension such that the number of existing ethnic groups has now increased from 62 in 1975 to a relative figure of 389 in 2000 by some considerations, which included the language criterion (Otite, 2000). From the above, it could be seen that Nigeria as an ethnically plural society is a sociological aggregate consisting of distinct culture groups and institutions which interact within and make claims on the resources of the wider encapsulating society. So Socio-culturally, Nigeria like any other Sub-Saharan African nation, is quite heterogeneous, consisting of different ethnic nationalities, whose members compete for the society's scarce resources. This intense competition for these scarce resources and the manipulation of ethnicity in furtherance of elite competition, has led to tension in relations among the various ethnic groups in the country.

In a pluralist Nigerian society, people from one ethnic group have not only attempted to place their ethnic values and interests over those of other ethnic groups but also over those of the nation. Hence, ethnicity becomes not only a cultural phenomenon in Nigeria, but also a structural and institutional instrument of social organisation and for economic distribution of resources in the fields of competition among the 389 ethnic groups in the country. The factor of fear of domination by larger ethnic groups over the minorities has resulted into various forms of

ethnic inequalities and marginalisation in every spheres of the Nigerian society. This is why in Nigeria, the term "citizenship" is relegated to the background and the term "indigeneship" is much more used and preferred. This gives rise to Xenophobia among the different Nigerian ethnic groups generally. This has therefore caused most Nigerians to be discriminated against by even foreigners working in the country. Despite the federal government policy on the "oneness" and "unity" of the nation; and the illusive façade of homogeneity of the three major tribes (Hausa, Igbo and Yoruba) in Nigeria, each of the ethnic grouping is still extremely heterogeneous in nature. The three major ethnic groups mentioned above in the Nigerian polity occupied predominant positions in their various regions. "The fourth largest group, the Fulani, are invariably lumped with the Hausa and together they form 28.1% of the Nigerian population" (Bamishaye, 1976:72). However, he stressed further that altogether these ethnic groups: Yoruba, Ibo and Hausa – Fulani are about 62.6% of Nigeria's population. What we have is the "Hausanisation" or "Igbonisation" or "Yorubanisation" of a particular national programme/organisation. Putting it succinctly, Nnoli, (1980: 176) opines:

Most Nigerians have come to believe that unless their 'own men' are in government they are unable to secure those socio-economic amenities that are disbursed by the (federal) government. Hence, governmental decisions about the siting of industries, the building of roads, award of scholarships and appointments to positions in the public service are closely examined in terms of their benefits to the various ethnic groups in the country.

Basically, what we have in Nigeria today is what can be referred to as ethno-nationalism where civil servants or bureaucrats have certain region(s) as their stronghold and through this engage themselves in a struggle for power and privileges with other ethnic groups. Ethnic identities, therefore often remain the major point of departure and serves as the only stumbling-block for the concept of patriotism. It is therefore clear that the "virus" of ethnicity has been perceived as a major cause of socio-political instabilities and as the biggest obstacle to inter-ethnic harmony and overall politico-economic development of Nigeria (Otite, 2000).

Statement of the Problem

The history of inter-ethnic relations in Nigeria has not really been a positive one. It has always fluctuated between competition, cooperation and conflict, thus, making such relation a very complex one. It has actually evolved over the years to the point where it has become a pervasive aspect of life in Nigerian multi-ethnic organisations. In fact, many Nigerians especially the bureaucrats now rely so much on ethnicity as an instrument for socio-economic and political self-accomplishment.

Ethnicity now acts as an important consideration for political appointments, employment of personnel in the federal civil service; location of industries and other developmental Programmes, as well as in taking certain governmental decisions and policies. Superficially, appointments, promotions, transfer, disciplinary actions and even placement in federal bureaucracies have presented an image of a struggle among the various ethnic groups for a division of national resources. Hence, an inter-ethnic struggle ensued for the ethnic control of certain sources of national wealth. It therefore, became clear that with the politicization of ethnicity, a national programme of Nigerianisation is doomed. Nationality or citizenship even patriotism in Nigerian organisations for many bureaucrats "is like a coat, which can be put on only when it is needed; when it is not, it is forgotten in the wardrobe."

Under this circumstance, the impact of ethnic politics on organisational goal achievement, performance and teamwork in bureaucratic structures in Nigeria is bound to be negative. Based on the above situation, the challenge for Nigeria is to boost its positive potentials, while minimizing, if not eliminating, its negative aspects.

