IMPLICATIONS OF ORGANISATION-HOST COMMUNITY RELATIONSHIP ON ORGANISATIONAL CULTURE MANAGEMENT: THE CASE OF A NIGERIAN OIL AND GAS COMPANY

By

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This work has not been submitted in substance for any other degree or award at this or any other university or place of learning, nor is being submitted concurrently in candidature for any degree or other award.

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DEDICATION

This thesis is dedicated to God Almighty who in spite of my weaknesses and flaws gave me the strength and wisdom to complete this task.

ACKNOWLEDGMENTS

THESIS ABSTRACT

Business practitioners, policy makers and the media have been engaged in ongoing discussions and practical initiatives towards organisational culture management. This is in spite of the range of complexities that academics have identified relating to the viability of managing organisational culture. Previous academic studies on organisational culture management, in view of these complexities, have focused mainly on analysing internal factors and intricacies in the process of culture management. This has resulted in culture change or stability outcomes. In addition, most of these studies based their analyses within Western organisational context with very few studies on organisational culture management in developing economies, especially in Africa.

This thesis extends the literature on organisational culture management with a focus on analysing the influence of an external factor on attempts towards managing organisational culture. Using a single case study approach, the study analyses an overlooked research context of an African organisation, exploring the relationship context between a Nigerian oil and gas company (undergoing a culture management at the time of the study) and its host communities (external factor) in the Niger Delta region. The study draws on Perrault et al. (2011) stakeholder tetrad as a stakeholder theoretical lens to analyse host community stakeholders and their relationship with the case organisation. It then examines the implications of this relationship context towards attempts to manage an ethical culture in the organisation. The findings, drawn from a qualitative research (2014-2016), indicate that organisational-external environment context, with strong ties on power and exchange relationships, would influence attempts of executives to manage organisational culture that is alien to ambient society.

The study offers contributions to knowledge on organisational culture management by introducing a stakeholder theoretical lens to explore external and internal stakeholders of organisations in order to evaluate the implications of internal-external relationship on culture management. The study also contributes to stakeholder management studies by developing Perrault et al. (2011) stakeholder tetrad, particularly the stakeholder tactic construct; and contributes to African management and organisation studies by highlighting the aspect of adaptation relationship practices, a combination of international and local expectations and cultures. Further theoretical and practical contributions and implications of this study are discussed in the concluding chapter.

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LIST OF ABBREVIATIONS

CCR: Corporate Community Relationship

CCR-FM: Corporate Community Relationship Foundation Model

CCR-GMOU: Corporate Community Relationship Global Memorandum of
Understanding Model

CDC: Community Development Council

CDS: Community Development Services

CEO: Chief Executive Officer

CSR: Corporate Social Responsibility

DOJ: Department of Justice (USA)

DPR: Department of Petroleum Resources

EFCC: Economic and Financial Crimes Commission

EITI: Extractive Industries Transparency Initiative

GMOU: Global Memorandum of Understanding

IA: Industrial Area

ITEC: Integrity, Teamwork, Excellence and Caring (Case Organisation Core
Values)

IOCs: International Oil Companies

JEG: Joint Energy Business Group

KBR: Kellogg Brown and Root Inc.

LNG: Liquefied Natural Gas

MOSOP: Movement of the Survival of the Ogoni People

MOU: Memorandum of Understanding

NCDMB: Nigerian Content Development Monitoring Board

NDDC: Niger Delta Development Commission

NEITI: Nigerian Extractive Industries Transparency Initiative

NLNG: Nigeria Liquefied Natural Gas

NNPC: Nigerian National Petroleum Corporation

PHC: Producing Host Communities

PIB: Petroleum Industry Bill

PPE: Personal Protective Equipment

RA: Residential Area

RDC: Regional Development Council

RDT: Resource Dependency Theory

RHC: Route Connection Host Communities

RTMF: Real Time Meeting Feedback

SBP: Sueol Base Plant

SEC: Securities and Exchange Commission (USA)

SPDC: Shell Petroleum and Development Company

SMT: Senior Management Team

THC: Transit Host Communities

UK: United Kingdom

UNDP: United Nations Development Programme

USA: United States of America

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The main aim of this thesis is to advance knowledge on organisational culture management by exploring the implications of organisation-host community relationship on attempts to manage organisational culture within a Nigerian oil and gas firm. This introductory chapter starts by providing the rationale to conduct this research project. It then outlines the aim and objectives of this study; presents a brief summary of theoretical and empirical contributions; and concludes with an overview of the structure and contents of this thesis.

1.2 RATIONALE FOR THIS STUDY

> With the potential for 'being caught out' for unethical business practices and the resultant reputational and operational costs, embedding ethical values into operating cultures should be a strategic focus… we wanted to understand what companies in Zambia are doing to safeguard themselves against bad practices, identify risks and work towards an open and fair corporate culture by embedding ethical values (CIMA 2014, p. 1).

> Changing culture takes time, and we only just started this journey. We have also raised our ambition-not only to prevent a repeat of the events at Mid Staffordshire, but also to become the first healthcare system in the world that truly embraces the standards of safety common in the airline, nuclear and oil industries. That means creating a learning culture in which doctors, nurses and frontline staff always feel able to speak out if they have concerns about safety or care (Hunt, 2015, p. 3).

The above extracts from a conference proceeding of the Chartered Institute of Management Accountants (CIMA) and a report from the UK Department of Health illustrate the significance of organisational culture management amongst business practitioners and policy makers. Other reports on culture change across several organisations to include General Motors (Krisher

2012), Henkel (Simons 2012), Microsoft (Heffernan 2016) and the Federation International de Football Association (FIFA) (Martin 2016) also highlights planned culture change as an important initiative managers engage in (see also Ogbonna and Harris 2015). The main interests amongst practitioners is linked to the notion that organisational culture could be a source of competitive advantage, and if managed effectively, it could contribute to enhance organisational effectiveness and productivity (Ehrhart et al. 2014). Interestingly as practitioners continue to engage in discussions on organisational culture management, some academics advocate for individualisation and the end of corporate culturism (e.g. Fleming 2013). Some scholars grapple over the feasibility of planned culture management in organisations (Alvesson and Berg 1992; Martin and Siehl 1983; Martin 1985). Others, taking a realist perspective on the assumption that like societal culture, organisational culture can and does change; explore culture management in organisations to enhance in-depth understanding of the process (Ogbonna and Harris 2002). On this basis, several scholars have indicated difficulties in the process (Ogbonna and Wilkinson 2003; Harris and Metallinos 2002).

An intriguing aspect within related literature on organisational culture management is an overemphasis on analysing internal factors and intricacies in attempts towards managing organisational culture without in-depth study on external influence (see Grugulis and Wilkinson 2002; Harris 2002; Wankhade and Brinkman 2014; Barratt-Pugh and Bahn 2015). Ogbonna and Harris (2014) and Schein et al. (2015) most recent studies highlighted this aspect, the external influence, as an understudied area:

> Indeed, despite Schein's (1985) suggestion of the important role of external influence on organisational culture through his discussion of the need for external adaptation, this aspect of culture has been understudied (Ogbonna and Harris 2014, p. 670).

> Culture thus always has shared components that deal with managing the external environment and other components that deal with the rules and norms of how to get along inside the group. One of the commonest mistakes in recent usage is to link culture only to the inside "how we get along" components (Schein et al. 2015, p. 106).

In addition to this under-researched aspect of organisational culture, is the attentiveness amongst scholars to analyse organisations within Western contexts with very few studies being "forwarded in contexts other than the UK and the US" (Harris and Metallinos 2002, p. 201). These gaps in related literature spurred my interest to explore the likely effects of an external factor on attempts towards organisational culture management in an organisational setting in Africa. The interest in an African organisation is in response to calls amongst leading scholars working on African management and organisation studies to explore human resource management problems and challenges in Africa, particularly contemporary cultural issues in African organisations and their business environment (e.g. Kamoche et al. 2004; 2015). This is on the perception that further studies in this context would advance theoretical insights on the diversity of management practices, with emphasis on approaches that would "address the needs of the African labour force" (Kamoche et al. 2015, p. 331).

On these premises, this thesis analyses an external influence on organisational culture management in a Nigerian oil and gas firm. Specific interest on analysing a firm within the Nigerian oil and gas sector is due to the peculiar incidence of managerial planned culture control within the case organisation; and the impact of such firms on national and global economies. The study then analyses the local host communities in which the company is embedded as an external factor, and assesses the likely effects of this external influence on culture management.

In addition to organisational culture, this thesis draws on stakeholder theoretical lens, particularly Perrault et al. (2011) stakeholder tetrad in order to explore and understand the relationship context between the case organisation and local host community. Noting as Popper (1963) argues, that "we are not students of some subject matter but students of problems. And problems may cut right across the border of any subject matter or discipline" (p. 88), this thesis transcends other academic fields beyond organisational culture management to include

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corporate-community relationship, corporate social responsibility and employment studies. Through these analyses, this thesis will demonstrate the initiatives management personnel in a Nigerian oil and gas firm embark on to change values and behaviours of organisational members. In addition, the study presents the relationship form between the case organisation and local host community members. It also illustrates how host community stakeholders influence attempts towards culture management in the firm.

1.3 RESEARCH AIMS AND APPROACH

The main aim of this study is to explore the influence of host community members on managerial personnel attempts towards organisational culture management in a Nigerian oil and gas firm. In this process, it intends to analyse the relationship between the case organisation and host community members and assess the implications of this relationship on organisational culture management. The specific objectives addressed in this study include:

- To explore and provide understanding on attempts towards managing organisational culture in a Nigerian oil and gas company.
- To explore and provide an understanding of the relationship context between the Nigerian oil and gas firm and the local host communities in which the company is embedded.
- To investigate the relationship between the Nigerian oil and gas firm and local host communities and assess the implications of the relationship on attempts to manage culture in the organisation.

