CULTURAL VALUES AND MANPOWER PLANNING: THE NIGERIAN EXPERIENCE**DOI: 10.36108/ljerhrm/2202.03.0120****OLANIPEKUN, Lateef Okikiola**

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Abstract

This paper examined Cultural Values and Manpower Planning: The Nigerian Experience. Culture is considered as a way of life; it is a form of belief which dictates, regulates and hold sway on the perception through which life should be lived among a group of persons and also emphasize the conventional standard of behaviour expected. Culture cuts across all structures and institutions of every society and no institution can function adequately without acknowledging the cultural components of its environment; but the fact that an organisation must align itself with the custom and practice of the territory where it operates, the required operational standard must be maintained and protected to ease the work process and to ensure the attainment of organisational corporate goal. The study was anchored on the structural-functionalist theory of Talcott Parsons. The study concluded that an organisation is a fragment of the societal elements which enable sufficient functionality, likewise, culture is the bedrock in which institutions and structures rely upon that makes them more operable. Thus, planning for current and future manpower of the organisation must take culture into cognizance but not at the expense of the right operational strategy and standards.

Keywords: Socio-Cultural Values, Manpower Planning, Employees, Organisation, Culture

Introduction

Every social grouping in the world has specific traditional cultural practices that governs their conducts; meaning that every society or tribe have their own beliefs, customs, practices and doctrines in which other structures draw ideologies from. The family for example in any given society is the foremost institution that transfers this way of life from one generation to another through the process of socialization. The political system, the religious, the education and even the economic settings all have a way of identifying with the culture of any given society; and of these structures that fails to identify with, recognize and take into account the culture of any society must be willing to fail.

Despite the influence of the western culture, local cultures still have their ways in various societies that functions till date, for example, the Indians still uphold their culture of dressing, religion political structure among others despite their current development in science and technology, likewise the Chinese still live and reflect their cultures in all spheres of life. However, in developing nations like Nigeria, establishing a balance between our cultural values and western approaches to life, family, religion and even work has been a subject matter of debate. Nigeria, being a country which is distinctly rooted in its cultural practice has found it difficult especially for managers and HR personnel to comfortably discharge their duties the western and formal way that would ensure organisational performance because of some socio-cultural tenets brought into the work system. Just as highlighted earlier that the place of culture cannot be evaded in any institution of the society which the organisation is also part of, but there are some of these cultural beliefs that impede on the optimum performance of some of the organisational activities like Manpower planning.

Manpower planning is supposed to be devoid of unnecessary rancor and wrangling, fear of the powers above, family ties, ethnicity, nepotism, respect of persons and undue respect on the basis of god-fatherism among others. All of these which is usually predominant in a typical Nigerian organisation today is reflected in their recruitment and selection process, discipline, promotion, performance appraisal, job placement and transfers and even at times financial remuneration and other fringe benefit packages. The above accentuated factors in the words of (Maluleke, 2015), have a way of disrupting expected formal settings that should function solely on business policies and not on cultural values, some of which, though, aids the functioning of the organisation while some will only lead into early death.

The Concept of Culture

Culture as a concept is deluged with different options, ideas and definitions. It is concept we all claim to know much, and yet our ignorance about it is still astounding. Furthermore, culture goes beyond ordinary day-to-day application (Alliyu 2015). Also, Aluko, (2014) further opined that culture is seen as the totality of social values, beliefs, attitudes customs and traditions by which people within a society and helps each society to relate to other societies. To a large extent, culture embraces both the material and non-material expressions of a people. In corollary to the above, Alliyu, (2015) reiterated that people are products of culture and culture is equally a product of the people.

