

# Cultural Diversity Management of Construction Firms in Abuja-Nigeria

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**CONSTRUCTION FIRMS IN ABUJA ARE MULTICULTURAL COMPRISING OF DIFFERENT TRIBES WHICH CUT ACROSS THE COUNTRY.** The interactions of these tribes on site pose a big problem to the organisations that employed them besides the advantage it offers if it is adequately managed. The study is aimed at determining the best managerial style that will mitigate the problem of cultural diversity through the use of embedded mixed methods methodology. This was achieved by interviewing ten managers/supervisors of construction sites and self-administration of 277 well-structured questionnaires. The results of the interview and questionnaires analysis showed that construction firms in Abuja have not really acquired the managerial skill needed to effectively manage the diverse workforce. The cultural dimensions for the tribes on sites were determined to act as a new found managerial style that could be adopted by managers to effectively managed the diverse workforce on construction sites in Abuja, FCT.

## INTRODUCTION

The reason most organisations adhere to diverse workforce is the numerous advantages it offers in terms of new innovations, knowledge sharing, knowledge enhancement, team coherent; all this have and more impact positively on the productivity of the organisations. While the problems it generates are discrimination, conflicts, prejudice, bias, all this has an adverse effect on productivity of the organisation.

Organisations such as construction firms can not shy away from employing diverse workers partly because skill is not uniformly distributed among the tribes; there is shortage of skill, hence the need to get the right person that will be able to carry out the work in respective of the tribe the person comes from. Managing these ethnic diverse workers is therefore paramount for the progress of the organisations that employed them (Loosemore, Melissa & Kevin, 2012).

Many management techniques have been employed by various organisations all in an attempt to curb the negative impact of cultural diversity ranging from management controlling, directing, monitoring to partial implementation of diversity role model which has been criticised by some authors (Loosemore, Phua Dunn & Ozguc, 2010). It is therefore imperative that effective management be put in place in order to quell the negative effect of diversity.

Organisations such as Australian construction sites are faced with the problem of diversity which has rendered many workers (minority tribes) dead and some having had to quit their jobs impacting negatively on productivity (Loosemore & Lee, 2003). If Australian construction firms are susceptible to the negative impact of diversity considering their technology advancement and their various ethnic policies that are in place, what will the situation be in Nigeria- a developing country of more than 250 ethnic groups having construction firms spread across the country?

## Aim and Objectives

The aim of this paper is to determine the best management strategy to mitigate cultural diversity on Abuja construction sites. In order to achieve this aim the following objectives are set out:

1. To determine the major ethnic groups on selected construction sites in Abuja.
2. To determine the cultural dimensions of key ethnic groups that influences high construction productivity.
3. To investigate the measures put in place by Foreign and Indigenous construction companies in managing ethnic group differences.
4. To develop strategies for managing ethnic differences on construction sites in Abuja.

## Literature Review

Cultural diversity is connected to culture, hence the need to first look at the word culture. Tylor (1871) stated that culture involves all areas of human orientations which include belief, norms, knowledge, art, morals, law, custom, and skills people may have or acquired. Loosemore et al. (2010) opined that culture is collective beliefs, values, traditions, understanding, and assumptions obtainable in a society. Hofstede (1980) disclosed that culture is the mutual conformity that bind and controlled the mind of people which makes them similar and different from others. Members of the same culture acted similarly, they embrace the same norms, standards, beliefs, behaviours that make them different from people of other cultures.

Digressing from culture to cultural diversity, although there have not been a uniform definitions on cultural diversity (Seymen, 2006). Cox (2001) in his definitions of cultural diversity laid emphasis on social and cultural identities perspectives. He expatiated on cultural diversity as existence of people of different social and cultural identities in a distinct working environment

while he included people of different gender, race, origin, religion, and age or work specialisation. Diverse workforce refers to people from dissimilar socio-cultural upbringings, existing together in an organisational setting (Kundu & Turan, 1999). Cultural diversity comprises altogether collections of personalities of various echelons within an organisation.

People in societies are directly and indirectly shaped by the dictates of the norms that exist in their society which invariably direct their behaviours and attitudes to life and their fellow human beings. These norms which allow people to conduct themselves according to the cultural dictates are termed culture (Hope, 2004). An organisation is a subset of society because it contained workers from different society which has its own mutual ethics and approaches. As a result, workers, consistently display the society's approaches and mutual ethics to things (Okolie & Okoye, 2012).