A qualitative research method to include interviews, non-participant observation and document analysis was applied in this study. Access was granted to a leading oil and gas firm in the country through the executive board of directors. I was provided with a temporary pass and an

official work space in an open plan office to conduct my field work. Data collection period spanned over 12 months commencing from November 2014-May 2016 (further details discussed in chapter 5) with a two months period of in-depth fieldwork and subsequent telephone interviews and document analysis. A total of 68 semi-structured interviews were conducted with 48 organisational members and 20 interviews with host community members. The findings discussed on this study were developed from using interview transcripts, field notes, and official document from the case organisation, as well as information from company website, document from local host community, media reports and other social media sites.

1.4 CONTRIBUTIONS OF THIS THESIS

The thesis offers a number of contributions to studies on organisational culture management, stakeholder management, and African management and organisations. Contributions to organisational culture management studies are outlined below:

- The study provides in-depth qualitative research of managerial attempts to manage culture in a Nigerian oil and gas company. In addition, it offers further understanding on the implications of organisation-host community relationship on organisational culture management. This study is the first qualitative research that has explored organisational culture management in Nigeria, using a Nigerian oil and gas company as a single case study.

- The study provides an in-depth description of external influence on attempts towards managing culture in an organisational setting. Previous studies on organisational culture management mainly focused on internal factors such as managerial personnel and other low level employees in analysing the intricacies of manging culture in organisations (see Grugulis and Wilkinson 2002; Harris and Metallinos 2002; Nyberg

and Mueller 2009; Jorritsma and Wilderom 2012). In analysing host community members as external factor, this study provides an interesting contribution of how an external factor can be both a facilitator and an impediment to organisational culture management.

- In addition, the study introduces a stakeholder theoretical lens to the literature on organisational culture management. By drawing on Perrault et al. (2011) stakeholder tetrad, it provides a framework to analyse external stakeholders influence on culture management. In so doing, it offers an additional perspective to also explore internal stakeholders influence as well.

- In exploring organisation-host community relationship, the study highlights a different dimension of power in organisational culture management studies that could contribute to either facilitate or impede desired culture change in organisations. This includes power as resources (Eesley and Lenox 2006; Pfeffer and Salancik 1978) and coercive power (Mitchell et al. 1997; Etzioni 1964). This is distinct from previous critical realists perspective of the concept of organisational culture management as a hegemonic and dominating force employed by managers to control organisational members (see Ogbor 2001).

- The study demonstrates the influence of government institutions in organisational culture management studies. Previous research on organisational culture management have predominantly focused on analysing Western organisational contexts (Harris and Metallinos 2002; Wankhade and Brinkman 2014; Ogbonna and Harris 2014) where there appears to be strong government institutional structures to support moral practices. On this basis, aspects of government and institutional effects are rarely considered. This study shows that other national contexts with weak or embryonic government institutional structures (see Mamman et al. 2012; Kamoche et al. 2012)

may constrain attempts to internalise an ethical culture amongst organisational members.

- The study highlights the significance of gaining the support of key external stakeholders in attempts towards organisational culture management within contexts where there exists strong ties that links the organisation with these external stakeholders on the basis of power and exchange relationships. This differs from extant research that focuses on the buy-in of internal organisational members (see Silverzweig and Allen 1976; Cameron and Quinn 2006; Awasthy et al. 2011).

- The study also indicates that similar implications of organisational culture management found in extant research within Western organisational contexts, were also demonstrated in this case study. For instance, issues of cynical behaviours (Jorritsma and Wilderom 2012); behavioural compliance (Ogbonna and Harris 1998); repudiation (Harris and Ogbonna 2000); and employee resignation (Harris and Metallinos 2002) were evidential findings in this study. However, this study indicate that these implications are linked to the relationship context between the case organisation and local host community members. It therefore contributes to knowledge that the such implications are not confined to Western organisational context, but are also evident within an African firm.

These contributions as well as other contributions to the literature on stakeholder management, and African management and organisations will be elaborated in the final chapter of this thesis. The next section presents a chronological structure of this thesis.

1.5 THESIS STRUCTURE

In order to accomplish the research aim and objectives, this thesis is segmented into 9 chapters besides this introductory chapter as outlined below:

- Chapter 2 explores the concept of organisational culture to provide a theoretical conceptualisation and perspective to analyse this construct in this study. It shows the rationale for adopting Schein's (1985) and O'Reilly and Chatman's (1996) definition, and a subjective-interpretivism approach to analyse the concept.

- Chapter 3 presents background studies on organisational culture management to indicate the conceptual meaning of organisational culture management applied in this study; highlight the gaps in the literature on organisational culture management; and the significance of this research in understanding attempts towards culture management in organisations.

- Chapter 4 explores predominant theories used to understand organisation-environment relations in management and organisation research. In view of three main theories to include resource dependency theory, institutional theory and stakeholder theory, it presents a rationale for adopting stakeholder theory. It further presents the overall theoretical framework used for this study. The framework is drawn from studies on organisational culture, organisational culture management and organisation-environment relations.

- Chapter 5 presents the methodology for this study. It addresses important themes to include the philosophical approach that guided the research process, the research strategy and process adopted, research context, research methods applied, ethical considerations, data analysis and issues on reflexivity.

- Chapter 6 provides a historical and contextual overview of the research setting with details on the Nigerian state, its oil and gas industry and the Niger Delta communities.

This contextual chapter specifically indicates local community members of the Niger Delta region as key stakeholder groups based on the natural resources situated in their environs. It also highlights the historical overview of the relationship context between the locals and oil and gas firms in the region. This chapter puts the ensuing empirical chapters (7-9) into perspective, discussing aspects of corporate-community relations and corporate social responsibility.

- Chapter 7 is the first empirical chapter that provides a background of the case organisation, its composition of workforce, description of the organisational culture change content, rationale for culture management, and actual attempts towards culture management. It provides a brief assessment of the culture management initiative indicating its surface level effects on the behaviours of some employees that appear to accept the espoused culture and demonstrate expected behaviours; and others who repudiate espoused culture. The findings, in this chapter suggests that key stakeholder groups to include shareholders, the Nigerian government and local host community members, are predominant factors that contribute to influencing the different responses of organisational members to the espoused culture. In addition, it indicates that acts of inconsistencies in the decision making process amongst management staff to include decisions related to company and personal private matters constitute further internal complexities in the process of managing culture in the organisation.

- In response to the research aim and objectives, Chapter 8 presents the relationship between the case organisation and local host community members. It discusses the rationale for the relationship formation, the key actors in the relationship and the means through which the relationship is sustained. In this process, it shows the predominant influence of host community stakeholder's elements, the issue of resource-dependence

relations, and company's operational impact in shaping the relationship between the company and host community members.

- Chapter 9 presents the direct and indirect implications of the fragmented and contentious organisation-host community relationships on attempts toward culture management in the case organisation. The implications are centred on the tendency for the relationship to facilitate the acceptance or negation of managerial espoused values, behaviour and initiated practices amongst organisational members. While there was evidence of the relationship influence towards the acceptance of managerial initiated practices (though minimal) to uphold the espoused value of integrity; there was widespread finding of the negative effects of the relationship that weakened efforts towards organisational culture management across the firm. Issues of further inconsistency in managerial decisions on employment practices and behavioural compliance, sabotage, open repudiation and resignation amongst organisational members were reported implications of the relationship.

- Chapter 10 presents the final chapter of this thesis with further discussion of the main findings of the study. It presents an overview of the study to remind readers of the aim and objectives, and thereafter provides further details of the contribution of this work to the literature on organisational culture management, stakeholder management and African management and organisations. It also provides details of the research implications to practice. Finally, the chapter provides the limitations of this study as well as the avenues for further research arising from this study.

CHAPTER 2

ORGANISATIONAL CULTURE

2.1 INTRODUCTION

The objective of this chapter is to explore the concept, organisational culture, in order to provide a theoretical conceptualisation and perspective to analyse the construct in this study. This is done through a review of conceptual explanations of organisational culture; the evolution of organisational culture as a theoretical construct to analyse organisations; and the predominant paradigmatic approaches used to analyse organisational culture. In view of the different conceptualisations of organisational culture and varied perspectives used to analyse the concept, the study adopts Schein's (1985) and O'Reilly and Chatman's (1996) cognitive-symbolic perspective to conceptualise organisational culture; and a subjective-interpretivism approach to analyse the concept. The rationale for these options is discussed in the following sections. The chapter concludes with a section on the significance of analysing organisational culture, indicating its contribution to theoretical research on organisations, as well as its practical utility to practitioners and managerial oriented academics.

2.2 CONCEPTUAL EXPLANATIONS OF ORGANISATIONAL CULTURE

There are several explanations of the concept of organisational culture. This is due to the variations of meanings of organisational culture (see Alvesson 2002; Smircich 1983). These meanings emanate from the different conceptualisations of organisational culture. Some theorists conceptualise organisational culture as a cognitive phenomenon indicating that the concept is abstract and thus cultural meanings reside in the minds of organisational members

(Hofstede 2001; Schein 1985; Rossi and O'Higgins 1980; Goodenough 1957). Based on this perspective, these theorists tend to pay less attention or ignore other observable aspects like symbols, artefacts or behaviours that constitutes aspects of organisational culture. In view of their conceptualisations of culture in organisations, these researchers commonly explain the concept as mental schemas, basic assumptions, and patterns of meanings, values and knowledge systems.

