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## TIV CULTURAL PRACTICES AND DEVELOPMENT OF MANAGEMENT THOUGHT AND PHILOSOPHY

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### **Abstract**

*This work titled Tiv cultural practices and development of management thought and philosophy explore the cultural practices of Tiv nationality that are similar to contemporary management functions that are practiced all over the world. The paper aim at exploring those cultural practices of the Tiv people that are replica of management functions and principles that laid the foundation for development of management thought and practices that have similarity with the cultural practices of Tiv people of Nigeria. The study also adopts descriptive research survey design and a structured questionnaire was adopted in reaching respondents. However, study also applied the technique of matching the management concepts with cultural practices of the Tiv nation. The research therefore identified and compared the basic similarities in some management practices as against the leadership practices of the Tivs of Benue state North Central Nigeria. Results revealed that reward, recognition and team work are common Tiv cultural practices as seen in the modern management practices cultural practices which shows group strength and weaknesses and the use of such practices to manage human integration successfully for the overall benefits of the members of such society. The study therefore recommends that Tiv cultural practices of reward, recognition and team work be institutionalized so as to integrate it into the modern management thought and philosophy towards higher performance*

**Keywords:** Tiv, Cultural practices, Management, Thought, Philosophy

### **Introduction**

The Tiv nation geographically according to Laura and Paul (1969:9) is located between 6° 30' and 8° 10' north latitude and 8° and 10° east longitude. The Tiv has common border with the Chamba as well as Jukun of Taraba State in the northeast; with the Igede (Benue), Iyala, Gakem and Obudu of Cross River State in the southeast; and the Idoma of Benue State to the south, Mada and Kolo of Nassarawa state to the north (Ahiauzu,1999). There is also an international boundary between the Tiv and the Republic of Camaroon at the southeastern angle. The Tiv ethnic group numbering about four million people according to 2006 population and housing census. They occupy the middle Belt states of Benue, Taraba, Nasarawa and South-South Cross River states of Nigeria. With a few Tivs' in the central African Camaroon in the sub – Saharan Africa.

The Tiv came into contact with the Europeans culture during the colonial period. For example, between November 1907 and 1908, an expedition of the Southern Nigeria regiment led by Lieutenant- Colonel Hugh Trenchard first had contact with the Tiv, thus, Trenchard presented gifts for the tribal chiefs (Dzurgba,2007). Subsequently, roads were constructed therefore, trade links established between

Europeans and the Tivs. But before construction of roads began a missionary named Marry Slessor went throughout the region seeing to the peoples' needs.

The Tiv language is spoken by over seven million people in Nigeria and only a few in Camaroon. In Nigeria, most speakers stay in Benue, Nasarawa and Taraba states of North central Nigeria. They depend on agricultural produce for commerce and sustenance.

Thus, the study articulates and identifies Tiv cultural practices and development of management thought and philosophy as well as features of management thoughts and practices that have similarity with the indigenous practices of Tiv people of North Central Nigeria. In addition, the human relations school is evidently influenced by the Tiv practice of rotational leadership (*ya na angbian*) consensus (*,Ijoughzwa*) co-prosperity, (*ayatutu ka uno*), *esprit de corps*, unity is strength). Again, the concept of team work bearing with the features of the age grade system practices by the Tivs. Additionally, there is a relationship between the modern practice of motivation, recognition and reward with that of the Tiv ethnic group (Ogbojafor, 2013). This implies that the functions of management and "decision making processes" are similar with the "Ijir-tamen approach" of the Tiv people.

Despite these overwhelming similarities between the Tiv cultural practices and management thoughts and philosophies, it is still unclear the extent to which these cultural practices of reward, recognition and team work specifically influences modern management thoughts and philosophies. This is the thrust of this study.

## **Objectives of the Study**

Generally, this study examines the Tiv cultural practices and how it influences management thoughts and philosophies.

The study is specifically set to achieve the following objectives:

- i. To determine the relationship between reward and management thoughts and philosophy.
- ii. To examine the relationship between recognition and management thoughts and philosophy.
- iii. To examine the relationship between Team work and management thoughts and philosophy.

## **Statement of Hypotheses**

Consequent upon the research objectives, the study formulates the following hypotheses in their null form to guide the research.

H<sub>1</sub>: Reward has no significant positive relationship with management thoughts and philosophy.