People in organisations are connected in one way or the other in social identity either along their ethnic line, professions, gender, but the most prominent among them which people easily connects is ethnic diversity. Cox (1993) opined that group membership's formations are based on cultural identities that are socio-culturally dissimilar. Also, generally in life people of the same ethnic beliefs prefer to work, interact and cooperate with one another according to similarity theory (Williams & O'Reilly, 1998).

## Opportunities and Challenges of Cultural Diversity

Cultural diversity presents big opportunities to not only the organisations but also the diverse workers in many ways; For the organisations; cultural diversity rejuvenises the organisation structures of staffing; It produces good refined decisions draw out of collaborations with diverse workers; It brings about new innovations of skill

and technology; organisations are opened and attend to wider business opportunity globally and productivity is enhanced. Also on the side of the diverse workers; there is knowledge sharing between the diverse workers; their skill are enhanced making them better workers; there is also team cohesiveness impacting greatly on their productivity.

On the other hand lack of management of this diverse workers poses a very huge disadvantage to both the workers and the company that employed them; conflicts on sites between diverse workers which could result in extra cost for the company in treating the injured ones, and lost in time affecting the reputation of the company that employed them (Loosemore et al., 2010) when work is not delivered on time. Apart from this the presence of in-group and out-group can breed knowledge and information hoarding which impact negatively on productivity. When a worker especially the one that others depend on in the section of work is sacked as a result of misconduct; it affects his subordinates and may take a while before stability returns to that section of work. Also the resources invested on the sacked worker would have been a waste.

### **Nigeria diversity**

Nigeria is a large country comprising of more than 250 ethnic groups of different languages. The tribes are grouped into three ethnically; The Hausas; for those in the northern part of the country; the Yorubas for those in the south west while Igbos for those in the eastern part of the country. All the groupings contain minority tribes among them.

Nigeria is a nation with great ethnic and religious diversity and a very rich history of constitutional development. This diversity has posed a lot of challenges to governance in Nigeria manifested by many religious and ethnic conflicts. The Constitution of the Nigeria provides in Section 17 that

“All citizens without discrimination on any ground whatever, have the opportunity for securing adequate means of livelihoods as well as adequate opportunities to secure suitable employment” (Odivwri, 2011). It is this employment that creates challenges for management.

### **Cultural diversity management**

Gardenswartz & Rowe (2009) argued that traditional approach of managing workforce is not sufficient; it lacks diversity management plan thus this managerial approach is not adequate for multicultural organisations whose target is to attain highest possible productivity peak. Furthermore it is imperative that managers understand the cultural set-up of their workforce if organisation objectives are to be achieved (Gardenswartz & Rowe, 2009). In addition, Seymen (2006) argued that teams can be controlled at the social identity perspective level. When groups are formed; there are norms and standards set up by each of the group that governs the activities of members of the group whereas the defaulter is penalised.

Many construction firms are using traditional management style in managing their diverse work force (Loosemore et al., 2012). Most managers traditionally adjust their managerial approach to cope with diverse workforce through rapid giving out of orders, and strict rules, close supervision in form of organising and controlling the diverse work force (Hofstede, 1980). Others adapt role models, training on diversity, cultural day, giving preference to the minority which has been critiqued by many authors (Loosemore et al., 2010) as not adequate.

### **Social Identity Model versus Hofstede Model**

In social identity people of similar attraction come together to form a group seeing themselves as superior to others (out-group) outside their

group (Tafjei & Turner, 1985). Hofstede (1980) national cultural dimension also take into cognizance the similarity and differences that exist between cultures thereby inventing a model known as cultural dimensions. He stated that there is similarity of judgements, belief, and behaviour among people of same culture from the research he carried out for IBM across forty countries. Hofstede’s cultural model among other models is the most widely used framework. This model can aid understanding of ways people communicate between themselves as well as help determine suitable management styles in a particular situation and job setting. Hofstede’s outline five different criteria for defining national cultures which are referred to as “dimensions” and they occur in nearly all possible combinations (Aluko, 2003). Similarly, Ming-Yi (2006) re-examined and carried out same study as that of Hofstede (1984) on Taiwan and the United States. In the construction industry, Ang and Ofori (2001) and Bredillet et al. (2010) confirmed that the industry is being influenced by national culture; both at local and international levels.