Other theorists conceptualise organisational culture as a symbolic phenomenon, a system of shared symbols and meanings (see Geertz 1973; Smircich 1983). Theorists, based on this perspective, do not search for any precise definition of culture in organisations on the notion that organisational culture, as a social reality, is far too obscure for any specific explanation. Rather, they focus on uncovering meanings of culture through symbolic patterns, noting that organisational culture is enacted and made visible through such patterns of language, behaviour, myths, and artefacts. As Geertz (1973) argues "behaviour must be attended to, and with some exactness, because it is through the flow of behaviour-or more precisely, social action-that cultural forms find articulation" (p. 17). Similarly, Gagliardi (1996) citied in Rafaeli and Worline's (2000) study, argue that "symbols enable us to take aim directly at the heart of culture because they represent and reveal what is tacitly known and yet unable to be communicated by organisational members" (p.75).

There is also an additional category of theorists who conceptualise organisational culture as comprising both cognitive and symbolic perspectives, and in this process give both perspectives equal importance in understanding and explaining the concept of organisational culture (Pettigrew 1979; Trice and Beyer 1993). Table 1 below provides selected definitions of organisational culture indicating these perspectives.

Table 1: Selected Definitions of Organisational Culture

Author(s)	Descriptions of Organisational Culture
Cognitive Perspective	
Edgar Schein (1985)	The pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to these problems (p. 6).
Geert Hofstede (1998)	Culture is the collective programming of the mind which distinguishes the members of one organisation from another (p. 478).
Symbolic Perspective	
Clifford Geertz (1973)	As interworked systems of signs (what, ignoring provincial usages, I would call symbols), culture … it is a context, something within which they can be intelligibly-that is, thickly-described (p. 14).
Yvan Allaire and Micheala Firsirotu (1984)	A particularistic system of symbols shaped by ambient society and the organisation's history, leadership and contingencies, differentially shared, used and modified by actors in the course of acting and making sense out of organisational events (p. 216).
Linda Smircich (1985)	The term culture describes an attribute or quality internal to a group. We refer to an organizational culture or subculture. In this sense culture is a possession-fairly stable set of taken for granted assumptions, shared beliefs, meanings, and values that form a kind of backdrop for action (p. 58).
Cognitive-Symbolic Perspective	
Elliot Jaques (1952)	The culture of the factory is its customary and traditional way of thinking and doing things, which is shared to a greater or lesser degree by all its members, and which new members must learn, and at least partially accept, in order to be accepted into service in the firm (p. 251).
Andrew Pettigrew (1979)	Culture is a system of such publicly and collectively accepted meanings operating for a given group at a given time. This system of terms, forms, categories, and images interprets a person's own situation to themselves….A potentially more fruitful approach is to regard culture as a source of family of concepts. The offsprings of culture I have in mind are symbol, language, ideology, belief, ritual and myth (p. 574).
Jay Barney (1986)	A complex set of values, beliefs, assumptions, and symbols that define the way in which a firm conducts its business….defines who its relevant employees, customers, suppliers, and competitors are [and] how a firm will interact with these key actors (p. 657).

John Van Maanen (1988)	Culture refers to the knowledge members of a group are thought to more or less share; knowledge of the sort that is said to inform, embed, shape, and account for the routine and not-so-routine activities of the members of the culture....culture is not itself visible, but is made visible only through its representations (p. 3).
Harrison Trice and Janice Beyer (1993)	Cultures are collective phenomena that embody people's responses to the uncertainties and chaos that are inevitable in human experience. These responses fall into two main categories. The first is the substance of culture-shared, emotionally changed belief systems that we call ideologies. The second is culturally forms-observable entities, including actions, through which members of a culture express, affirm, and communicate the substance of their culture to one another (p. 2).
Charles A. O'Reilly and Jennifer A. Chatman (1996)	A system of shared values (that define what is important) and norms that define appropriate attitudes and behaviours for organisational members (how we feel and behave) (p. 160).

Source: Adapted from Hatch and Cunliffe (2013) and several literatures[1] .

In addition to these different conceptualisations of organisational culture are theorists who in explaining the concept, focus on the internal organisational phenomenon and others who include aspects of the external environment in defining the term. For instance, Smircich's (1985) conceptual explanation of organisational culture, as indicated in Table 1, denotes the term as an internal attribute within a group or an organisation. A similar understanding of organisational culture is expressed by other theorists (Jacques 1952; Van Maanen 1988; O'Reilly and Chatman 1996). Other scholars, considering external influences in shaping culture in organisations, have included aspects of the external society and contingencies in explaining the concept (Allaire and Firsirotu 1984; Schein 1985; Hofstede 1980).

There are debates on the influence of external environment on organisational culture (see Hatch and Cunliffe 2013; Ehrhart et al. 2014; Gelfand et al. 2006). Some theorists contend that

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[1] Several other literatures include Hofstede (1998); Geertz (1973); Allaire and Firsirotu (1984); Smircich (1985); Barney (1986); and O'Reilly and Chatman (1996). These were included to show the different perspectives discussed.

national culture (Hofstede 1980) and industry effects (Gordon 1991) shape cultural elements in organisations (see Witte and Van Muijen 1999). Contrary, other theorists argue that cultural elements in organisations should not necessarily be considered as a subculture of national culture (see Ehrhart et al. 2014). Interestingly, Brodbeck et al. (2004) study also indicated the minimal effects of specific industries on organisational culture. Others, taking an institutional perspective, argue that organisational culture could also effect changes within the larger environment (Hatch and Zilber 2011). In addition, Hatch and Cunliffe (2013) argue that cultural elements in organisation could clash with its situated location. These contentions indicate that the relationship between external environment and cultural elements in an organisation is not entirely simple as there are aspects of culture elements that could be affected. However, in some cases, cultural elements can be differentiated from external influences. The notion derived from these debates is that, to an extent, external influences on cultural elements do exist (Ehrhart et al. 2014). This aspect is therefore included in some conceptualisations of organisational culture with the inclusion of internal attributes.

Based on the foregoing, it is obvious that there is no unifying definition of organisational culture. The varied explanations of the concept has revealed cognitive and symbolic perspectives, as well as the depth of both tangible and intangible qualities. For instance Schein (1985) and Hofstede's (1998) definition indicates the intangible aspects such as underlying assumptions; and Trice and Beyer (1993) and O'Reilly and Chatman's (1996) conceptualisations includes the tangible features. In addition, the review of different explanations of organisational culture has indicated internal and external (where possible) influences (exogenous factors) which guide members' operative pattern towards internal integration and external adaptation. In view of these varied explanations, this study adopts a basic holistic nature of the concept; taking a cognitive-symbolic perspective; that incorporates internal-external relations, to conceptualise organisational culture. This approach is significant

to this study as it is a means to understand organisational culture in all of its variations. For this purpose, the study draws on O'Reilly and Chatman's (1996) explanation of organisational culture, and in the process acknowledges external influences that are identified in Schein's (1985) conceptualisation to define organisational culture as: a system of values that define what is important, and norms that define appropriate attitudes and behaviours for a given group of organisational members to cope with problems of internal integration and external adaptation that have worked well enough to be considered valid and therefore taught to new members to react in relation to problems.

This definition highlights aspect of shared values and norms amongst members of an organisation that influences their attitudes and behaviours in relation to problems of internal integration and external adaptation. It encompasses the formation of culture at the group and organisational level. It also includes the context of the internal and external environment of organisations in the formation of organisational culture. This conceptualisation of organisational culture guides the remaining part of this study. The next section provides a brief overview of the evolution of organisational culture research. Then, subsequent sections discuss perspectives used in extant research to analyse culture in organisations.

2.3 THE EVOLUTION OF ORGANISATIONAL CULTURE

A basic understanding from Schultz's (1995) studies note that culture was initially an agricultural metaphor about the process of cultivating, tilling and developing land (see also Morgan 1986; Eagleton 2000; Buchanan and Huczynski 2004). Eagleton (2000) further argued that "if culture originally means husbandry", it then implies it as a process of regulation and spontaneous growth (p. 4). This process of regulation and growth was extended to include the nature of humans, and not merely animals (Schultz 1995; Hatch and Cunliffe 2006) or plant

life. Hatch and Cunliffe (2006) argue that the notion of applying this concept to human beings emanated during the nineteenth century when disciplines of sociology and anthropology were formulated. The initial interest was to understand the distinct nature and development of humans. Hatch and Cunliffe (2006) and Geertz (1973) argued that early anthropologists used the concept of culture to elucidate differences between other animals and humans. Culture was then expressed as a complex whole of knowledge, belief, morals, custom, habits, law, art and other capabilities acquired by man as a member of a society (Tylor 1871). This denoted culture as a concept possessed by humans alone.

Further research to understand human species via culture led to in-depth studies of culture amongst different groups of tribal communities. This led to a focus on studying cultural differences of the distinctive characteristics of particular groups of people. These studies proffered further explanation of culture with the inclusion of values, goals and behaviour as aspects of this construct that encapsulates the way of life of a people (see Herskowitz 1948; Hatch and Cunliffe 2006; Morgan 1986). Schultz (1995) argues that it implies patterns (customary ways) in which humans socially construct different understandings or meanings of nature. These meanings influence their reactions to nature or social realities of life.