Culture can therefore be regarded as a concept which encompasses designs which were historically created for our living; which could be clear-cut (expressed) or unexpressed (presumed), logical or illogical and has existed as guideline to pilot our affairs, and also for shaping and re-shaping the behaviour of men and women (Aluko, 2014). It is, in fact, a total life concept which includes cosmos, mysteries, physical and social environment, beliefs norms, values, ideas and ideologies. It goes without saying therefore, that a definition that limits itself to the consideration of only that part of the environment that is made by man is grossly inadequate to capture the real meaning of the concept. The reason for this is that culture acts in a process and this is easily observed as we see men/women striving to domesticate environment/objects they did not initially create Aluko (2014). From the foregoing analysis, it can be said that culture creates a standard of behaviour for any society as which what is right or wrong in any society would be traditionally judged. For example, in the Yoruba land,

a matured lady that kneels down to greet the elderly ones is adjudged to be well cultured and as the right standard of behaviour. While the one that does contrary will be judged as un-cultured and is character-wise deformed to function right in that society. In essence, culture dictates our social behaviour in all spheres of human endeavor. It tells how a manager should address an aged population, how he should greet his fellow female colleagues and also address even organisational issues and that is why it is mostly said that culture is a way of life that determines how we live life.

However, it should be noted that what is right and wrong or makes a man or woman cultured and un-cultured varies from society to society, for example, in the developed part of the world like the United Kingdom and United States of America, men are not mandated to prostrate or women go on going on their knees before greeting the elders, because it is not part of their societal standard of behaviour. While here in Nigeria, it must be strictly observed and adhered to for you be seen as well trained; hence you will be seen as bringing your family name into disrepute. Having said all of these, it becomes pertinent to highlight some cultural values that are strictly upheld in Nigeria.

Basic Cultural Values in Nigeria that are Strictly Upheld

- i. Respect forelders
- ii. Respect for family ties
- iii. Decent moral dressing
- iv. Commitment to religious activities and beliefs
- v. Gender roles
- vi. Humility of an individual or group of persons

Characteristics of culture

Culture has some basic characteristics that makes it a phenomenon widely present in all societies. Some of features and characteristics are:

- i. Culture is created by man
- ii. Culture is learned
- iii. Culture is transferred from one generation to another through socialization
- iv. Culture is unique
- v. Culture is dynamic
- vi. Culture is universal; and
- vii. Culture outlives man

As advanced and suggested by Hofstede, Neuijen, Ohayv, & Sanders, (1990) in a study titled measuring organisational cultures through a qualitative and quantitative study across twenty cases, organisational culture can be defined using the six below characteristics:

- a. Culture is holistic;
- b. It is historically determined;
- c. It is related to anthropological;
- d. It is socially constructed;
- e. It is soft; and
- f. difficult to change

The aforementioned can as well be sub-divided into two different parts and these are; the visible and the invisible part. The visible parts are recognised through (symbols, heroes and rituals) of a culture and the practices of the organisation, while the invisible parts are the values which make up an organisation. Also, according to a study carried out by Hofstede, Arrindell, Best, de Mooij, Hoppe, van de Vliert, van Rossum, Verweij, & Williams (1998), they retorted that only the visible parts of an organisation can be changed by anyone's plan.

The Concept of Manpower Planning

Manpower planning which is a key concept in the field of human resource management and workforce planning is described as an act of overseeing and caring for the current and future manpower requirements and needs of an organization (Ogunniyi, 2016). There is often a strong relationship between manpower planning and strategic planning in organisations; and this is so because to effectively create a solid manpower structure and plan requires that a reliable information and input is gathered and put in place to ensure that the long-term goal of the organisation is satisfactorily realised by directing the activities through the right channels. This in most cases comes as a plan to developing requisite skills needed for the future.