Given this history of ethnic politics in most federal bureaucracies that are ethnically heterogeneous in staff structure just like the Nigerian society itself, and the failure of the various governmental policies, which have attempted to address it, this study was guided by the desire to elicit from respondents their own views on how to successfully manage the question of competing/rivalry ethnic nationalities in Nigerian federal bureaucracies.

Hypotheses

Four hypotheses were formulated and tested

at 0.05 alpha levels for the purpose of the study:

- Ho₁: Ethnic affiliation does not significantly influence domination and marginalisation in multi-ethnic organizations.
- Ho₂: Interpersonal relations among employees are not significantly influenced by socio-cultural, linguistic and ethno-regional identification.
- Ho₃: Competition for positions of authorities in multi-ethnic organizations is not significantly influenced by the politics of ethnicity.
- Ho₄: Employees' performance is not significantly influenced by ethnic politics in multi-ethnic organizations.

METHODOLOGY

The study adopted a survey research design. This enhanced the collection of data from a sample of federal civil servants from eight selected federal pluralistic organizations, which included five ministries and three parastatals in Ibadan metropolis of Oyo State—a Yoruba speaking state. These eight federal bureaucracies were selected using the cluster sampling technique. However, for the purpose of anonymity, the organizations would not be mentioned in this report.

The subjects for the study were two hundred and forty (240) federal civil servants (127 males and 113 females) who were drawn proportionately on the basis of the staff strengths of each of the eight purposively selected organizations using the stratified and simple random sampling techniques. The ethnic compositions of the subjects differ according to the bureaucracies used. However, all the respondents have been in the federal service for at least two years; and have been in contact with people from other ethnic groups. Their ages range from 24 years to 60 years. The following ethnic groups were represented: Fulani 2, Ibo 25, Hausa 9, Irhobo 12, Ijaw 26, Yoruba 56, Efik 7, Nupe 6, Igbira 8, Idoma, 3, Ishan/Esan 18, Itsekiri 16, and Others 11.

A twenty-seven item self-developed structured questionnaire scale tagged "Ethnic Perception and Employees' Performance Questionnaire" (EPAEPQ) was the main instrument used to collect data from the respondents. The "EPAEPQ" scale has a coefficient reliability of ($\alpha = 0.82$) using the cronbach-alpha method.

In each of the eight federal bureaucracies used, the officers in charge of personnel adminis-

tration assisted the researchers in administering the questionnaire. However, from a total of 240 questionnaires administered on the study's respondents, 228 were returned and only 219 (91.3%) were properly filled. The 219 properly-filled questionnaires therefore, formed the basis of data coding and analysis for this study.

RESULTS

Ho₁: Ethnic affiliation does not significantly influence domination and marginalisation in multiethnic organizations.

Ho₂: Interpersonal relations among employees are not significantly influence by socio-cultural, linguistic and ethno-regional identification.

Ho₃: Competition for positions of authorities in multiethnic organizations is not significantly influenced by the politics of ethnicity.

Ho₄: Employees' performance is not significantly influenced by ethnic politics in multi-ethnic organizations.

DISCUSSION

Result of hypothesis one (*Ho₁*) on table 1 revealed that ethnic affiliation does significantly influence ethnic domination and marginalisation in Nigeria's pluralistic organizations. (i.e. $\chi^2 = 55.926$, $df = 8$, $P < 0.05$). As in the previous studies (Bamishaye, 1976; Seidel 1976; Sanda, 1976; Nnoli, 1995; Otite, 2000), this study reveal that rather than dispersing and balancing of organizational power among the different ethnic groups in federal bureaucracies, ethnic pluralism in Nigeria actually encourages the acquisition and monopoly of power by a few individuals and groups. The result of the study further shows that about 28% of the respondents who are from the minority ethnic groups (such as Ebira, Idoma, Ishan, Tiv, Ibibi) believed that ethnicity provides avenues whereby the interests of the 'stronger' ethnic groups preempt and dominate organizational policy (ices) and even public policies. Thus, raising the constant fear among the minority groups, of being subjugated or relegated to the background,

Table 1: χ^2 Contingency table on ethnic affiliation and domination in multi ethnic organisations in Nigeria

	Domination and Marginalisation					χ^2 Cal value	df	χ^2 Table value	Remark
	No Resp	SD	D	A	SA				
Question 1	37 16.9%	53 24.2%	59 26.9%	51 23.3%	19 8.7%	55.926	8	15.507	* P < 0.05
Question 2	3 1.4%	47 21.5%	90 41.1%	56 25.6%	23 10.5%				
Question 3	9 4.1%	56 25.6%	98 44.7%	43 19.6%	13 5.9%				
Total	49 7.5%	156 23.7%	247 37.6%	150 22.8%	55 8.4%				