Culture, as a lifestyle, is then created, manipulated or adjusted and regulated by an identified group of people, in order to deal with social realities or to suit particular purposes. Its creation emanates from acquired ideology or knowledge derived from education, socialisation and experience (see Oghojafor et al. 2012). Geertz (1973) argues that this knowledge is shared amongst members and passed to subsequent generations as enduring ways to interpret and react to experiences or social realities. Further analyses from Swidler (1986) and Pettigrew (1979) studies indicate meanings, beliefs, ceremonies, ritual practices, customs, language, symbols and stories as integral aspects of culture besides knowledge (see also Alvesson 2011). These attributes of culture, Hofstede and Hofstede (2005) observes constructs peoples' values and

attitudes or behavioural patterns. It explains peoples' thinking, feeling and reaction patterns. It is in this context of analysing culture within groups, Hatch and Cunliffe (2006) argue that research into organisational culture emerged.

Barley et al. (1988) traced early research on the cultural nature of organisations to a number of studies (Roethlisberger and Dickson 1939; Whyte 1948; Blau 1955; Schein 1971; Van Maanen 1976; 1977; 1979; Van Maanen and Schein 1979). The rationale for cultural studies of organisations, specifically in Schein's (1971) and Van Maanen's (1976) research was based on the notion that this approach would proffer further understanding of organisational dynamics via studies on local interpretative structures and ritualised practices. Although there was no explicit discussion of the concept of organisational culture in their analysis; it was noted as an apparent underlying theme. Mathew (2008) observed, that these initial studies, influenced other theorists to analyse the concept of organisational culture. The term was then "re-casted as a novel concept and re-introduced into organisational behaviour" from two distinct pathways; the practitioners and theoretical perspective (Barley et al. 1988, p. 31).

Martin and Frost (1996) observed that the rationale for practitioners' interest in organisational culture emanated from studies in the late 1970s, on the successes of Japanese management in enhancing commitment and performance; in comparison with perceived failure of traditional organisational analysis. The practitioners' perspective advocated paying attention to cultural analysis of organisations and adherence to symbolic aspects of management to improve organisational effectiveness (Ouchi and Price 1978; Peters 1978). Cultural aspects of organisations such as ideals, norms and values were presented as focal points to consider in controlling members rather than scientific management principles.

Conversely, theorists with the ideology that organisations are socially constructed systems of meanings sought to promote an alternative perspective to analyse organisations (Barley et al.

1988). Ogbonna and Harris (2002) argue that the approach adopted by academics is commonly centred on an elaborative explanation of the dynamics and power of organisational culture rather than its practical utility for managers in organisations (see also Willmott 1993; Ogbonna 1993). The rationale for this perspective is on the basis that if culture, which resides in individual minds, consists of subconscious assumptions and values that guide them, a precise and definite attempt to control such phenomenon and apply it as a tool for organisational effectiveness would be unlikely to be attained. Thus several theorists have continued to broaden the knowledge and scope of the concept beyond the functional aspect to encapsulate this dimension which provides further understanding on the dynamics of organisational culture (Meek 1988; Frost et al. 1991; Allaire and Firsirotu 1984; Meyerson and Martin 1987). The results of these analyses have presented organisational culture as a composite of sub-cultures; which evolves and changes over space and time, through the influence of contemporary dominant actors. Such actors includes, an organisation's history, leadership and contingencies; organisational members and its immediate society (see Allaire and Firsirotu 1984).

Research interests in organisational culture have persisted thereon since the 1980s with over 4600 articles examining the topic (Hartnell et al. 2011). Recent academic interests from the turn of the century has focused on identifying and developing theoretical constructs to formulate a comprehensive theory of culture in organisations (Ogbonna and Harris 2002). Other significant aspects include understanding organisational culture and organisational identity (Hatch and Schultz 2002; Parker 2000; Hatch et al. 2015); leadership (House et al. 2002; Schein 2010); and personality (Gardner et al. 2012). Further analyses focus on the utility of organisational culture and effectiveness (An et al. 2011; Gregory et al. 2009; Hartnell et al. 2011); productivity and performance (Sørensen 2002; Ogbonna and Harris 2000). Beyond these theoretical and empirical research on organisational culture, Ogbonna and Harris (2002) argue that "the issue of managing culture" has attracted the most interest from business

practitioners and academic theorists[2] (p. 34). Foremost to further analyses on the culture management literature, it is imperative to review conceptual approaches to organisational culture studies (Witte and Van Muijen 1999). The next section briefly presents predominant paradigmatic approaches through which theorists analyse organisational culture with the intention to situate the perspective most suitable for this study.

2.4 PARADIGMS ON ORGANISATIONAL CULTURE ANALYSIS

There are different theoretical assumptions or paradigms used to analyse organisational culture. Smircich (1983) argues that these assumptions and conceptions give rise to different interests and questions in analysing organisational culture. This reflects distinct social-scientific realities of the concept. The paradigms, in this study, are classified into three ontological positions: objectivity, subjectivity and critical reflexive perspective for easy comprehension[3]. Each perspective reflects researchers' position in organisational culture analysis.

2.4.1 Paradigms on Objectivity: Organisational Culture as a Variable

The paradigms classified within this unit, such as functionalism and structural-functionalism, were based on theorists' detached stance in analysing organisational culture. These perspectives predominantly assume the nature of organisational culture is basically an objective entity that is out there to be explored. On this basis, proponents of functionalism perspective analyse organisational culture as a variable that could be regulated and controlled (see Burrell and Morgan 1979). Allaire and Firsirotu (1984) argues that functionalists perceive culture as an instrumental apparatus within a sociocultural system. These functionalists, Smircich (1983)

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[2] Further discussion on organisational culture management is presented in chapter 3.
[3] There are other key paradigmatic approach towards analysing organisational culture such as Martin's (1992) three perspective framework; and Alvesson's (2002) three cognitive interests. The perspectives within these frameworks or interests partly reflect the predominant paradigms presented in this section, and thus was not included as a main focus in this analysis. For further analysis see Ehrhart et al. (2014).

suggests, then analyse culture as what an organisation has, existing in measurable and quantifiable ways (see also Brewis and Jack 2009). The focal point is to decipher from an objective standpoint, the functional aspects of organisational culture in contributing to the need and stability of the organisation. The emphasis is to uncover organisational culture's ability to attain social integration, order, consensus, cohesion and solidarity (Burrell and Morgan 1979) amongst organisational members. Basically as Cunliffe (2010) noted, this perspective in analysing organisational culture, observes symbols, behaviours, and physical structures to identify norms, values, rituals and traditions with the intention to determine the effect of culture on organisational performance and goals.

Proponents of structural-functionalism, such as Parsons (1956), argue that analysing organisations (culture) as fixed variables of "influence and authority is too simple an approach to take" (Hassard 1993, p. 26). Parsons's (1956) study concentrated on understanding organisations as social systems in which its central value system must be adaptable and consistent with societal values. Thus, proponents of structural-functionalism proffers an analysis of organisational culture through assessments of internal goals and structures, in relation to problems of integration with its environment (Parsons 1956; Radcliffe-Brown 1952). In reaffirmation of structural-functionalists' argument, Allaire and Firsirotu (1984) noted that within this perspective, culture in organisations is perceived as subcultural systems of a comprehensive socio-cultural system. The extent of integrating with the socio-cultural system, they argue, is prerequisite to legalise organisations' goals and objectives. Smircich (1983) study indicates that with this functionalism approach, culture is positioned as a key lever by which managers can influence the course of organisations.

While this functionalists' perspective of organisational culture offers a systematic approach to understand the concept as a variable or subsystem of an organisation subject to control, it has been criticised for analysing organisational culture as a tool for effective managerial action

(Alvesson 2002). Its focus on resolving managerial defined problems without considering the intersubjective perceptions and experiences of organisational members, is perceived to proffer myopic analyses of organisations (Burrell and Morgan 1979; Hassard 1993). Moreover, its surface level analysis aimed to attain order and stability through distinct and static representations of organisations, would not reflect the emergent, uncertain and constant shifting nature of organisations (Hatch and Cunliffe 2006; Chia 1995). Thus, it has been criticised as a theoretical short cut to understand organisational culture without considering the notion of organisations (culture) as emergent, and the ongoing underlying patterns and deep structures that constitute organisational culture (Sulkowski 2014). Its functional and simple approach to analyse organisational culture, void of these other considerations, resulted in the application of alternative paradigmatic approaches to study culture in organisations. This includes the subjectivity and critical perspective amongst others.

2.4.2 Paradigms on Subjectivity: Organisational Culture as a Root Metaphor

Contrary to the functionalist approach that perceives organisational culture as a variable, something that could be possessed and controlled, researchers taking a subjective perspective conceptualise organisational culture as a root metaphor, something an organisation is (Smircich 1983). Culture is perceived as an inclusive dimension that permeates the entire organisation (Alvesson 2002). The interpretivism, cognitive, symbolic and structural schools of thought share this broad focus in exploring organisational culture as socially shared intersubjective experience from organisational members; and examine the patterns that constructs the cohesive totality of culture formation (Smircich 1983; Alvesson 2002).

Proponents of this perspective base their research theories on the subjective experiences of individual actors involved rather than the detached standpoint of a functionalist' researcher (Burrell and Morgan 1979; Sulkowski 2014). In analysing organisational culture, as something

an organisation is, these theorists presume knowledge and understanding of the phenomenon is derived from the perceptions and explanations of organisational members who work in the organisation and live its culture (Hatch and Cunliffe 2006). In line with this precept, range of meanings from different context are employed to discover in-depth analysis of organisational culture. This includes exploring shared cognitions, knowledge and meanings from organisational members (cognitive); through analysing symbols and artefacts (symbolic) in situations and contexts they naturally occur, allowing organisational members to use and discuss about them in their normal disposition. The principle interests of this perspective is to focus on the interpretation and description of knowledge constructed about social reality (interpretivism) without any enquiry on the functional or emancipatory capacity of culture.