According to Koontz and Weihrich, (2016) manpower planning is a strategy and tactics employed to determine and make certain that the required number of qualified hands are rightly available; it ensures putting round pegs in a round hole and square pegs in a square hole to aid organisational advancement and drive employee satisfaction. In the opinion of Dessler, (2010), he adjudged that manpower planning which is alternatively regarded as human resource planning in the HR parlance is a continuous process which involves many interconnected parts, activities and proceedings which must be coordinated, adjusted, revised and modernised as the condition of work requires. Manpower planning encompasses and embraces the designing and developing various HR programmes like employee recruitments, trainings, performance standards, appraisals with a view to meeting employees' needs, broadening and enlarging their competencies and realizing organisational goals at the same time.

In the words of Mathis and Jackson, (2016) they viewed the concept of manpower planning as the technique and procedure used in analysing, identifying and determining the amount of human capital required and its availability for the achievement of organisational objectives. The definition of Griffin (2017) also aligned with the above position and he averred that manpower planning or human resource planning as alternatively called is a concept which involves and requires the assessing trends, helping to forecast the availability of future needs of human capital and proposes plausible master plan/plan of action to tackle any dissimilarities, disagreements or gaps.

Culture and the Nigerian Organisation

Every organisation is a product of the society which they dwell and operate in, no organisation can achieve her success without the activities of the society which they find themselves in, no wonder in industrial relations activities more credence is given to the role of the state. Organisations are created from societies and organisational activities make the society to remain in existence and functioning

and as we have discussed earlier on, culture flows through the entire functioning element which the organisation is part. Even the organisation as what we call organisational culture which is also drawn from the whole societal cultural system. In other to understand the interplay of culture and organisational activities such as manpower planning, we need look at the concept of organisational culture on its own.

Concept of Organisational Culture

Culture is a phenomenon with dissimilar characteristics or elements which distinguishes an organisation, firm or company from other entities (Tittiey, 2014). To corroborate the above statement, Hofstede, (2010), defined culture as the communal, concerted and combined rationalism (thinking of minds) which helps to spot a difference between members of one group and another. To this fact, Schein (1990), described culture as a set of contrasting ethics, principles, values and behaviors which may be considered as a guide to success. In support of the above opinion, Kotter and Heskett (2012) defined culture as an equitably, justly and an impartially instituted set of beliefs, behaviors and values which guides the conduct of society without any iota of prejudice. In a simplistic term, culture is the formation of knowledge, explanations, values, beliefs, communication and behaviors of large group of people which is gained at the same time and place; thus, culture as an idea must be acquired (learned) and shared by members of an organisation (Titiev, 2014).

Izueke, (2009) was of the view that organisational cultures found, established and station around cognitive systems which helps to explain employees' thinking style and decision making. He also distinguished the different levels of culture based on their heterogeneous set of reliance (beliefs), principles (values) and presupposition (assumptions) that dictates and determines the ways in which businesses are conducted by organisations. Tichy (2014) tagged organisational culture as “**normative glue**” that is, a set of directives or rules which are used to hold the general or overall organisation together. Schein, (2000), posited that organisational culture helps in creating a foundation for spotting the difference between non-identical and contrasting organisations that are doing business in the same national culture. Kotter and Heskett, (2012) retorted that culture as a concept is generally used in expressing opinions about organisations now-a-days; because organisations operate based on culture which could be build up by two essentials factors which are ethics and values. Looking at the above-mentioned definitions of organisational culture, the most prevalent resemblance and similitude apparent is that organisational culture can be regarded as a set of cardinal and fundamental principles and values which can impact on the behavioural outcomes of members of an organization; this can as well socialize employees.

Various Concepts in Organisational Culture

Basically, there are various sub-concepts associated with organisational culture and some of them are:

- ❖ **Counter Culture:** This is viewed in terms of shared beliefs and values which are in direct contrast with the values and beliefs of the broader organisational culture, and it is mostly established and centered around authoritative and assertive managers or leaders as the case may be (Kerr & Slocum, 2005). Organization engaging in this style of culture may experience growth and positive contribution in improving organisational performance. But on the long run, it is

considered as an ethos which portends danger for the indigenous, native or original culture of that organisation.