This idea is the bedrock of a theoretical basis of evaluating people’s differing behaviour of an ethnically diverse society. Manager’s consciousness of differences in culture from one nation to another will assist him in managing efficiently diversity in organisation (Ali, 2006). From these emerged originally four cultural dimensions Power distance; Masculinity/Femininity; Collectivism/Individualism; and uncertainty avoidance which managers can adopt as a managerial style to manage people from different nationality. However Aluko (2003) in Nigeria adopted this in his research work on impact of culture on textiles companies in Lagos, Kano and Delta States. The cultural dimensions of the key ethnic groups were determined and the impact of the ethnic groups’ national cultural dimension on their work performance analysed.

Power distance, is the degree to which unequal distribution of power and wealth is tolerated. It can be known by the level of hierarchy in workplaces and distance between social strata. It is about the power disparity between superiors and subordinates in organisation. In high power distance organisations, there is a wide gap between superiors and subordinates; this makes it difficult or almost impossible for the subordinates to present their ideas which may be useful to the progress of the organisation in term of success and productivity.

Uncertainty avoidance is basically about people's tolerance of uncertainty. It refers to how much people are scared or frightened by uncertain events or situations. It also has to do with how people will deal with the future whether events are within their control or beyond their control. Looking at high uncertainty avoidance organisations, there are more documented rules so as to reduce uncertainty whereas in a low uncertainty avoidance organisations, there are less written rules and customs.

Individualism-collectivism is a measure of whether people want to work alone as individuals or collectively as a team. It shows the degree of group integration people with high sense of individualistic values cared more of self-actualisation and career progress in the organisation, while those with low individualistic values cared more of organisational benefits more than their own personal interests. In a collectivist society, people work mostly as members of a lasting and cohesive group or organisation with absolute loyalties to the group.

Masculinity refers to gender roles in organisations. In high masculinity organisations, fewer women can attain higher-level position and get a better-paying job. On the other hand in low masculinity organisations, women can aspire to any level of professional attainment. Some women have great

abilities, may be more than some men and could perform per excellence if given the opportunity in their organisations, hence the need to look away from gender disparity and concentrate more on performance, professionalism and productivity.

## Methodology

The methodology adopted here is embedded mixed methodology whereby quantitative and qualitative research is mixed in one single research in other to get the deep insights of the subject matter as described by Creswell and Clark (2011). The design is such that one set of data is used to provide support for the other set and as such the supportive data is said to be embedded in the main data. Invariably the qualitative methodology informed the quantitative methodology. The quantitative research was conducted by means of a self-administration of structured questionnaires. 277 questionnaires were distributed to construction sites calculated from a sampling population of 1000 site workers of medium construction firms (20 construction sites) in Abuja. 220 questionnaires were returned which was above the 213 sample size required for a sampling population of 1000 obtained from sample size determination table developed by Bartlett et al. (2001). The questionnaires contain nine questions measured on five point Likert scale. The target participants are site personnel, managers and supervisors. The responses from the questionnaire survey and interviews were subjected to descriptive and quantitative analysis using simple pie charts, tables, and percentages.

## Results and Discussion

### Interview

There are managerial practices that many of the construction firms have established for themselves to manage diversity as seen from the literature.

The interviewees gave their response on how diverse workers have been managed:

*Manager one:* "Workers are picked across the ethnic group and sent out for training; 40% of Igbos may be picked this year while another tribe is picked next year for the next training". Beside this there are early morning talks by the supervisors on cultural awareness and tribal tolerance.

*Manager two:* "There is no formal training for workers on diversity".

*Manager three:* "There is no formal training on diversity, talks and strict rules were given workers".

*Manager four:* "There is no adoption of any international best practice but experience and acquired knowledge employed to manage them".

*Manager five:* "The best practice so far adopted is training on cultural awareness".

*Manager six:* "There is no cultural diversity training for workers".

*Manager seven:* "There is no training on cultural diversity given to workers formally".

Majority of the managers/supervisors have not undergone cultural diversity training formerly although few claimed to have, nevertheless from exposure and interactions with many tribes they have been able to supervise and managed them on sites. The interviewees also noted that this has not really been easy because each construction works comes with its different challenges which need different attention and reaction in terms of coordinating the workforce. It can therefore be inferred that construction sites in Abuja have not really attained the potential needed to foster a diverse workforce. Institutions and organisations that value highly skilled ethnic group member keep them through training and career development gain economical advantage and derive high quality human resources dividends (Gong, 2008).