* Significant result

Table 2: χ^2 contingency table on interpersonal relations and ethno-regional identification in multi ethnic organisations in Nigeria

	Domination and marginalisation				
	No Resp	SD	D	A	SA
Question 1	5 2.3%	102 46.6%	79 36.1%	26 12.8%	5 2.3%
Question 2	4 1.8%	72 32.9%	110 50.2%	18 8.2%	15 6.8%
Question 3	7 3.2%	74 33.8%	104 47.5%	24 11.0%	10 4.6%
Question 4	4 1.8%	65 29.7%	106 48.4%	34 15.5%	10 4.6%
Total	20 2.3%	313 35.7%	399 45.5%	104 11.9%	40 4.6%

χ^2 Cal value = 27.555*, $df = 12$, $P < 0.05$

* Significant result

Table 3: χ^2 contingency table on competition for positions of authorities and politics of ethnicity in multi ethnic organisations in Nigeria

	<i>Domination and Marginalisation</i>				
	<i>No Resp</i>	<i>SD</i>	<i>D</i>	<i>A</i>	<i>SA</i>
Question 1	6 2.7%	64 29.2%	57 26.0%	58 26.5%	34 15.5%
Question 2	1 0.5%	51 23.3%	66 30.1%	86 39.3%	15 6.8%
Question 3	4 1.8%	48 22.0%	67 30.7%	80 36.7%	19 8.7%
Question 4	4 1.8%	62 28.3%	90 41.1%	49 22.4%	14 6.4%
Question 5	4 1.8%	64 29.2%	90 41.1%	48 21.9%	13 5.9%
Total	19 1.7%	289 26.4%	370 33.8%	321 29.3%	95 8.7%

χ^2 Cal value = 55.262*, df =16, P< 0.05

* Significant result

Table 4: χ^2 contingency table on employee's performance and ethnic politics in multi ethnic organisations in Nigeria

	<i>Domination and Marginalisation</i>				
	<i>No Resp</i>	<i>SD</i>	<i>D</i>	<i>A</i>	<i>SA</i>
Question 1	1 15.0%	59 26.9%	71 32.4%	57 26.0%	21 9.6%
Question 2	3 1.4%	83 37.9%	77 35.2%	48 21.9%	8 3.7%
Question 3		65 29.7%	93 42.5%	46 21.0%	15 6.8%
Question 4	1 5%	51 23.3%	76 34.7%	58 26.5%	33 15.1%
Question 5	4 1.8%	44 20.1%	27 12.3%	77 35.2%	67 30.6%
Question 6	2 9%	35 16.0%	120 54.8%	51 23.3%	11 5.0%
Total	21 1.6%	337 25.6%	464 35.3%	337 25.6%	155 11.8%

χ^2 Cal value = 212.766*, df =20, P< 0.05

* Significant result

once they do not have any of their own sons or daughters at the helm of affairs of these organizations.

In line with the submissions of Barongo (1987) and Bah (2003) the study was able to show that a particular political lexicon of discrimination being used to give ethnicity a boost in these organizations is the coinage of such terms like "sons of the soil." About 97% of the total respondents agreed that these terms are being used to bar other ethnic group members from having access to the "goodesse" of the organization. Above this, the study further revealed that ethnicity in Nigeria's pluralistic bureaucracies has made it possible to draw an easy distinction between "us" and "them." About 67% of the respondents (i.e. 44% from the minority and 23% from the major ethnic groups)

were of the opinion that this is because members of the different ethnic groups in these organizations freely compare themselves with one another. The remaining 33% never see basis for such comparison at all.

Based on the above finding therefore the result of this study, agrees, with Nnoli (1994 and 1995), Adekanye (1998a) and Jinadu (2003) whose submissions on the attitude of the management members of these organizations showed that the loyalty of members of the management team, of these pluralistic organizations lie more with their ethnic groupings rather than with their immediate subordinates, who are not from their ethnic group(s). The study was also able to show that in time of problem(s), these management team members prefer to take refuge in their ethnic

group(s). Some of the respondents for this study (mostly from the three major ethnic groups: Yoruba, Hausa and Igbo) when reacting to this issue, were of the opinion that this is not really true of career civil servants but may be true of career politicians, who are on appointments. Their argument was based on the fact that the civil service regulations (called the General Order "G. O.") has greatly limited and constrained such attitudes and behaviours in the service.