- ❖ **Sub Culture:** In defining this concept, Schein, (1995), expressed that subculture is a fragment of culture that exists within a society but whose norms, values, beliefs and behavior of the people are at variance with the larger societal culture; this may be due to difference or dissimilarity in Geographical Scope, Region or Departmental objectives and job requirements within an organisation. Employees' perception of subculture is largely associated with their commitment towards the organisation's overall objectives (Lok, Westwood & Crawford, 2015).
- ❖ **Strong Culture:** The cultural orientation of an organisation is considered secured, strong and indestructible when a sizeable number of its employees hold the same type of beliefs and values as concerning operations in the organisation. The cultural inclination of an organisation is believed to virile and strong when majority of its employees hold and embrace the same kinds of belief and values (Deal & Kennedy, 2012). This therefore implies that HR managers should strive and attempt to lessen or reduce the intermission (gap) between employees in order to develop a powerful connection and correspondence (relationship). With this, management must understand that employees are more vital than rules in organisational sustainability.
- ❖ **Weak Culture:** A weak organisational culture is that which is loosely knitted and poorly structured. At time, it might serve as a motivating factor boosting an individual's thoughts and contributions for organisational advancement through innovation; it could serve as a valuable organisational asset, but its life-line is always ephemeral. In the submission of Deal & Kenndy, (2012), a weak organisational culture is the one of that is loosely or slackly connected. Strict and continuous imposition of rules on employees may create heterogeneity or multiplicity between the individual's personal objectives and the goals of the organisation.

Attributes and Features of Organisational Culture

Dasanayake, and Mahakalanda, (2008) submits that the process of maximising the values of employees is viewed as a rational approach which requires the presence and subsistence of culture to ensure logical participation of both the individual and the organisation's learning style, new formation and emergence of knowledge and willingness to share with others. Furthermore, Osibanjo, Abiodun and Obamiro, (2011) advanced that in this modern age, culture plays a huge and dominant role in the continuous existentiality of an organisation today as compare to the past. In the same manner, Hodgetts and Luthans, (2013), established some key and pertinent features of organisational culture and these are:

- i. Norms as a core element of culture are measured using metrics such as the amount of task performed and the level of co-operation or collaboration that exists with the work space (management and employees' relationship in the organization).
- ii. Clearly defined rules help in moulding employee behavior directed towards productivity, intergroup collaboration and customer relations.
- iii. Observation of behavioral regularities assists in the illustration of common language and formal procedures and plan of action.

- iv. Effective co-ordination and integration among organisational units for the purpose of advancing and refining efficiency at work, quality and speed of designing and scheming, as well as manufacturing and assembling the products or services.

Cultural Dimensions in an Organisation

One of the numerous ways of examining organisational culture is through dimensionalising the environment of work in which an organisation operates (Armstrong, 2013). Thus, in this paper, the dimension employed for investigating organisational culture was drawn from the study of Wallach, (2013), using the three types of dimensions explicated in his study which are:

- i. Innovative dimension,
- ii. The Bureaucratic dimension; and
- iii. The supportive dimension.

In the words of Silverthorne, (2014), he stressed that even though majority of organisations combines the three above-mentioned dimensions, only one dimension is dominant and presides in an organisation on a general term. Each dimension is explained below with its quintessential features.

❖ **Innovative dimension:** Under this form of dimension, the associated norms are challenges and tasking of risks. In this regard, employees are free to attempt new ways of getting tasks/jobs done without the fear to failure (Armstrong, 2013). In the same vein, Chusmir and Koberg, (1987) expressed that this culture is delineated by the following attributes:

- a. Challenging,
- b. Creative,
- c. Driving,
- d. Enterprising,
- e. Pressurised,
- f. Result oriented,
- g. Risk taking; and
- h. Stimulating.

The most representative and typical consequence or outcome of the innovative dimension of culture is growth, increase and expansion in sales, through the above-mentioned characteristics (Berson, Oreg, & Dvir, 2008).