Dimension	Yoruba	Igbo	Hausa	Others	Average score
PDI	70.60	62.45	65.40	62.75	65.30
IDV	39.30	5.35	50.15	14.80	27.4
MAS	13.10	66.65	70.15	64.20	53.53
UAI	31.90	30.00	1.85	65.65	32.35

Source: Field survey (2013)

**Table 1. Four cultural dimension index**

### Questionnaires Analysis

In this study, the VSMo8 questionnaire survey which is based on Hofstede's seven cultural dimensions was replicated to determine the cultural dimension of site personnel working in Abuja construction sites. The questionnaire survey provided a comparison of Hofstede's seven cultural dimensions; for this paper Hofstede's four cultural dimensions' questionnaires were adapted and analysed. There were four questions about each dimension. The questions were measured on Five point Likert Scale. Statistical analysis was undertaken by using "Microsoft Office Excel 2007 for Windows" and "SPSS 12.0 for Windows" software programmes.

Cultural dimension index that Managers/Supervisors can adopt to manage diverse workforce on construction sites in Abuja are depicted in Table 1 below. The tribes are to be managed at the cultural dimension level they rank the highest. Yoruba (PDI-70.60) are to be managed at the power distance cultural dimension level, Igbo (IDV-5.35) at the collectivist cultural dimension level, Hausa (MAS-70.15) at the masculinity cultural dimension level while other tribes(UAI-65.65) at the uncertainty avoidance level.

Comparing the average scores of the four cultural dimensions in Table 1 with a similar study by Pheng & Yuquan in 2002 on cross-cultural dimensions in construction projects between Singapore and China indicates different results as shown in Table 2 below. The following consequences could be discerned as stated by Pheng &

Dimension	Singapore	China	Abuja- Nigeria
PDI	114	64	65.30
IDV	53	18	27.40
MAS	6	34	53.53
UAI	24	35	32.35

Source: Field survey (2013); Pheng and Yuquan (2002)

**Table 2. Comparison of value dimensions among three countries**

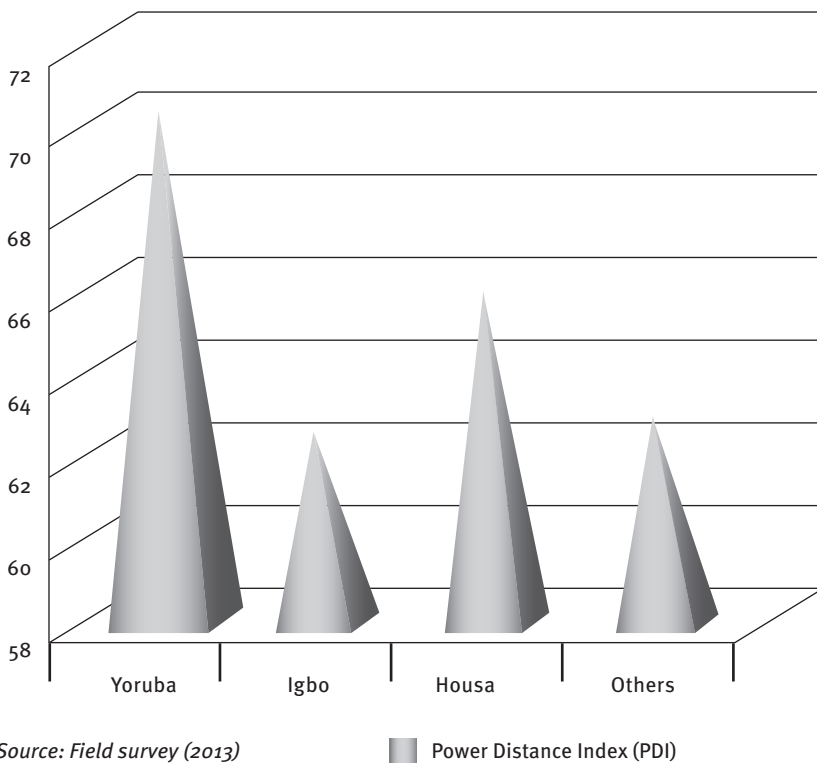
Yuquan (2002) for construction organisations in such countries.