However, it is the candid conclusion of this researcher, based on the result of these findings that there is always mutual suspicion and mistrust among the different employees from the various ethnic nationalities in Nigeria. Giving credence to this, were the results of the study derived from relevant preliminary supporting (cheater) questions in the questionnaire, which did not directly bear on the hypotheses for this study. For instance reacting to a questionnaire item on whether the respondents have hatred against any other employees from other ethnic groups, about 19% respondents, (most from the minority) opine that they have some reservations against employees mostly from the three major ethnic groups. Built upon this, the findings of the study therefore revealed that ethnic hatred stays more in the memories of members of ethnic groups and in most cases not allowed to recede from their consciousness.

Above this and in line with available literature on ethnic politics in Nigeria, the finding of this study was able to establish furthermore that more often than not, those who belong to the less dominant ethnic groups feel left out in the game of power-sharing. In turn they feel obliged to act, legally or illegally, to ensure their survival. Also based on available historical records and information collected from the respondents, the findings of the study revealed that in most cases even those in positions of authorities could not raise their conscience above the criterion of ethnicity, basically to mobilize supporters.

The result of the finding leading to the rejection of hypothesis two ($\chi^2 = 87.555$, $df = 12$, $P < 0.05$) as revealed on table 2 shows that interpersonal relationships among the employees are significantly influenced by the socio-cultural, linguistic and ethno-regional identifications. This result agrees with that of Ugwuegbu (1994) who submitted that ethnic affiliations are productive of socio-cultural attitudes and benefits. Sanda, (1976) lending credence to the findings of this

study asserted that ethnic units and cultural entities coincide with one another. Though, this study went further to show that ethnic affiliation does not always serve as the paramount criterion for all kinds of social behaviour emitted by employees. It was the submissions of most respondents that this was so because of the various inter ethnic marriages or membership of the same religious organisation, as well as friendship overtime. The findings of this study, based on the significant use of language, have therefore agreed with Bamishaye (1976) and Sanda (1976) in social relations among the employees in pluralistic organisations. The study was therefore able to confirm that once a direct communication is rendered impossible through language between members of different ethnic groups, each is likely to go their own ways. It further shows that it is only those who share an identical language that relate better. However, nearly all the respondents (most especially those from the major ethnic groups) agreed to the fact that they are always willing to relate with those employees from other ethnic groups, once they can speak their language. This therefore, shows that language to an extent influences inter ethnic relationships. Above this, the result of this study show that almost 69% of the respondents agreed to the fact that employees from different ethnic groups prefer to use their indigenous languages in a given situation, especially when there is strife between them and members of other ethnic groups. These findings were in agreement with Seidel (1976), Sanda (1976), Bamishaye (1976) and Ugwuegbu (1994) views on the use of language in inter ethnic relations in Nigeria. Though the respondents indicated that the Yoruba are guiltier of this; followed by the Igbo and then most of the minority ethnic groups. This researcher was able to deduce from the findings of this study that when employees are aware of close socio-linguistic relationship with other employees, they usually in the first instance acknowledge the possibility of a good working relationship.

On working relationship between them, about 30% of the respondents showed preference for members of their own ethnic group. While about 35%, who are from the Yoruba and Igbo ethnic groups, show preference to work more with members of other ethnic group (especially the Hausa), than their own. The major reason given by this group is that working more with members of their own ethnic group will expose them to

petite jealousy and rivalry from other members of their own ethnic group. On the other hand, another 23% respondents, who are from the extreme minority indicated that they have much preference working with either the Yoruba or the Igbo, rather than working with the core Hausa. Their own excuse is that the Hausa hegemony and dominance is becoming too pronounced in the national body polity of Nigeria and therefore unbearable by people from their ethnic groups. While the remaining 12% respondents mostly from the Hausa ethnic group said they had no preference at all. They claim that their daily interactions with other ethnic groups have brought about a change in their attitude to, and perception of other ethnic groups. They opine that working with employees from other ethnic groups will help them to acquire more knowledge and experience. In their own opinion, this working attitude has to do with such sociolinguistic factors as some religious beliefs, urbanization, intermarriages, familiarities and even friendship.

The result of the hypothesis Three (H_{03}) on table 3 shows that the competition for position of authorities in multiethnic organisations is greatly influenced by the politics of ethnicity among the different ethnic groups in the country (i.e. $\chi^2 = 55.262$, $df = 16$, $P < 0.05$).