❖ **The Bureaucratic dimension:** Under this dimension, expedience and premium are placed more on efficiency, rules, and regulations (Berson, Oreg, & Dvir, 2008) with a clear line of responsibility and authority (Charan, Drotter & Noel). Again, Berson et al., (2008) exposed that organisation with a lofty (high) bureaucratic dimension will accentuate and emphasise consistency, stability, uniformity, predictability and cohesion through the engagement of rules, procedures, and structures. A study by Adler and Borys, (2016) revealed that the quality and aesthetic characteristics of this dimension are as follows:

- a. Formal,
- b. Hierarchical,
- c. Inflexible; and
- d. Specialised.

Organisations operating on a bureaucratic system/dimension can often cause negative reactions from employees (Berson et al., 2008).

❖ **The Supportive dimension:** Under this dimension, Bartlett, Lawler, Bae, Chen, and Wan, (2016), in their opinion averred that the form of dimension is

- a. Friendly,
- b. Relationship oriented,
- c. Sociable,
- d. Trusting; and
- e. Warm.

The organisation tends to be like a family for their employees. Berson et al. (2008) stated that under the auspices of this form of dimension, the environment of work is often characterised by:

- a. Safety,
- b. Trust; and
- c. An encouraging and a collaborative atmosphere’.

Thus, HR managers, who work in such a terrain, social group, always create an unlatched (open) relationship with their employees. In an organisation where employees are culturally perceived as a family, and not just mere tools of production, the employees feel more committed to the goals of the organisation. Wherefore, employees’ duties, tasks, functions and responsibilities go beyond only their salary. In addition, members of an organization share the same values and beliefs and this is measured through their level of commitment to the organisation (Armstrong, 2013).

Organisational culture may be analysed and described by organisations by employing any of the above-mentioned constructs. Each culture type has a distinct characteristic for leading the organisation and its tenets describe how employees feel and work.

Variables in Organisational Culture

❖ **Communication structure:** The structure of communication in an organisation will vary depending on their ideology of how communication should be patterned. In some organisation, they will operate as a team in such a way that information can easily be shared and transmitted around them. In other words, priority is placed for informal communication than its formal process while in some, it is highly bureaucratic and formal, information flows from top to bottom without any alteration while in the former information might follow either from top to bottom or bottom to top. Hence, the style and structure of communication used in organisations varies depending on their ideology of how it should be structured.

❖ **Promotion:** One of the major problems of organisations today is the act of double standard and unclear yardstick for promoting employees. Mostly, when employees perceive an equal measurement of performance between themselves, a feeling of dissatisfaction takes place and this could affect their performance. Hence, organisations’ norm as regards what should be the yardstick for promotion also has huge implication on manpower planning activities.

❖ **Management style:** Mostly, the style adopted by each manager is always dependent on personality, situation and the organisations’ approach to situations. Largely, the style adopted by a manager to coordinate, organize and direct organisational resources is motivated by the organisations’ modus operandi. However, some organisations’ style of management does not give room for cordial relationship between management and employees’, some does not give room for

a democratic work system while some does. Hence, the style adopted by managers to organize and direct employees is also critical to their commitment and performance in the organisation.

- ❖ **Pay:** In modern organisation, pay is one of the major sources of controversy and this is because different organisation has different yard stick for pay which is due to the fact that the level of profitability of each organisation differs from one another which makes their ability to earn salaries and wages different. Hence, when the organisational culture of pay is not clearly defined this can affect manpower planning activities in the organisation

Socio-cultural values on Manpower Planning: The Nigerian Experience

A society like Nigeria with a very strong socio-cultural value system and ideology, one can be rest assured that our culture will speak in everything we do. Even in the organisation and especially when it comes to manpower planning activities which are a core aspect of the HR and organisational activities. No organisation can function effectively without the without effectively planning the affairs of its human resource starting from job analysis, recruitment and selection, promotion, performance appraisal among others. All of these activities make the organisation withstand the test of time and the turbulence of the product or service market as the case may be. The manpower is the organisations live wire and so must be well planned for in all ramifications without any socio-cultural hindrance. Nonetheless, the Nigerian organisation still experiences some of these pitfalls in their activities and that is why so many of the Nigerian organisation will still continue to wallow in underperformance resulting from mis-use of manpower and improper planning process. It is with this that we present some of the perceived socio-cultural values held that affect the planning process in Nigeria.