This paradigmatic approach, in comparison to functionalist perspective, have been noted to offer thick descriptions of culture in organisations, indicating multiplicity of meanings which could be contradictory, yet illuminating in providing more empirical understanding to the concept of organisational culture (Hatch and Cunliffe 2006). However, it's predominantly subjective and context specific approach raise the issue of legitimisation amongst critics, contesting the validity, reliability and generalisability of its research process. For instance, Sulkowski (2014) noted that such perspective in analysing organisational culture is criticised for its "individual descriptions, which depart from scientific discourse because of lack of generalisations" (p. 63). Schultz's (1992) analysis, from a postmodern perspective, refutes meanings derived from this approach, denoting such meanings as seductive truths. Interestingly, advocates of this subjective approach make no claims to present an objective and generalised knowledge about organisational culture. This is based on the notion that there are no single objective truth to the study of social reality but rather truths; and that "meanings, sense making, and knowledge are relative to the time, place and manner in which they are

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constructed" (Cunliffe 2010, p. 656). Thus, the subjective approach focuses on providing in-depth contextualised understandings of organisational culture in its analyses.

2.4.3 Critical Reflexive Approach

Critical approach to organisational culture analysis concentrates on means through which the concept manipulates and control individuals in organisations (Willmott 2003; Sulkowski 2014). Ogbor's (2001) study, based on the collective philosophy of members of the Frankfurt school, argues that proponents of this perspective:

> …see social practices and discourses, including organisational and managerial, as mirroring Western traditional ways of social-political domination of others (p. 590).

Critical theorists thus take a reflexive analysis on the concept with the intent to discover and expose "situations of domination, disempowerment, and undemocratic practices associated with corporate culture in the management of organisations" (Ogbor 2001, p. 591). Based on the foregoing, radical humanism, radical structuralism, postmodernism and poststructuralism perspectives are categorised within this approach. The inclusion of postmodernism is on the basis that it gives voice to the "silences and absences of organisational life" (Schultz and Hatch 1996, p. 540) such as those suppressed and marginalised; besides seeking for multiple and different meanings of organisational culture.

Theorists, taking a radical humanism perspective, hold a subjective orientation that individuals' consciousness creates their social reality; and assumes this consciousness is dominated, impinged, and distorted by ideological super structures within which it is embedded (Burrell and Morgan 1979). The result is a false consciousness in individuals' mind which inhibits true human fulfilment. Burrell and Morgan (1979) argue that the radical humanist intent is to critique and change this alienated state of human rather than devising means to understand the modes and processes of such cognition and consciousness as in the subjective approach. This

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ideology applied in organisational analysis, perceives organisations as "alienating intermediaries" that mystifies individuals in their attempt to understand their work environment (Burrell and Morgan 1979, p. 311). Analyses of organisational culture, from this perspective, therefore focus on exposing issues of repressions to liberate individuals' subconscious mind from domination and distortion.

The basis of radical structuralism is to analyse, explain and criticise, from an objective and revolutionary stance, issues of inequalities, power, and structures that emanate from class systems of control. In organisational culture analysis, Jaynes (1997) argues that this approach conceives culture as a management control mechanism used to dominate employees' values and beliefs. It perceives the existence of different subcultures in organisations distinct from managerial imposed culture. It therefore offers a mode of organisational analysis that permits the identification of major dialectic oppositions that constructs culture (Morgan 1990).

Postmodernism and poststructuralism perspectives dispute the ideology of the existence of an objective truth that could be sought out systematically and rationally (Schultz 1992). The argument is on the premise that human knowledge about reality is context, experience and language driven (Hatch and Cunliffe 2006). In the event of any identifiable truth on social realities, both perspectives presuppose such truth as grand narratives which reflect the ideology of the powerful elite. Both perspectives therefore focus on continuous reflexive analyses of the formation of meanings attributed to these metanarratives to identify multiple representations of truths previously not considered within the metanarratives than attaining specific truths (Hassard 1993).

In this process, postmodernism approach in organisational culture analysis disputes objectivists' construction of culture as a variable tool; and subjectivists' conception of culture as a root metaphor (Schultz 1992). This is on the premise that both aim to attain meaningful

actions through assumptions of a unified culture and cultural depth of organisations. With the assumption that there are no fixed meanings, irrespective of subjective meanings and depth of culture, proponents of postmodernism attempt to offer multiple, alternative and discontinuous fragments of meanings of organisational culture through the process of deconstruction (Schultz and Hatch 1996; Hassard and Wolfram Cox 2013; Schultz 1992).

Proponents of the abovementioned critical analytical approach accept the notion that organisational culture is an area of conflict that is linked with inequality and power. Thus, they advocate projects of emancipation culture, "characterised by egalitarianism, inclusiveness and orientation towards humanist values, instead of the economic" (Sulkowski 2014, p. 70). Ogbor (2001) argues that this approach aids the exploration of resistance to change by offering insights into the means through which power and authority are institutionalised in organisational practices. In addition, he contends that it aids in discarding existing modes of cultural domination and cultural imposition to create forms of emancipation in attempts to bring about changes within organisations. However, as Schultz and Hatch (1996) noted, its school of thought, such as postmodernism, challenges other theoretical and methodological suppositions without establishing any theory. They perceive it as "a critical movement rather than a consistent theoretical framework" (p. 539). The critical analytical approach does not acknowledge sense of order and stability in organisations, and in this process overlooks any predefined guidelines towards these process (culture).

Interestingly, the above analysis indicates that each paradigmatic approach contains elements of imperfection in analysing the concept of organisational culture. In addition, each approach offers different and beneficial analytical contributions. Objectivist/ functionalism approach with the perception of organisational culture as a variable would better represent research on "the efficacy of one production process over another" and subjectivist/ interpretivism approach would better explain research on the "social construction of cultural norms" (Gioia and Pitre

1990, p. 587). Critical perspective is suitable for studies that seek to understand the repressive and exploitative power and domination of organisational culture. In view of the contributions of each paradigmatic perspectives to organisational culture analysis, this study adopts the subjectivity paradigm with a focus on understanding, interpreting and describing the meanings of organisational culture from organisational members; through an exploration of both cognitive and symbolic expressions. Since this study focuses on analysing the implications of organisation-host community relationship on organisational culture management, an interpretivism approach is employed to understand individuals' interpretations of the relationship implication.

The benefits of this approach is that it offers rich descriptions of attempts towards managing organisational culture. In-depth descriptions through verbatim symbols, language and pictures of interacting individuals' experiences and opinions of their social reality in their natural setting, provides the likelihood of uncovering unexpected events as it emerges, giving more empirical understanding to the concept, organisational culture. Its multiplicity of meanings promotes appreciation for heterogeneity, paradox and ambiguity. This generally offers a more broadly self-reflective approach to analyse organisational culture (This aspect is further discussed in chapter 5 on research methodology). The objectivity and critical reflexive approaches that assume a functionalist and emancipatory approaches to analyse organisational culture respectively, were not considered as both perspectives were deemed unsuitable to attain the research objectives.

2.5 SIGNIFICANCE OF STUDYING ORGANISATIONAL CULTURE

> Organisational culture is one of the major issues in academic research and education, in organisation theory as well as management practice...Whether managers think that culture is too soft or too complicated to bother about or whether there is no unique corporate culture does not reduce the significance of culture (Alvesson, 2013, p.1).

The above extract from Alvesson's (2013) study reiterates the significance of organisational culture in contemporary times. Its importance within organisational theory and practice is based on its centrality in "all aspects of organisational life" (Alvesson 2013; p. 1). Cultural elements of ideas, beliefs, meanings, and values permeate an organisations' system such that it guides individuals' daily actions and activities (Van Muijen 1998). The centrality of culture in organisational studies, and its tendency to influence individuals' values and behaviour, has raised practitioners' and academic interest to analyse this phenomenon. Practitioners and managerial oriented academics interest is linked to the notion that organisational culture, if managed effectively by organisational leaders, could be a source of competitive advantage, "resulting in improved organisational effectiveness and productivity" (Ehrhart et al. 2014, p. 122).

In analysing the functional utility of organisational culture in influencing individuals' values and guiding behaviour, scholars (Peters and Waterman 1982; Deal and Kennedy 1982) have associated organisational culture with high productivity, effectiveness, financial performance, growth and success in organisations. For instance, Kotter and Heskett's (1992) analysis indicates the sigificance of culture in determining organisations' financial performance. Denison and Mishra's (1995) study discusses the utility of four cultural traits; involvement, adaptability, consistency and mission, in predicting performance and effectiveness. Van Muijen's (1998) analysis of organisational culture in understanding organisational diagnosis and development, illustrates its viability to decipher organisations' current strategies with the

intention to change its culture, practices and structure to enhance profitability. Consequently, these studies contend that organisational culture is significant in the prediction and control of organisations' performance and effectiveness. Research on organisational cultures' functional utility in relation to greater productivity, commitment and profit in organisations, has continued to instigate managerially oriented academics to study the concept (Kotrba et al. 2012; Hartnell et al. 2011).

In contrast, theoretical academics through an analytical approach have used organisational culture studies to present rich, deep and realistic understanding of different kinds of organisational phenomena such as organisation theory and organisational behaviour (Schein 1996; Alvesson 2002; Hatch and Zilber 2011; Hatch and Cunliffe 2006).