Conspicuously, the findings of this study have shown that it is the socio-economic and political insecurity that make every ethnic group in Nigeria to fight to have one of their own in the top echelon of every organisation; especially when such organisation is located within their "homeland(s)." Cohen (1969), Nnoli (1995), Adekanye (1998a) and Bah (2003) submitted that to most ethnic members, having a 'big shot' in the organisation coming from their ethnic group means having a control over employment, promotion and even placement in such organisation. This study has revealed that people in authority use their official influence to give jobs and contract to the members of their ethnic group as an opportunity to draft his/her kinsmen into the "inner-membership" of the so-called organisational caucuses or cabinet. It is also meant to actualize the succession of such ethnic group's dominance in the leadership echelon. Also the respondents agreed that the 'big shot' on the other hand is so sure of 'extreme loyalty' from his/her ethnic group members. This is because the problem of ethnicity in Nigeria's organisations has been linked with the question of competing

loyalties. The situation is such that when a 'big shot' is surrounded by people from other ethnic groups, he/she is seen as sitting on a 'keg of gun powder,' which can explode anytime. The study critically shows that most of these top civil servants are seen as representatives of their ethnic nationality. Such that whatever they do is seen as the "programme/agenda" of their ethnic nationality. In accordance with Nnoli (1994 and 1995), Otite (1976), Adekanye (1998b) and Jinadu (2003) submissions, the result of this study revealed that holding a high position in the civil service is holding it in trust for the benefit of their ethnic nationality alone. It was also revealed that the process of decision-making such as discipline is heavily dependent on the persons and groups, which claim the loyalty of the person in authority. Most respondents of this study therefore opine that all these brought about the problem of "man-know-man" syndrome, where it is not possible to succeed in the attainment of any goal in service except you are well connected or you belong to the 'right circle.' The findings of this study therefore indicate that ethnic sentiments undercut the sense of nationalism and fairness in Nigeria's pluralistic organisations.

In line with the submissions of Barango (1987) and Mamdami (1996); this study further indicates that sometimes; the concept of ethnicity is used as instruments for blackmail in position of office context and as a defence mechanism for people's prejudices. This study went further to show that in most cases, top civil servants use cultural slogans or ethnic sentiments to arouse or reinforce the emotions of the people from their ethnic nationality to make them accept even what they do not understand. The finding is congruous with the assertions of Otite (1976) and Nnoli (1985) that bureaucrats and technocrats appeal in most instances to ethnic identity for the fulfillment of their selfish ambitions. To be precise, in line with the finding of this study, by so doing they create a loss of national culture, which allows for discord and contention in every pluralistic organisation.

The result of the analysis of the data on hypothesis 4 on table 4 shows a significant relationship between ethnic politics and employees' performance in multi-ethnic organisations. ($\chi^2 = 212.766$, $df = 20$, $P < 0.05$). The findings of this study have shown that the politics of hostility and exclusiveness so much exist among employees from different ethnic groups. This therefore, produces antisocial effects such as jealousy,

deprivation as well as destructive competition among them.

This finding is also in agreement with the view expressed by Nnoli (1995) that one of the most significant consequences of this feature of ethnicity in the pluralistic organisations is that it truncates organisational goal achievement, productivity level and the profit margin of the organisations. Based on this, the impact of ethnicity on organisational goal achievement is deemed to be essentially negative. Also, the study revealed that ethnicity has been used to substitute values of human rights and equality among civil servants in favour of a particular group(s). Therefore, it does not in most cases, give priority to innovations and creativity. Based on the above finding, therefore, the result of this study has indicated that ethnic considerations always override competence, economic and technical considerations in most of the government owned bureaucracies.

Above this, the study has also revealed that office politics within these organisations gave rise to inefficiency and wastages. Consequently, it also affects the development and growth of these organisations, as well as the overall Gross Domestic Product (GDP) of the country as a whole.

CONCLUSION

From this study, it is evident that ethnicity predated the post independent Nigeria and off has become an unavoidable permanent feature of the Nigerian society with a number of socio-economic problems. Therefore, the presence of ethnicity in the Nigeria workplace cannot be eliminated. Suffice it to say that the question of ethnic identification and loyalties cannot be suppressed by the modern state irrespective of the variants of dominant democratic norms at work. This is because it is evidence that urbanization, high levels of western culture/education and even social status do not in anyway necessarily reduce ethno-nationalism awareness in African people.

On this basis, the question is not eradicating ethnicity but rather integrating it into social relationships. The challenge therefore, should be how to promote complementarities between ethnic groups, mutual tolerance, respect to pluralism and accommodation of diversity of opinions. Above this, for effective interethnic accommodation and co-efficiency, there is the need for power-sharing strategies on the basis of the principle of proportionality with affirmative actions from the government.

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