- ▶ Under power distance index, Singapore has the highest value of 114 which is an indication of greater centralisation and large wage differential. While China has the least value of 64 which is an indication of less centralisation and smaller wage differential.
- ▶ Under individualistic, Singapore has the highest value of 53 which means that the employees are expected to defend their own interest. China with 18 has the least value which shows that organisations have influence on employees' well-being.
- ▶ Under masculinity, Singapore has the least value of 6 which may be indication of low job stress while Nigeria (Abuja) with the highest value of 53.53 may be an indication of high job stress
- ▶ Under uncertainty avoidance index, Singapore has the least value of 24 which may be indication of high labour turnover and more ambitious employees. China has the highest value of 35 which may be an indication of lower labour turnover and less ambitious employees.

Power Distance Index (PDI) which is

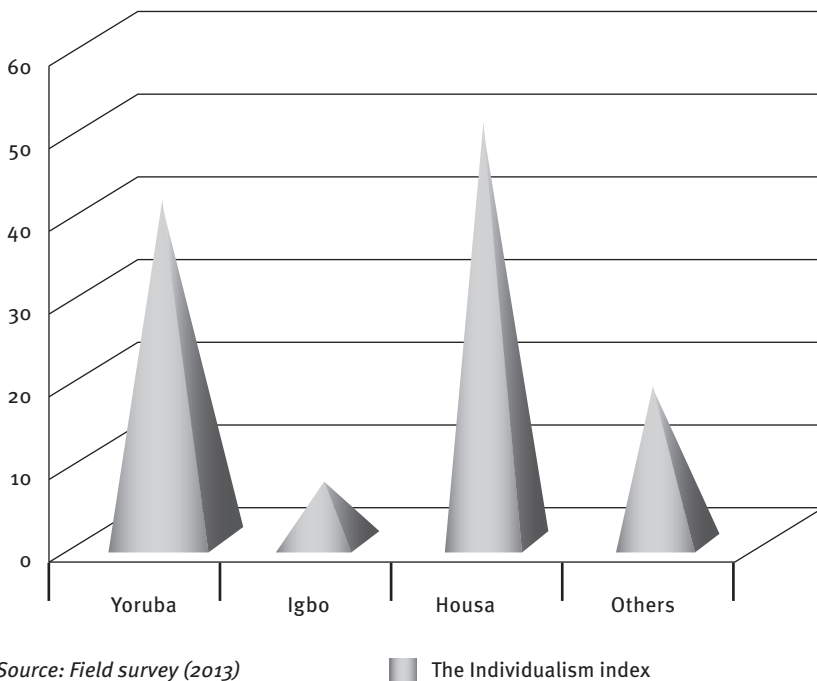
the extent to which the less powerful members of a society, organisations and institutions accept and expect that power is distributed unequally. From Figure 1 below, Yoruba ranks higher than Igbo, Hausa and other minority ethnic groups with a Power Distance (PDI) of 70.6. This is indicative of a high level of inequality of power and wealth within the Yorubas' compared to the other tribes. For example, the Igbo, the superiors and subordinates are considered as equal. According to Pheng & Yuquan (2002), that having various strata of power is purely for convenience that may be capable of changing depending on the situation. On the long run, the superiors are to be accessible when needed by the subordinates.

In Figure 2 below, Igbo has the lowest Individualism (IDV) ranking (5.35), followed by other minority ethnic groups (14.8) which is lower than the average among all ethnic groups (27.4). This indicates that Igbo are most tended towards Collectivism as compared to Individualism amongst the ethnic groups under study. Loyalty in a collectivist culture is paramount, and over-rides most other societal rules and regulations. The society fosters strong relationships



Source: Field survey (2013)

Figure 1. Power distance Index



Source: Field survey (2013)