Within studies on organisational theory, Hatch and Cunliffe (2006) argue:

> It was thus largely through research on organisational culture that the symbolic-interpretive perspective established itself within organisation theory (Hatch and Cunliffe 2006, p. 180).

Hatch and Cunliffe (2006) assert that organisational culture studies, with an established symbolic-interpretive perspective, enhanced the pace of qualitative methods in analysing organisations. Cultural anthropology, which took an ethnographic approach, was introduced to organisation studies to understand the lived in experience of people in organisations through studies on organisational culture (Hatch and Yanow 2003). This approach provided a reflexive means to understand the human and emotional elements of organisational life (Hatch and Cunliffe 2013; Martin and Frost 1996). As Meyerson (1991) explained, studies of culture in organisations "was the code word for the subjective side of organisational life and its study represented an ontological rebellion against the dominant functionalist or scientific paradigm" which was the mainstream perspective for organisational analysis (p. 256).

In addition, Buchanan and Huczynski (2010) contend that research on organisational culture serves as an alternative explanatory framework to understand in full description, behaviours in organisations. In an early study on organisational culture, Meek (1988) discussed on this aspect by dissecting organisational culture into manageable proportions of symbols, myth, ideational systems and rituals; to analyse and interpret human behaviour within complex organisations. Meek (1988) in dissecting organisational culture in manageable portions, suggested that the exploration of symbols could aid understanding of langauage and dialogue in human behaviour; analysis of myths as a useful theoretical tool to understand certain distinctive aspects of human behaviour such as folk histories; evaluating ideational systems to comprehend ethics and power issues of human behaviour; and exploring rituals to understand the shared experiences of behaviour in organisations. As Alvesson (2002) further explained, studies on organisational culture provided a theoretical link between micro and macro levels of analysing organisational behaviour. In so doing, studies on organisational culture connects individual actions and everday experiences with the organisation as a whole.

Research on organisational culture has continued to advance empirical and theoretical knowlegde on business related issues such as productivity, commitment, innovation and organisational performance (see Wang and Rafiq 2014; Naranjo-Valencia et al. 2011; Mohr et al. 2012); as well as scholarly insightful phenomenon such as organisational theory and organisational behaviour (see Perrault 2014; Hatch and Zilber 2011; Aten et al. 2011).

2.6 CONCLUSION

This chapter has explored the concept of organisational culture with emphasis on the different conceptualisations of organisational culture; the evolution of culture studies in organisations; paradigmatic approaches used to analyse organisational culture; and the significance of studying organisational culture in contemporary times. Based on this review, several conceptual explanations of organisational culture were presented and three main paradigmatic approaches to analyse the concept were discussed briefly. Conceptual explanations of the concept were discussed within their cognitive, symbolic and cognitive-symbolic perspective, noting also the tangible and intangible qualities of the culture term. In addition, I discussed internal and external factors that have been identified in extant research in shaping elements of organisational culture. In view of these perspectives, I concluded that the cognitive-symbolic perspective in consideration of internal and external factors is ideal in conceptualising organisational culture for this study, as such conceptualisation offers the means to understand organisational culture in all its variations. Lastly, in consideration of the paradigmatic perspectives presented, the subjective-interpretivism approach was chosen as it offers general insights and explanations on social constructions of cultural meanings from organisational members, revealing varied interpretations, meanings and processes on organisational culture and attempts towards its management. The next chapter presents a review of the literature on managing organisational culture.

CHAPTER 3

ORGANISATIONAL CULTURE MANAGEMENT

3.1 INTRODUCTION

In the previous chapter, I reviewed the literature on organisational culture. There, I explored the concept of organisational culture; the evolution of culture studies in organisations; paradigmatic perspectives used to analyse organisational culture and the significance of studying the concept. One of the rationales for studying organisational culture is the assumption that organisational culture can be managed and through this process of culture management, culture could be a source of competitive advantage resulting in enhanced productivity and effectiveness in organisations (Ehrhart et al. 2014). In view of these perceived related outcomes, there have been several ongoing attempts to manage organisational culture or at least influence changes. This has resulted in diverse research and debates on the feasibility of managing organisational culture (Martin 1985; Hatch and Cunliffe 2013). These debates, from different epistemological perspectives, have indicated broad typologies of culture management theory that assesses the possibility of managing culture in organisations (Ogbonna and Harris 2002). In the course of these debates, theorists have shifted the discussion to deliberate and analyse contingencies for organisational culture management (Robbins 1987; Siehl 1985). Interestingly, several scholars have also proposed different processes and techniques as attempts to manage organisational culture (Silverzweig and Allen 1976; Deal and Kennedy 1982; Shook 2010). Interestingly, researchers have also indicated difficulties encountered in the process (Ogbonna and Wilkinson 2003; Alvesson and Sveningsson 2008).

In most extant research on organisational culture management, the focus has been on the effects of internal dynamics within organisations with very few studies including external factors in the process. In addition, most studies on organisational culture management have focused on analysing attempts to manage organisational culture within Western contexts, with very few studies forwarded beyond contexts other than the USA and the UK (Harris and Metallinos 2002). This study, with an overall aim to explore the implications of external factor on organisational culture management intends to fill a gap in the literature on this aspect. The objective of this chapter is to present and discuss gaps in the literature on this aspect and the significance for such research in understanding organisational culture and attempts towards its management. For this purpose, the chapter foremost presents background studies on organisational culture management. This includes the connotative meanings of organisational culture management in extant research; the feasibility of managing organisational culture; contingencies for culture management in organisations; theoretical propositions and models towards organisational culture management; and complexities, facilitators, and implications of culture management in organisations.

Based on the preceding aspects that provides conceptual understanding of organisational culture management, I then present the need to include an analysis of external factors in studying organisational culture management. Then I present an overlooked context of firms within the African continent, emphasising the significance to explore such research contexts with limited studies on management and organisations (Kamoche et al. 2004). On the premise of these discussions, I present this study focus on exploring organisational culture management in a Nigerian oil and gas firm. In accordance with the objectives of this study, I emphasise on analysing an external factor, local host community members' influence on attempts towards managing culture in the case organisation. The chapter is segmented into seven subsequent sections to clearly present these issues for easy comprehension.

3.2 CONNOTATIVE MEANINGS OF CULTURE MANAGEMENT

> To be sure, managing organisational culture could involve creating it, changing it, maintaining it, and abandoning it (Ogbonna 1993, p. 8).

> The effective management of a culture, however, requires the ability both to introduce change and to maintain the status quo (Brown 1995, p. 127).

The above quotations indicate different conceptualisations of culture management. In extant research, the term organisational culture management has been referred as a process of creating, changing, controlling, switching, aligning, maintaining or perpetuating, abandoning or destroying cultural characteristics in organisations (Schein 2010; Ogbonna 1993; Hatch and Cunliffe 2013; Moynihan 2012; Hopkins et al. 2005). In most studies on organisational culture management combinations of these meanings are employed while others emphasise a single aspect. In this section, I present predominant meanings of organisational culture management used in related literatures.

3.2.1 Organisational Culture Management as Culture Creation

In related literature, the phrase, organisational culture management, has been referred to as a process of culture creation, where founders or leaders in organisations craft a distinctive culture at the onset of an organisation to fit the mission of the organisation and identify operational procedures (see Schein 2010; Ford et al. 2008; Pettigrew 1979). Schein's (2010) argument on this process of culture management is premised on the notion that since founders initiate the formation of the organisation; the founders' underlying assumptions, values, and other personal perspectives would shape the newly found organisation. On the contrary, in previous organisational studies on culture creation process, Martin et al. (1985) argued that there are other internal and external factors involved in the formation of organisational culture besides founders, leaders or managerial personnel. Based on Martin et al. (1985) argument, other

organisational members, in terms of subcultures; internal technological structures; and external factors such as major changes in the firm's environment can also influence the content of culture created in organisations. This implies the connotative meanings of culture creation goes beyond the process of authoritative personnel shaping cultural elements in organisations as other individuals and groups continually construct culture through transactions, negotiations, enactments, validation and disruptions of meanings in organisations (see Daymon 2000; Whalen 2014). In this case, culture management as culture creation is an intentional and/ or unintentional process of shaping and reshaping cultural elements in organisations. Though as noted in several studies (Schein 2010; Daymon 2000; Whalen 2014) it often connotes an evolving process that is not intended but influenced by organisational members and other external factors; than a planned process.

3.2.2 Organisational Culture Management as Culture Change

Organisational culture management has also been referred to as a process of culture change. This is by far the most implied meaning of culture management in extant research (see Hatch and Cunliffe 2013; Armenakis et al. 2011; Wankhade and Brinkman 2014; Harris and Metallinos 2002; Cameron and Quinn 2006). A review of these studies indicated that the process of culture change involves a transformation of cultural elements that alters previous cultural forms. For instance, Armenakis et al. (2011) study contends that cultural transformation involves the deliberate alteration of cultural content such as underlying assumptions, espoused beliefs or values, and artefacts through a planned process. In Wankhade and Brinkman's (2014) study, organisational culture management as culture change is understood as the development of a new culture to replace pre-existing culture. In Dupuis et al. (2014) analysis, the process involves a critical evaluation of the present culture with intent to construct and implement a comprehensive set of essential reforms deemed necessary. For Barratt-Pugh and Bahn (2015), it is a process where "patterns and shared assumptions are

disrupted and reconfigured" for identified purposes (p. 743). According to Hatch and Cunliffe (2013) study, cultural change in organisations could be incremental or revolutionary. With incremental change, the existing culture is extended by additions of new assumptions and values; while revolutionary change emanates from the entry of outsiders into the organisation, such as new leaders, "who destroy most of the culture's symbols and bring new ones to take their place" (p. 188). Thus, culture management as culture change is either an evolving process or deliberate attempt to alter cultural elements in organisations.