H<sub>2</sub>: Recognition has no significant positive relationship with management thoughts and philosophy.

H<sub>3</sub>: Team work has no significant positive relationship with management thoughts and philosophy.

## **Literature Review**

### **Culture, Management Thought and Philosophy**

The style or methods used in running an organization at any given time reflects the general level of progress of the society in which it operates. Again, it is expected that as society progresses, the

institutions existing within it also advance or grow by way of capacity, performance and general efficiency (Duke, 2010).

Western management concepts and writings dominated the thinking of academics and managers in Africa for a long time, and such writings did not show how culture may be taken into account in managerial practices (Asika, 2007 & Gbadamosi, 2005). This portrayed Africans as people without root or contributions as far as managerial practices were concerned. It has been argued that the application of western management methods was evidently less effective when experimented elsewhere, thus every cultures, nationalities and settings emanated from such contextual value system and culture (Ahiauzu 1999; Ayoade & Agbaje 1989; Adeleye,2011). This underscores the existence of African leadership styles which have their roots in African culture.

In Africa and Nigeria in particular, the indigenous people had their own management philosophies and practices before the advent of colonialism and they were indeed able to survive a very tortuous slavery, colonialism, capitalism, capitalist economic exploitation and attempted total destruction through these philosophies and strategies (Belbin, 1989; Franz et al, 1887, Oghojafor, 2013).

It can be noted that the traditional African societys' leadership styles were broadly classified into two, decentralized (concensus based) systems in which law making, social control and allocation of resources were managed by entities like elderly group of kinsmen (Ityo), age grades (Mbakwav) and a centralized (chieftancy-based) popularly known as ( Ator/ Utor) inTiv culture

(Economic Commission for Africa, Edoho, 2001).

Culture refers to all ideas, customs, norms, etics and social patterns of people or society

(Fernandex et al, 2015; Sorrels, 2015). Again, Okwa (2016) sees culture to encompass the social behavior and norms found in human societies as well as the belief, arts, knowledge, habits and the capabilities of the individuals or groups in a given society.

The decentralized traditional setting supports techniques of control which revolves around the dynamics of clanship (Ipaven) a normative scheme that consisted of elaborate bodies of a well established rules of conduct usually enforced by heads of disjointed consistories and in more serious cases, by spontaneous community action.( Edoho, 2001). Thus, Okwa (2016) identified two major features as:

- Existence of well defined norms despite absence of hierarchical sovereign head.
- Direct and pronounced participation of the people in decision making, assuring visible democratic process.

### **Reward and recognition in Tiv land as motivation in modern management**

Before the contact with Europeans, the Tiv people were recognizing and rewarding members of their society who performed creditably either at war or through community development. They have various forms of rewards ranging from gift of farm land, chieftaincy title to deserving individuals which serves as a source of motivation, and for others to do same so that they too can be recognized. People who were recognized often see it as a propelling force to show much commitment to the development of their communities/people ( Bohannan, 1952; Bohannan & Laura, 1953, David, 1958, Clement, 2016 & Gbenda, 2003).

Therefore, motivation is seen as the willingness to adopt high levels of effort towards enterprise goals, provision by the efforts ability to satisfy some individual needs (Robins, 1991). This therefore implies that a more practical technique to motivation theory that identifies the lower levels of needs as hygiene or

dissatisfiers and higher level needs as motivators or satisfiers. Reward according to Ankli and Palliam (2012) encompassed the areas of performance related pay, total reward system and integrated work that an organization establishes in order to improve service delivery. In addition, reward can be seen as the material and psychological payoffs for carrying out a particular task by the employee (Ogwu, 2013). More so, Torrington and Hail (2009) defined reward as a systematic process within an organization that energizes, encourages or compensate the employees in order to take a particular action that would contribute to the development of the organization.

Recognition according to Forson (2012) involves the systematic blueprint designed by the employer or management of an organization in order to induce the employee to perform better.

Bradler, Robert, Susanne and Arjan (2011) defined recognition as the significant management technique for motivating employees towards improved performance. More so, recognition refers to the management reward technique put forward by employer such as praise, recommendation, delegation of authority and effective communication link between the employer and employees with the view to inducing employees towards performance.