Figure 2. Individualism index

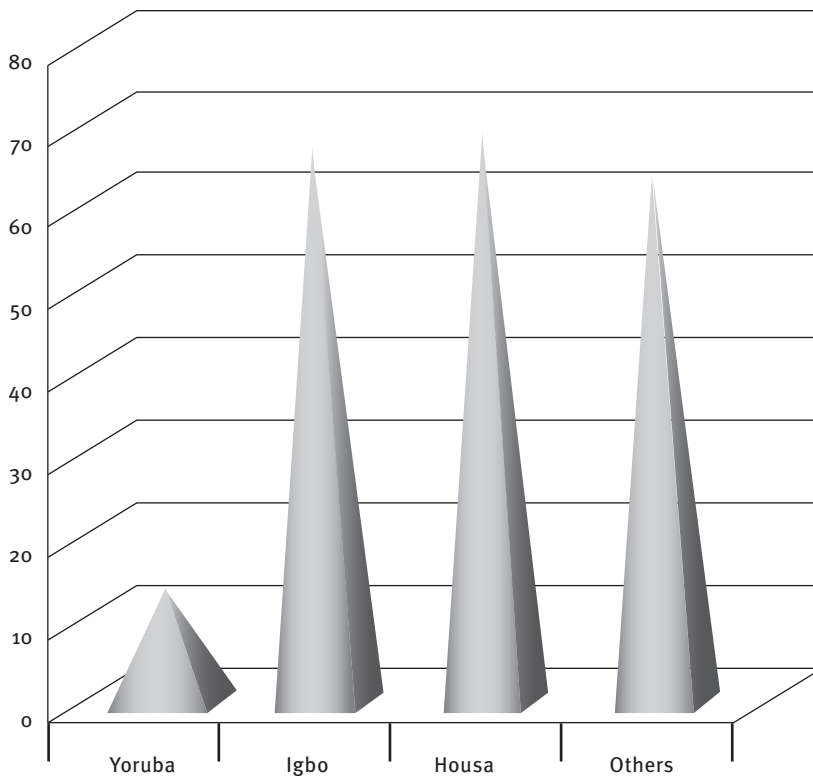
where everyone takes responsibility for fellow members of their group. This is an indication that the Igbo bother less about segregating themselves from the

collective good and are therefore not defined by individual characteristics and by extension self-actualisation.

Figure 3 shows that Hausa has the highest Masculinity (MAS) ranking among the ethnic groups (70.5), followed by the Igbos (66.65). This indicates experiences of a higher degree of gender differentiation of roles. In addition to this, more emphasis is placed on work goals by Hausa while the other groups are more concerned with personal goals (Pheng & Yuquan, 2002). The male dominates a significant portion of this ethnic group and power structure. This may be an indication that the female population may be suppressed and become less assertive but may be competitive too though not at the level of the male population.

The other ethnic minority groups have the highest Uncertainty Avoidance index (UAI) (65.65), indicating their low level of tolerance for uncertainty, followed by Yoruba and Igbo (31.9 and 30 respectively) as indicated in Figure 4. In a related development, the Hausa's has the lowest UAI (1.85) which indicates their high level of tolerance for uncertainty. In an effort to minimize or reduce this level of uncertainty, strict rules, laws, policies, and regulations should be adopted and implemented. The ultimate goal of the group with low level of tolerance is to control everything in order to eliminate or avoid the unexpected. As a result of this high Uncertainty Avoidance characteristic, they do not readily accept change and are risk averse. In the words of Pheng & Yuquan (2002), aggression could be borne out of conflict and competition which should be avoided at all times. Since these ethnic minority groups are sometimes not many in terms of population on some of the construction sites, they tend to stick together during work and they see themselves as being in competition the other groups such Yoruba, Hausa or Igbo. This competition could lead to conflict and possibly slowing down the pace of work.