3.2.3 Organisational Culture Management as Culture Perpetuation

An implied meaning of organisational culture management often discussed simultaneously with culture creation and culture change is culture perpetuation (Sackmann 1991; Schein 2010; Ogbonna and Harris 2001; 2014). Managing organisational culture as culture perpetuation implies the preservation and continuation of existing culture such that new members are conditioned to adopt in response to organisational contingencies (Ogbonna and Harris 2014). As Ogbonna and Harris's (2014) study on the culture perpetuation in an English premier football club connotes, such process promotes the endurance of cultural traits which impedes any attempts to alter the prevailing culture. Although theorists argue that there are some cultural forms that are perpetuated during culture change (Ehrhart et al. 2014), the focus, in this context, is the continuation rather than alteration of cultural elements. Based on several literatures (Ogbonna and Harris 2014; Schein 2010; Sackmann 1991), the process of culture perpetuation could be instigated internally by founders, leaders, or organisational members through subcultural dynamics; or even organisational symbolism and the historical legacy of the organisation. External stakeholders of the organisation could also reinforce the preservation of cultural elements in the organisation as observed in Ogbonna and Harris's (2014) study. In this case, the process of persevering and maintaining the existing culture is either a deliberate

attempt from founders and leaders; or an unintentional process with influences from other internal and external factors.

3.2.4 Organisational Culture Management as Culture Alignment

Culture alignment is a frequent term used in most studies on organisational culture management to imply a process of ensuring other organisational strategy (Lee 2011; Awasthy et al. 2011), structure, units, managerial competencies (Cameron and Quinn 2006), subcultures (Hopkins et al. 2005) environmental demands or any other activity, fit in well with the desirable culture (see also Fleming and Sturdy 2010; Alvesson and Sveningsson 2008). Cameron and Quinn (2006) refers to such process as cultural congruence, when organisational "strategy, leadership style, reward systems, approach to managing employees, and dominant characteristics all tend to emphasise the same set of cultural values…and share same assumptions" (p. 73). It is often associated as a phase in the process of planned culture change, and recognised by functionalists as an action coordinated by managerial personnel or top leaders in organisations (Romans and Tobaben 2016; Cameron and Quinn 2006).

3.2.5 Organisational Culture Management as Culture Switching

In a different analysis, Moynihan (2012) presents organisational culture management as a concept of culture-switching, a process where organisational members switch between different, contradictory and inconspicuous assumptions embedded within its multiple cultures to deal with challenges. This process, Moynihan (2012) argues, is "likely to occur if a dominant cultural assumption limits the ability of organisations to respond to challenges" (p. 864). Moynihan (2012) based his argument on a study of the US Department of Defence (DOD) response to Hurricane Katrina. He contends that culture-switch differs from culture change. Culture change, he noted, requires a deep cognitive adaptation to new or discovered meanings while culture-switching, rather than alter dominant culture, depends on other recognisable yet

inconspicuous basic assumptions familiar to employees; and applies these assumptions in challenging times. Analysing from a more functionalist perspective, Moynihan (2012), argues the process of culture-switching relies on managerial personnel to execute the arduous task of discovering, deciphering, synthesising, and articulating amongst organisational members, the appropriate cultural attribute for difficult and often unexpected situations.

3.2.6 Organisational Culture Management as Culture Control

There is also the implied meaning of organisational culture management as culture control. Earlier explanations of culture management as culture control is traced from Ouchi's (1979) concept of clan control. The clan approach inferred as culture control depends on an extensive socialisation of organisational members that encourages their internalisation of firms cultural values, behaviour and practices (see Harris and Ogbonna 2011; Hatch and Cunliffe 2013). This internalised cultural value creates lasting relationship such that employees are not only interested but also enthusiastic about their work organisation. In such clan control, Hampden-Turner (1990) noted that leaders are attributed as the harmonisers of any complexity and guarantors of the synthesising process towards the internalisation of culture amongst members. Based on the foregoing, organisational culture management as culture control implies managerial deliberate attempts to take charge of cultural norms and ensure it is accepted and internalised by organisational members through the process of social approval, socialisation and development. Harris and Ogbonna (2011) explained that once such process is established, culture then controls the work-oriented cognition of employees to be aligned with organisational objectives.

Interestingly, this implied meaning of organisational culture management, as a means of taking charge of cultural norms, includes other aspects of culture management identified in related literature such as culture creation, change, perpetuation and alignment. However its implied

meaning entails a deliberate attempt by organisational leaders to influence the internalisation of desirable cultural norms in organisations. This could be via facilitating a change, perpetuating stability, aligning to a dominant culture, switching to an inconspicuous subculture or a mixture of all forms. This study adopts the conceptualisation of organisational culture management as culture control as it entails both aspects of change and stability. This explanation is more suitable for this study as the study is concerned with exploring factors that influence the manipulation of organisational culture either via change or stability initiatives. Deviant from other conceptualisation of culture control, it takes a pluralistic view to include managerial personnel and other organisational members that might influence the process of culture management. Based on this perspective and approach, organisational culture management in this study is defined as a process under which organisational members make deliberately attempts to internalise cultural attributes in organisations through various change and stability initiatives[4]. Thus the terms culture management, culture control and culture change, implied as managerial deliberate attempts to control organisational culture, would be used interchangeably in this study. The next section analyses the viability of such culture management in organisations.

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[4] This definition includes aspects of culture change, culture perpetuation and culture alignment in this study, where attempts are made deliberately to alter some aspects of the culture, maintain others and synchronise all aspects towards a desired culture.

3.3 THE FEASIBILITY OF MANAGING ORGANISATIONAL CULTURE

The feasibility of managing organisational culture has been discussed and debated extensively. The debates have indicated different perspectives of culture management (Martin 1985; Ogbonna and Harris 2002; Harris and Metallinos 2002). Martin's (1985) study indicate two contrasting views of organisational culture management: "the cultural pragmatists and purists" perspective (p. 95). Pragmatists generally believe and support the ideology that organisational culture can be practically controlled by managerial personnel towards attaining desired business outcomes (see Tichy 1982; Turnstall 1983). These researchers, Martin (1985) noted, conceptualise culture as what an organisation has. Contrary, the purists' perspective differs from the pragmatists' ideology of managerial planned culture control. For purists, the conscious and planned effort of managerial control on existing culture is unethical, ridiculous, naïve and uncertain. This is on the premise that organisational culture is conceptualised as what an organisation is (Smircich 1983). In essence, culture is the organisation and the organisation is culture. In this view, culture permeates the entire organisation, emanating from the subconscious minds of organisational members. Since it resides in the subconscious level of members, which is difficult to decipher, purists argue that culture cannot be influenced directly by managerial cultural techniques (Martin and Siehl 1983; Alvesson and Berg 1992).

Similar to Martin's (1985) categorisation, Ogbonna and Harris (2002) introduced a third category, the realist perspective to their optimists and pessimists perspectives. Their optimists and pessimists perspective is similar to Martin's (1985) pragmatists and purists typology. The optimists' perspective assumes the existence of integrated cultures in organisations that could be controlled by top management. Ogbonna and Harris (2002) argue that theorists with this orientation are assertive and persuasive of management's ability to intervene and control cultures in organisations. They argue that pessimists with a more theoretical perspective of organisational culture are critical of planned managerial culture re-orientation in organisations.

Ogbonna and Harris (2002) argument is based on the notion that culture resides in the "deepest level of human consciousness, of which neither researchers nor managers have sufficient knowledge to influence" (p. 36). As such, planned management of culture becomes questionable.

Within these two conflicting strands of argument, Ogbonna and Harris (2002) argue for a realists' perspective which position theorists that neither support nor contest the management of organisational culture. The basis for this perspective of organisational culture is that while it is relatively easy to argue that managerial planned cultural change is impractical, it is illogical to conclude that such actions are absolutely unattainable. Ogbonna and Harris (2002) argue that this is because, like societal culture, organisational culture "can and does change, and it would be wrong to assume that this process cannot be influenced in any way" (p. 37). Albeit from this perspective, such feasible change is often fraught with difficulties, with the outcomes quite uncertain and unpredictable (Harris and Metallinos 2002; Ogbonna and Wilkinson 2003). Thus realists advocate for fuller explorations of organisational culture and its management to enhance in-depth understanding of culture control.

Siehl (1985) argues that rather than "striving for an unequivocal yes or no *answer* to the question of managing culture" (p. 126), an in-depth analysis on the feasibility of culture management could be explored by studying conditions in which culture could be influenced or manipulated (see also Martin 1985; Robbins 1987; Meyerson and Martin 1987). This introduces an analysis of the conditions in which organisational culture could be manipulated by organisational members (see Ogbonna and Wilkinson 2003; Ehrhart et al. 2014). On this basis, this study shifts the focus to explore conditions under which culture could be influenced. The next section deals with these issues by first identifying potential contingencies offered by researchers working in the area of managing organisational culture.