### **The council of chiefs (ijir tamen) in Tiv land as a modern management decision making function**

The Tiv nation central decision making body is the council of chiefs. This decision making body is the highest in Tiv land and the way and manner in which it is conducted depict modern management decision making. Therefore, Tende (2017) and Fayol (1949) opined that to manage is to forecast and plan, to organize, to command and control. Gullick in his text gave a key word “POSDCORB” which stands for planning, organizing, staffing, directing, controlling, reporting and budgeting while Hirt and Ferrell et al (2008) argued that management functions entails managers coordinating the use of resources so that business can develop, make and sell products. These they do through series of activities of planning, organizing, staffing, directing and controlling. Decision making on the other hand is important in all management functions and levels whether strategic, tactical or operational (Hendry, 1999).

### **Team Work (mbakwav) in Tiv Land as Modern Management Philosophy**

The Tiv nation is well known for its structure of age grade. This gives people of different age grades to interact between themselves thus fostering unity and team spirit among the Tiv nationals.

A team is a collection of people who interact with one another, work towards common purpose and recognize themselves to be a group (Ogbojafor, et al, 2013 & Maicibi, 2017). A team can also be seen as a small group of people with complementary skills who are committed to a common purpose, set of performance goals and approach for which they hold themselves mutually accountable. It is not a bunch of people with job titles but a congregation of individuals each of whom has a role understood by other members (Maicibi, 2017). These teams known as age grades existed in Tiv nation long before the coming of the Europeans.

Therefore, Fernandel et al (2015), Clement (2016) and Okwa (2016) gave exposition of the Tiv cultural practices and its influences on the modern management thoughts and philosophies.

### **Human relations approach**

The human relations approach in management shows that such is not totally alien to African culture and the Tiv culture specifically. For example, Mc Gregors’ three basic dimensions to human relations explains some of the Tiv cultural values that are used as building block for comparison. Concensus (Ijoughzwa), co-prosperity ( Ayatutu ka uno) and Espirit de corps (angbian ka ankpan ga). These human relations dimensions are what all cultures of Africans and Tiv specifically anchored their society upon.

**Motivation: Recognition/Rewards (Ortom Kuma Injar)** Tiv land is a reflection of the concept of recognition and reward in Motivation Theory, the title holders in Tiv land become elders and members of Tiv traditional council. Each title signifies recognition for the holders certain achievements and comes with privilege and symbol of authority as one who is elevated and given higher responsibility (April, Ephraim, & Arinze, 1990, Adeleye, 2011).

#### **Decision Making: (Ijir – Tamen)**

In Tiv land, the management function of planning, organizing, directing and controlling rest on the shoulders of Ijir-Tamen which is the highest decision making body in Tiv land, thus, decision making and settling of disputes in Tiv land is designed hierarchically. It starts from the nuclear family to the extended family down to community council of elders up to the institutional chiefs.

#### **Team work (Age Grade)**

In many African societies there exist such institutions as age grades (Mbakwav), the age grade is made up of people within the same age bracket usually within three to five years from each other and is a means to create peer group, foster unity and responsibility, acting mainly as a socio-cultural institution, (Obojafor, et al, 2013). The Tiv nation has a culture of segmenting into different age grade which can be likened to teams in management.

#### **Theoretical Framework**

There are number of relevant cultural theories that attempt to explain the main focus and concern of this work. These theories set the framework for understanding the contributions of Tiv cultural practices to management thought and philosophy thus considering the theories of Mary Douglas's cultural theory of grid-group and Franz Boaz cultural relativism theory. The research is however anchored on Boaz theory of cultural relativism.

#### **Mary Douglas Cultural theory of Grid – Group (1970)**

Mary Douglas theory according to Yalokwu (2006) provides a framework for the exploration of three different cultural kinds having linkages to three logics for the legitimation of collectivity and collective coercion. Therefore, each kind are distinguished by their unique characteristic structural fundamentals of classification, power, and moral values operating at the individual cognitive level. In this research, the theory is used to clarify some of the major developments in the structuring of business organizations in the late twentieth century, including the introduction of matrix and network organization, which has been a common structure of the Tiv traditional council for decision making, dispute settlement, and the emergence of concerns with cultural control that can be likened to organizational learning and core competence.

#### **Cultural Relativism theory by Franz Boaz (1887)**

Cultural relativism is the idea that a person's beliefs, values and practices should be interpreted based on that person's peculiar culture rather than be perceived against the criteria of another (Maicibi, 2017).