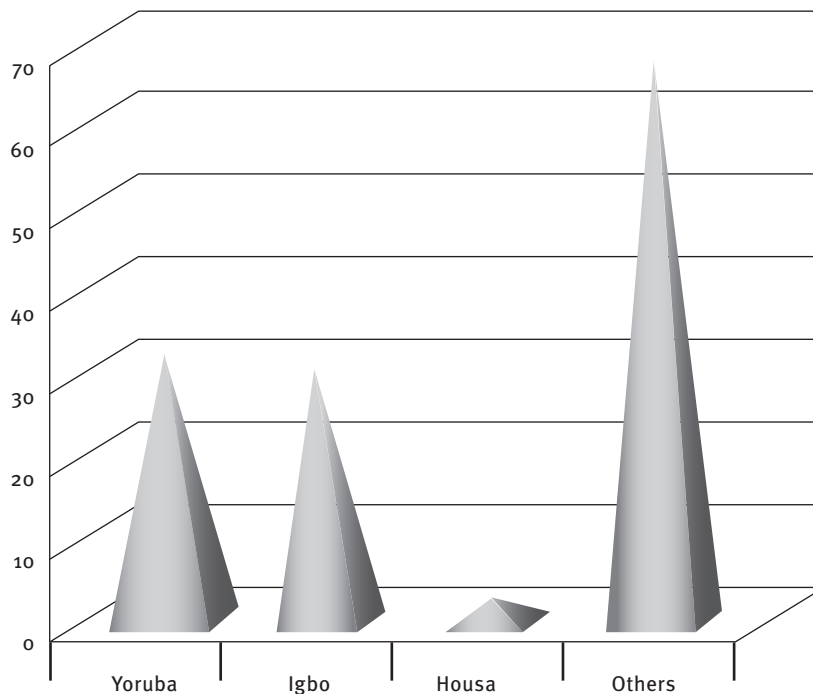
From Table 3, the mean score of 2.87 relative to the question that respondents should indicate their cadre can



Source: Field survey (2013)

■ The Masculinity index

Figure 3. Masculinity index



Source: Field survey (2013)

■ The Uncertainty Avoidance

Figure 4. Uncertainty Avoidance

be deemed to be Technologist because it falls between 2.50 and 3.49 devised by Morenikeji (2006) which represent 34.30% respondents (Yorubas) that are Technologist and Engineer.

Then mean score of 3.27 in Table 4 relative to the question can be deemed to be Technologist because it falls between 2.50 and 3.49 which represent 34.80% of the Igbo respondents that are technologist and Engineer.

The mean score of 2.87 relative to the question can be deemed to Technologist because it falls between 2.50 and 3.49 which represent 34.13% respondents (Hausas) that are Technologist and Engineer in Table 5.

The mean score in Table 6 of 3.50 relative to the question can be deemed to be Technicians because it falls between 3.50 and 4.49 which represent 57.30% respondents (Other tribes) that are Technician and Artisan. This to a large extent is the true reflection of the distribution of workers on construction sites in Abuja. Tribes such as Idoma, Igala, Ebira could be found in many sites as artisans.

The mean score of 1.58 relative to the question on respect for tradition in Table 7 can be deemed to be usually with the question because it falls between 1.51 and 2.49 which represents 68.2% of the respondents that always and usually have respect for tradition. Though, this is not surprising, as people from the various tribes are taught from childhood to respect cultural beliefs even where they have contrary opinion about a belief. Going against such beliefs may be met with grave consequences and as such older people are always handy to drive home punishment for disbelief.

In Table 8, the mean score of 1.80 relative to the level of agreement of the respondents on the strength in a culturally diverse workforce can be deemed to agree with the question because it falls between 1.51 and 2.49 which represents 80% of the respondents that agree and strongly agree that there is strength in

Scale	Artisan	Technician	Technologist	Engineer	Mgt. Cadre
Percentage	12.5	28.1	18.7	15.6	25
Mean score			2.87		
Valid responses			32		

Source: Field survey (2013)

**Table 3. Skill Distributions (Yoruba)**

Scale	Artisan	Technician	Technologist	Engineer	Mgt. cadre
Percentage	27.3	22.7	15.1	19.7	15.1
Mean score			3.27		
Valid responses			66		

Source: Field survey (2013)

**Table 4. Skill Distributions (IGBO)**

culturally diverse workforce. This signified the importance of cultural diversity and depicts the mind of the managers interviewed towards cultural diversity.

The mean score of 2.97 in Table 9 relative to the question that subordinates are afraid to express their disagreements with their superiors can be deemed to be sometimes with the question because it falls between 2.50 and 3.49 which represent 60% of the respondents that sometimes and seldom are afraid to express disagreement with their superior. This depicts a flat organisation system where subordinate have access to their boss to share ideas together this therefore buttress most of managers statement that their organisation operates semi-formal organisation system in which the formal hierarchy are by-passed to pave opportunity for subordinate to express his ideas to the superior.