Influence: Influence has been defined as the ability or power to change and affect something either positively or negatively. In the context of the organisation and manpower planning in Nigerian, a typical Nigerian man beliefs that to make anything work in any system you must have stakeholders that can influence decisions and not the right yardstick to get whatever you want to get done or in any system. Hence, this ideology is also brought to the place of work and when it comes to critical manpower planning activities like promotion, the place of influence come into play. So many at times the set of persons that ought to be promoted will not be promoted and those that ought not will be promoted, creating a discord among the workers. An HR manager will have no say when the CEO of the organisation he works in asks that someone who had even underperformed and not deserving promotion be recommended for such. The play of influence such as this in the organisation will not allow for organisational growth and development.

Family ties: Family ties can be remarked as another dangerous socio-cultural value that has found its place into the organisation at the expense of work standard. For example, in terms of recruitment and selection; the right person deserving of an appointment might not get the job because an incapable employee somewhere knows authority above in the organisation and by so doing, the wrong person are most times brought on the right job creating a total mismatch between the person and the job and a subsequent problem for the organisation.

Respect of persons: Due respect to persons, especially elders is another socio-cultural values of the Nigerian system, most especially among the Yoruba's. The Yoruba hold in high esteem the social

respect and recognition given to the elders in any setting and gathering and they highly preach that every member of their society honor, obeys and do anything as ordered by their elderly ones. This ideology is sometimes brought into workplace relations and manpower planning and when punishment is supposed to be meted to an individual that has erred especially when the person is seen as an elder statesman it becomes difficult as it might be seen as a dis-respect of person which the Yoruba culture strictly frowns against. Henceforth, the right discipline, policies and probably dismissal that ought to be discharged for the betterment of the organisation would be either delayed or sidelined which in turn would affect the performance of the organisation.

Ethnicity: Ethnicity is another socio-cultural value that is also strictly upheld in the Nigeria society and it is also sometimes transferred and practiced in the organisation. Ethnic practice is a system whereby preferences are given in terms of resource allocation, employment opportunity, and other organisational growth input activities. For example, we have seen situations whereby a manager of even HR personnel has in her stock of manpower a selected ethnic group and this at times affect the performance and effectiveness of the organisation. If critical decisions that ought to be made on objective criteria are made dependent on ethnic principles as regards the manpower of the organisation, then such an organisation is set for doom

Gender roles and bias: Another socio-cultural values ideology that can affect manpower planning process is Gender roles. In the larger Nigerian society, especially the Yoruba's, women are always regarded as second fiddle, fragile and less responsibility should henceforth be placed on them. The same ideology is sometime brought to the place of work and managers when allocating roles, planning for the future workforce in terms of succession process. The female gender is sometimes sidelined when it comes to placing them on huge workforce responsibility because of the belief that they can't do much and the organisation might just be abandoning their best hands in the process all on the basis of gender roles.