Metuh (1987) revealed that Boas introduced the ideology of cultural relativism which holds that cultures cannot be objectively ranked as higher, lower, better or more correct but that all humans virtualizes the universe through the instrumentality of their own peculiar culture, and interprets same according to their own culturally acquired norms. For Boas, the object of anthropology was to understand the way in which culture conditioned people to understand and interact with the world in different ways and to do this it becomes necessary to understand the mode of communication as well as the cultural practices of the people being studied. This Boaz cultural relativism is a direct replica of the “tiv ayatutu ka uno” which is

a watchword for uniformity, collectivism and determination in tackling things of urgent importance as they affect the Tiv nationality.

### **Empirical Review**

In a study conducted by Ogbojafor et al (2013) titled Indigenous Management Thought, Concepts and Practices: The case of Igbo of Nigeria. The study examined core values and practices of the traditional Igbo culture which have semblance with the modern management approaches and theories. The study adopted the matching concept method. The research revealed that the Igbos managed their affairs effectively in a manner similar to selected scientific principles and practices of the west; thus, the present research explores the cultural practices of Tiv nationality of North Central Nigeria and its influences on the modern management thought and philosophy. This is pertinent considering the fact that the Igbos are of the South east Nigeria whereas, the Tivs are of the North central Nigeria hence the findings could be different resulting from their geographical differences.

In another study conducted by Akpor in 2018 on the Challenges in developing indigenous management theories in Africa and the implications for management practice examined the challenges against developing indigenous management theories in Africa and the implications for management practice in Africa. The study revealed that there is a dearth of African indigenous management theories, and attributes the situation to both economic and socio-cultural factors in Africa. The study noted that the inability to develop indigenous management theories had caused indiscriminate importation of western theories for adoption in Africa, and this has huge negative impact on management practice in Africa. The study also posited that the uncritical adoption of western theories is a major reason for ineffective management practices in Africa and the poor performance of industries in the continent. It therefore called on the relevant stakeholders to look away from foreign based theories and chart a way towards developing indigenous theories that account for African peculiarities that could encourage the application of such theories. Thus, the study recommended that concerted efforts be made to overcome the challenges bedeviling the development of African indigenous management theories by committing to new ways of thinking and orientation about research and theories, and overhauling African value system towards supporting research leading to development of theories. To this end, the present research seeks to explore the cultural practices in Tiv nation that are used in modern management universally.

### **Research Methodology**

The method adopted for this work is that of matching the management concepts with cultural practices of the Tiv nation. The work simply identifies and compares the similarities in selected management practices against the leadership practices of the Tivs of North Central Nigeria. More so, in adopting a methodological triangulation technique, the study also combined the qualitative method with descriptive research survey design where primary data were collected from respondents. The population of the study is the entire Tivs nationality which according to the National Population Census (2006) is four million, two hundred and fifty three thousand, six hundred and forty one (4,253, 641). However, reaching the entire population may be difficult if not impossible therefore the researchers adopted the Cochran (1963) statistical formula.

Therefore, **applying** the Cochran (1963) statistical formula for determining sample size to the study population is based on a 95% confidence level, and a margin of error of 0.05, with a variability degree of 50%.

The Cochran formula is:

$$n_o = \frac{no}{1 + (no - 1) / N}$$

n = Sample size

N = Population

I = Constant

$$n_o = \frac{Z^2 Pq}{e^2}$$

having

Z = 95% confidence level (1.96)

P = Estimated proportion of the population.

q = 1 - p

e = error margin (5%)

Thus,

$$n_o = \frac{1.96^2 (0.5) (1-0.5)}{(0.05)^2}$$

$$n_o = \frac{1.96^2 (0.5) (0.5)}{0.0025}$$

$$n_o = \frac{3.8416 (0.5) (0.5)}{0.0025}$$

$$n_o = \frac{0.9604}{0.0025}$$

$$n_o = 384$$

$$n = 384$$

$$\frac{1 + (384 - 1)}{4,253,641}$$

$$n = \frac{384}{4,253,641}$$

$$n = \frac{1 + (384)}{4253,641}$$

$$n = \frac{384}{1 + 0.0000902756}$$

$$n = \frac{384}{1.0000902756}$$

$$n = 384$$

Hence, the sample size is 384. However, out of the total questionnaire 384 distributed, only 319 were duly completed and returned giving 83% retrieval rate.