Table 10 compares Aluko (2003) findings with this study. There are disparities in cultural dimensions of the Textiles mills workers carried out by Aluko (2003) in Lagoon, Delta, and Kano all in Nigeria compared to the results of the field survey on the cultural dimensions of the sites personnel carried out in Abuja construction sites. These differences could be due to different working environments, regions where the research was carried out and the social cultural changes of the workers. Similarly, Ming-Yi Wu (2006) re-examined and carried out same study as that of Hofstede (1984) in Taiwan and the United States. The study revealed changes in cultural dimensions of the Taiwan and the United states; the Taiwanese participants seemed to have a lower power distance cultural value compared to the previous study; this was attributed to social cultural changes

of the people in the past decade and different sampling structures. These results are significant because it demonstrated that cultural values can change overtime and therefore there is need for reassessment by organisations from time to time which will act as a benchmark.

### Conclusion

Construction sites in Abuja are multicultural in nature borne out of unchecked wide migration of people from other States in a bid to eke a living. This of course has both negative and positive impact on the outcome of the activities of construction sites which is productivity. Individual workers as well as the construction companies have been greatly impacted negatively as a result of inadequate, inappropriate and misconstrue of traditional management of workforce to cultural diversity

Scale	Artisan	Technician	Technologist	Engineer	Mgt. cadre
Percentage	12.5	28.1	18.7	15.6	25
Mean score			2.9		
Valid responses			32		

Source: Field survey (2013)

**Table 5. Skill Distributions (HAUSA)**



Scale	Artisan	Technician	Technologist	Engineer	Mgt. cadre
Percentage	28.1	29.2	16.8	18.0	7.9
Mean score			3.50		
Valid responses			89		

Source: Field survey (2013)

**Table 6. Skill Distributions (OTHERS)**

Scale	Always	Usually	Sometimes	Seldom	Never
Percentage	50.5	17.7	15.9	2.7	2.7
Mean score			1.58		
Valid responses			197		

Source: Field survey (2013)

**Table 7. Respect for Tradition**

Scale	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Percentage	45.0	35.0	8.6	5.5	2.3
Mean score			1.80		
Valid responses			212		

Source: Field survey (2013)

**Table 8. Strength in a culturally diverse workforce**

management. No doubt construction firms have benefited from the pool of knowledge associated with diverse workforce; nonetheless the time wasted on project completion as a result of conflicts among the ethnic groups on sites revealed that the full potential that will foster required productivity has not been tapped; The traditional management style employed by the sites surveyed is not sufficient to effectively managed cultural diversity in Abuja construction sites. In addition, fighting which is connected to misunderstanding, cultural differences is one of the major reasons why workers lose their jobs. Although managing multicultural workforce is demanding, it therefore requires a dedicated managers and supervisors who will strip self of ethnic egocentric and put on a multifaceted culture that promotes

effective control of the diverse workforce in the light of the literature on diversity management and outcome of the field work.

### Recommendations

For construction sites in Abuja to have the managerial potentials to manage diverse workforce having seen the shortfall of the traditional site management as it relates to cultural diversity; the following strategies are therefore recommended:

- ▶ Appropriate programme should be formally developed within the organisations whereby all the workers will be trained on diversity management and cultural awareness.
- ▶ Construction firms should adopt the Hofstede cultural dimension as a management tool to manage the diverse workforce.

- ▶ Managers should know the cultural dimension they belong to.
- ▶ Organisations should develop employee survey as a re-evaluation technique designed towards achieving extensive reporting of the cultural diversity of the organisations' workforce. By means of effective and consistent performance measurements in form of re-evaluation technique of comparing their organisations productivity to that of others.
- ▶ As much as possible construction firms should create cultural awareness on sites translating the safety slogans, sign posts in different languages that are representative of the workforce.

Scale	Very seldom	Seldom	Sometimes	Frequently	Very frequently
Percentage	12.3	11.4	48.6	15.0	9.1
Mean score			2.97		
Valid responses			212		

Source: Field survey (2013)

**Table 9. Subordinates afraid to express disagreement with their superior**

Author	Location	Organisation	Yoruba	Igbo	Hausa	Others
Aluko (2003)	Lagos, Delta, and Kano, Nigeria	Textile firms	Largely collectivist	Extremely Individualist	Power distance	-
Field work (2013)	Abuja, Nigeria	Construction firms	Power distance	Collectivist	Masculinity	Uncertainty avoidance

Source: Field survey (2013); Aluko (2003)

**Table 10. Comparing Aluko (2003) findings to the field survey (2013)**

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