Socio-Cultural Ideologies to Work and its Influence on Manpower Planning in Nigeria: A Case of the Yorubas' (South Westerners)

A typical Nigerian worker as an attitude to work that is a product of her socio-cultural ideologies and believes. A Nigerian worker is highly motivated by money but never by work; because her society does not lay much emphasis on work but rather the blessings that come from above. It is believed that a man is supposed to do a little work while God blesses the works of his hand and a lot of dedication and commitment to work might just be a total waste of time. This ideology when brought to the place of work might hinder the functions of the planning process for manpower and this can be inimical to organisational goal attainment. Some of the socio-cultural ideologies that a typical Nigerian (Yoruba) worker as towards work is explained below:

“The I don't care ideology (Oga ta oga o ta owoalaaru a pe)”

A typical Nigerian (Yoruba) worker has an “I don't care attitude and ideology” to work which is usually echoed as *Oga ta oga o ta owoalaaru a pe* (either the owner makes profit or not, the slave man will surely get paid). This ideology simply denotes that they are not interested in what is made of the business, whether the owner is in debt or not, in as much as he gets paid, he's satisfied; this ideology makes workers show negative attitude to work especially in government parastatals and this

can affect the manpower planning process as it would mean to the management that the Human resource department had failed in its process of placing the right person on the right job not knowing that it's just a manifestation of the environment's socio-cultural ideology and value towards work.

The it's their business ideology (a ko le wasiseobal'aagun)

This is another socio-cultural ideology and values that the employees manifest in the place of work that is inimical to the growth of the organisation. A typical Yoruba worker will always say ***a ko le wasiseobal'aagun***, meaning (*we can't die while working for the government*) ideology that is exhibited in the place of work and henceforth they just put up a negative attitude towards work. This attitude has a way of affecting the manpower planning process by also making it look as if the process of recruitment and selection was haphazardly done giving less credit to the recruiters. All of this socio-cultural ideology manifested in attitude can destroy and organisational like workforce and it makes it even worst if all those in the workforce come a single tribe with such ideology.

Theoretical Underpinning

The theory underpinning this paper is the functionalist theory. This theory is considered appropriate based on its position which states that a society is a complex system with many parts; and every part of it must work with one another to create and promote solidary and societal stability. Organisation being considered as a micro society has its own culture and for a smooth manpower planning process to be realised, various components of its (organisational) culture must agree and work together.

Functionalist Theory

The functionalist perspective/theory of Talcott Pearson which was also adopted by John T Dunlop in the formation of the system theory can also be strongly linked with this study as the culture of the land is also a part of the social system that makes the society a complete whole (functional). The theory asserts that a society functions as a system with various parts in which failure in one part of the structures will lead to a breakdown of system in the society. The organisation belongs to the economic system and must also function with other Sub-system like; family, education, polity, religion and even the culture, hence in the process of this overlapping responsibility, the organisation is bound to imbibe the cultural system in her society for optimum performance. However, this imbibed ideology must be well managed so that this process of functionality will not be truncated or suddenly become dysfunctional to the system it had to make functional.

The manpower planning process is part of the organisation's operative system that must also take into cognizance its environment in planning for its manpower. However, this must be done with objectivity and not under socio-cultural ideologies of respect of persons, age, ethnicity, favouritism among others which kill and destroy the organisation.

Conceptual framework

Source: Authors Schematic Model, 2019

The conceptual framework above shows the interaction between the society, its cultural orientations and the organisational set up which manpower planning is part of. The culture of a society is reflected in the manpower planning process whose outcome creates more way of life for the organisation. The level of success achieved with the original imbibed culture will determine if the new will be continuously used or debunked.

Conclusion and Recommendation

From the foregoing, organisations are truly part and parcel of the societal elements and they make the society functional. Likewise, the culture in any society is part and parcel of the institution and structure that makes the society also functional. However, the overbearingness of cultural ideology in formal organisations where western approach must be utilized to get a desired result is becoming alarming and the manpower planning will continue to suffer in terms of putting the right person on the right job and ensure the right appraisal system which will give a motivated workforce rather than this culturally formulated organisational system that is crumbling which we presently have.

Culture itself is life and it has sustained our society from time immemorial and till this present day, but a distinctive place and role of culture must be identified from that of formal organisational work settings if manpower planning process would start having positive effect on the organisations in Nigeria.

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