In addition, a structured questionnaire was the major instrument for data collection from the respondents. The questionnaire administration was carried out by the researchers and five (5) field assistants trained prior to data collection process. Data generated in the course of this study were analyzed using both the descriptive and specifically, the inferential statistics. Hence, the inferential statistics used is the regression to measure the relationship between the independent and dependent variables using the Statistical Package for Social Sciences (SPSS).

## Data Analysis and Results

### Test of Hypotheses

The study tests three hypotheses using the linear regression statistical analysis with the aid of statistical packages for social sciences (SPSS). Specifically, the hypotheses include inferential results using model summary and the coefficients. The decision is to accept alpha value  $> 0.05$  otherwise the null hypothesis be rejected.

### Hypothesis 1

H<sub>i</sub>: Reward has no significant positive relationship with management thoughts and philosophy.

**Table 1. Model Summary b**

Model	R	R Square	Adjusted R square	Std. error of the Estimate	Durbin Watson
1	.828	.739	.734	.21522	1.523

Source: Research survey, 2020.

- a. Predictors: (constant) Reward
- b. Dependent variable: Management thought and philosophy.

The model summary table shows the relationship between the independent and dependent variables. The result of R stood at 0.828 indicating a strong relationship between the dependent variable Management thought and philosophy and the explanatory variable reward.



The coefficient of multiple determinations  $R^2$  measures the percentage of the total change of the dependent variable that can be explained by the explanatory variable. The result indicates a R square of .739 showing that 74% of the variances on the reward is explained by the Management thought and philosophy, while the remaining 26% (100-74) of the variations could be explained by other variables not considered in this model. The adjusted R-square compensates for the model complicity to provide a fairer comparison of model.

The result is supported by the value of the adjusted R square which is 73% showing that if the entire population were used, the result will deviate by 8.9% (i.e .828-739). The standard error of the estimate is .21522 while the Durbin Watson test is 1.523 showing that there is no auto-correlation.

**Table 2. Coefficients <sup>a</sup>**

Model	Unstandardized coefficients		Standardized coefficients	t	Sig.
	B	Std. Error	Beta		
(constant)	.714	.045	.	12.451	.000
1 Reward	.823	0.14	.891	62.337	.000

Source: Research survey, 2020.

a. Dependent variable: Management thought and philosophy.

The Coefficient provides information on how the explanatory variable (the estimated coefficient or beta) influences the dependent variable. The result shows that the regression constant is 0.714 giving a predictive value of dependent variable when all other variables are zero.

The coefficient of reward is 0.891 with P – Value 0.000 less than (0.5%) critical value. Therefore, it can be concluded that the null hypothesis that reward has no significant positive relationship with management thoughts and philosophy is rejected.

### Hypothesis 2.

H<sub>2</sub>: Recognition has no significant positive relationship with management thoughts and philosophy.

**Table 3. Model Summary <sup>b</sup>**

Model	R	R square	Adjusted R square	Std. error of the Estimate	Durbin Watson
1	.874	.797	.764	.33384	1.354

Source: Research survey, 2020.

(a) Predictors: (constant) Recognition.

(b). Dependent variable: Management thoughts and philosophy.

The model summary table shows the relationship between the independent and dependent variables, the result of R stood at .874 indicating a strong relationship between the dependent variable Management thought and philosophy and the explanatory variable recognition. The coefficient of multiple determinations R<sup>2</sup> measures the percentage of the total change of the dependent variable that can be explained by the explanatory variable. The result indicates a R square of .797 showing that 80% of the variances on the recognition is explained by the Management thoughts and philosophy, while the remaining 20% (100-80) of the variances could be explained by other variable not considered in this model.

The adjusted R – Square compensates for the model complicity to provide a fairer comparison of model.

The result is supported by the value of the adjusted R square which is 76%° showing that if the entire population were used, the result will deviate by 7.7% i.e. (.874- .797), the standard error of the estimate is .33384 while the Durbin Watson test is 1.354 showing that there is no auto-correlation.

**Table 4. Coefficients <sup>a</sup>**

Model	Unstandardized coefficients		Standardized coefficients	T	Sig.
	B	Std. Error	Beta		
(constant)	.838	.053		17.124	.000
1 Recognition	.741	.671	.816	24.236	.000

Source: Research survey, 2020.

a. Dependent variable: Management thought and philosophy.

The coefficient provides information on how the explanatory variable (the estimated coefficient or beta) influences the dependent variable. The result shows that the regression coefficient constant is 0.838 giving a predictive value of dependent variable when all other variables are zero. The coefficient of Recognition is 0.838 with P – Value 0.000 less than (0.05%) critical value. Hence, it can be concluded that the null hypothesis that recognition has no significant positive relationship with management thoughts and philosophy is rejected.

H<sub>3</sub>: Team work has no significant positive relationship with management thoughts and philosophy.

**Table 5. Model Summary <sup>b</sup>**

Model	R	R square	Adjusted R square	Std. error of the Estimate	Durbin Watson
1	.928	.873	.852	.32722	1.348

Source: Research survey, 2020.

(a) Predictors: (constant) Team work.

(b). Dependent variable: Management thoughts and philosophy.

The model summary table shows the relationship between the independent and dependent variables, the result of R stood at .928 indicating a strong relationship between the dependent variable Management thoughts and philosophy and the explanatory variable team work.

The coefficient of multiple determinations  $R^2$  measures the percentage of the total change of the dependent variable that can be explained by the explanatory variable. The result indicates a R square of .873 showing that 87% of the variances on the team work is explained by management thoughts and philosophy, while the remaining 13% (100-87) of the variances could be explained by other variable not considered in this model.

The adjusted R – Square compensates for the model complicity to provide a fairer comparison of model.

The result is supported by the value of the adjusted R square which is 85% showing that if the entire population were used, the result will deviate by 5.5% i.e. (.928- .873) the standard error of the estimate is .32722 while the Durbin Watson test is 1.348 showing that there is no auto-correlation.

**Table 6. Coefficients <sup>a</sup>**

Model	Unstandardized coefficients		Standardized coefficients	t	Sig.
	B	Std. Error	Beta		
(constant)	.652	.072		14.265	.000
1 Team work	.728	.531	.824	25.265	.000

Source: Research survey, 2020.

a. Dependent variable: Management thoughts and philosophy

The coefficient provides information on how the explanatory variable (the estimated coefficient or beta) influences the dependent variable. The result shows that the regression coefficient constant is 0.652 giving a predictive value of dependent variable when all other variables are zero. The coefficient of team work is 0.728 with P – Value 0.000 less than (0.05%) critical value. Hence, it can be concluded that the null hypothesis that team work has no significant positive relationship with management thoughts and philosophy is rejected.

### Conclusions

From this study, there are indications that Tiv cultural practices of reward, recognition and team work play a significant role to the development of modern management theories and practices. More so, the practice of consensus (Ijough-zwa), co-prosperity (Ayatutu ka uno) and Espirit de corps (Angbian ka ankpan gal) are similar to the practice of human relations school of thought, though applicable to industries and organizations in modern management have existed with the Tiv nation since human existence.

Teams as seen in modern management practices are cultural practices which show group strength and weaknesses and the use of such to manage human co-existence successfully for the overall benefit of the members of such society. In the same vein, just as management function and decision making process lies in the hands of managers and top management of organizations, so do the same fall on the Tiv traditional council of chiefs who takes decisions concerning individuals, groups and the community at large.

### Recommendations

The study recommends that Tiv cultural practices be institutionalized so as to integrate it into the modern management thought and philosophy towards higher performance.

More so, based on the theoretical and empirical evidences of this study, the research makes the following specific recommendations:

- i. Based on the findings that there is a significant positive relationship between reward being practice by the Tivs and the modern management thought and philosophy the study recommends that the reward system of Tivs be properly institutionalized and adopted into modern management practices, this will help to motivate employees thereby creating avenue for improved performance.
- ii. Based on the findings that there is a significant positive relationship between recognition being practice by the Tivs and management thought and philosophy the study recommends that recognition through praise for excellent services, recommendations, allocation of lands and chieftaincy titles as being practiced by the Tivs be strictly adopted by management practitioners. This would create the sense of worth in the employees thus making them to be enthusiastic in performance their tasks better.
- iii. Again, empirical and theoretical evidences show that there is a significant positive relationship between teamwork practiced by the Tivs and management thought and philosophy hence, the study recommends that managers of both private and public organizations should initiate an avenue towards collaborating with the Tivs traditional institution. Through this, there will be linkage between the Tiv traditional authority and managers, and this mechanism will create improved interaction thereby leading to broadening knowledge and experiences of Managers in the area of effective teamwork in managing organizations effectively.

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