3.4 CONTINGENCIES FOR ORGANISATIONAL CULTURE MANAGEMENT

In studies on contingencies for culture management in organisations, theorists have identified organisational life cycle, leadership turnovers, mergers and acquisitions, and emergence of crisis as some opportunities to influence culture management in organisations (Lundberg 1985; Ogbonna and Harris 1998; Schein 2010; Siehl 1985; Spicer 2011). On organisational life cycle, Siehl (1985) and Schein (2010) studies indicate that transitional changes in the organisation may provide opportunities to influence culture. This is premised on the notion that as the organisation evolves from its founding stage to midlife and maturity phases, organisational members can reshape its culture to align to the needs of each phase. As Schein (2010) argues, leaders' understanding of the different phases would facilitate the process of steering existing culture towards the desired organisational culture particularly if the evolving change is perceived to be "slow or going in the wrong direction" (p. 273). The opportune condition for culture management in this context, Siehl (1985) argues, is the period of "transition from the entrepreneurial stage to formalisation and growth stage" (p. 128). This condition is further supported in Ehrhart et al. (2014) analysis, as they contend that continuing growth and development of organisations within these periods would require different leadership skills that would influence culture change.

In the eventuality of a change in leadership, empirical research indicates that organisational members use this opportunity to influence desired culture management (Siehl 1985; Schein 2010). For instance, Schein (2010) argues that the most potent version of culture change in this context is the infusion of outsiders as Chief Executive Officers (CEO) to manage organisations. The contingency for culture control becomes apparent with the CEO's attempt to incorporate personal assumptions and values amongst members. In addition, the CEO's inclusion of new managerial personnel or change of existing managerial staff has the tendency to facilitate the culture management process. Schein (2010) argues that culture management becomes feasible

with the ousting of members "perceived to represent the old and increasingly ineffective" culture (p. 287). On occasions where the newly appointed or promoted CEO is an insider, the feasibility of culture management is likely to be outweighed by the existing cultural values this insider CEO upholds. For instance, Ogbonna and Harris's (2001) study on two medium-size retail stores in the UK, illustrate this aspect of culture perpetuation with the appointment of insiders (family relatives) as CEOs in the firms. These insiders, with influence from their predecessors, were able to promote dominant cultural values and strategies that lingered in the case organisations. However, this might not always be the case as insiders' distinctive personality could promote cultural change initiative rather than stability (see Schein 2010). The rationale within this analysis is that changes in leadership, either internal as an insider, or external as an outsider, provides opportunities for organisational members to influence culture management.

Analogous to the opportunities changes in leadership creates for culture management are occasions created during mergers and acquisitions. For instance, in the case of acquisitions[5] , Shearer et al. (2001) argues that a post-acquisition process offers CEOs an almost immediate opportunity to reshape organisational culture. Analysing from a functionalist perspective, Shearer et al. (2001) study revealed how the culture of an acquired chemical firm in the US, could be transformed by successive CEOs following the acquisition of the firm. Similarly, in a merger situation, Spicer (2011) argues that mergers provides likely, obvious and potential high situations for culture change. Based on Spicer (2011) study on the merger of two medium-size training organisations in the UK, he contends that issues and challenges in the acculturation of both organisations with different backgrounds, histories and work practices would "inevitably

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[5] Spicer's (2011) study on two medium-sized training organisations in the UK elucidates the difference between a merger and acquisition. Based on this study, a merger situation requires the integrating of cultures from two organisations with different backgrounds histories and work practices; while an acquisition requires the dominance of one company (buyer/ acquiring firm) culture that is distinct, over the acquired (seller/ target firm) culture.

lead to culture change" (p. 246). Several contemporary studies on mergers and acquisitions have also indicated that organisational members could consciously influence culture management of organisations, during such situations, in order to align clashes that may emanate from such joint ventures (see Schein 2010; Marks and Mirvis 2011; Froese et al. 2008; Kavanagh and Ashkanasy 2006).

In analysing the contingency of real or perceived crisis context, issues such as environmental uncertainties; complexities and calamities; environmental opportunities and demands; internal and external organisational revolutions; and managerial crisis are presented as opportune periods for culture management (see Lundberg 1985; Hatch and Cunliffe 2013; Ehrhart et al. 2014; Deal and Kennedy 1982; Frost et al. 1985)[6]. Lundberg (1985) argues that such precipitating pressures from a crisis context creates opportunities for culture management; either towards culture change or preserving cultural norms. Ehrhart et al. (2014) further noted that in such situations, organisational members would most likely attune to any culture management initiative aimed at alleviating the crisis or ambiguity. For instance, Moynihan's (2012) study, with the case of Hurricane Katrina, indicates the viability of managerial control of organisational culture, substituting a dominant cultural trait with an inconspicuous form. This indicates the viability of culture management under such external crisis.

In line with research on contingencies as opportunities to influence culture management is the notion that any alteration in organisational culture should be initiated when deemed necessary (Deal and Kennedy 1982; Schein 2010). For instance, Deal and Kennedy (1982) argued that

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[6] These early studies (Siehl 1985; Lundberg 1985; Frost et al. 1985) on organisational culture presents details of real or perceived crisis context that creates opportunities to influence culture management in organisations. As explained, environmental uncertainties includes resource deprivations or excesses; and competitor or consumer options; and environmental complexities and calamities includes all types of natural disasters or recessions. Environmental opportunities include technological breakthroughs, newly available market venture capital or market niche; and environmental demands includes performance demand from the public or market place, and stakeholders pressures. External revolution comprise of acquisitions; internal revolution emanates from the installation of new managerial personnel; and managerial crisis involves occasions of inappropriate strategic decisions. See also Ehrhart et al. (2014) on conditions for culture change.

culture management in organisations is required when the organisation is at the verge of becoming a large corporation; in the event of rapid growth; poor performance in the organisation; changes in its environment; and high competitive demands in its industry. They contend that the basis for culture management must be credible to convince members to adapt to desired cultural change. This indicates the significance of members' acceptance of any culture management initiative. Siehl (1985) argument supports this notion stating that the feasibility to manage organisational culture depends largely on members' perceived need for it. She argues that it becomes more difficult, even during these contingencies, to manage organisational culture if such culture control is not desired by organisational members.

Interestingly, the buy-in of organisational members into the process of culture management in organisations is not the only difficulty encountered. Theorists have identified several challenges in attempts to manage culture in the same situations these contingencies provide to facilitate culture control in organisations (Ogbonna and Wilkinson 2003; Dauber 2012). For instance, issues of resistance was noted in Siehl's (1985) analysis on culture management during a transition period. She argued that while it is feasible to initiate culture management initiatives during transition periods in organisations' life cycle, there are aspects of members' resistance in the same period, to cling unto the stability of the past to maintain degrees of certainty. Similarly, Marks and Mirvis (2011) analysis indicated that cultural differences amongst firms in mergers and acquisitions could hinder the process of influencing the integration of cultures. Other contemporary studies have identified complexities in the process of managing organisational culture during mergers and acquisitions to include the mismanagement of cultural differences (Dauber 2012); issues with inappropriate pace of culture management (Kavanagh and Ashkanasy 2006); and cultural imposition from the acquiring firm (Larsson and Lubatkin 2001) amongst others (see Hurt and Hurt 2005; Stahl and Voigt 2008; Teerikangas and Very 2006).

On the contingency of real or perceived crisis context, Harris and Ogbonna's (2002) study on grocery retail outlets in the UK, indicated difficulties in managing organisational culture within a grocery retail outlet that was instigated by environmental uncertainties (competitive pressures) to initiate changes in its organisational culture. Difficulties to influence culture change emanated from senior managerial personnel (board family members) inattention to symbolic issues and inconsistency in communicating culture change. On the effects of leadership on organisational culture, Ehrhart et al. (2014) review of Tsui et al. (2006) and Berson et al. (2008) studies indicated that "CEOs can influence culture, but consistent with the contingency perspective, the extent of their effect may be limited by a number of factors" to include the level of autonomy granted to leaders; and the age and size of the organisation (p. 191).

In view of these contingencies towards culture management in organisations, the preceding studies indicated that the feasibility to influence culture management is not utterly unthinkable or outrightly easy. The literature suggests the process indeed involves the input of managerial personnel as well as other organisational members; and requires certain conditions for any culture management initiative. These studies also indicate that there are difficulties in attempts to influence culture management in organisations regardless of these contingencies (section 3.6 presents further details on complexities on organisational culture management). Interestingly, these complexities have not deterred the interests of practitioners or managerial oriented academics in studies on organisational culture management. Rather, it has instigated the analyses and recommendation of several models, techniques and processes as attempts towards culture management in organisations. The next section presents a brief analysis of theoretical propositions in related literature on how to manage organisational culture. The review of these propositions indicate systematic approaches towards culture management in organisations. In

addition, it also highlights the limitations of these models to deemphasise on other aspects such as issues of conflicts, power and resistance; and external influences amongst others.

3.5 ORGANISATIONAL CULTURE MANAGEMENT: THEORETICAL PROPOSITIONS AND MODELS

There are a plethora of theoretical propositions and models to manage culture in organisations in extant research (Silverzweig and Allen 1976; Schein 2010; Deal and Kennedy 1982; Kotter and Heskett 1992; Young 2000; Shook 2010; Cameron and Quinn 2006). These studies provide a planned approach that presents quick-fix steps or stages to alter undesirable cultural norms and behaviours in order to sustain desirable cultural elements. This review focuses on predominant theoretical propositions and models advocated by theorists from the late 1970s to the 21st century.

3.5.1 Theoretical Propositions and Models of Culture Management 1970s-2016

Silverzweig and Allen's (1976) normative systems model of organisational change is one of the earliest model introduced in culture management studies. Their model proposed a plan that foremost analyse the current organisational culture; then identify the desired culture and construct a programme of change to achieve the desired culture (see Figure 1).

Figure 1: Normative Systems Model for Organisational Change
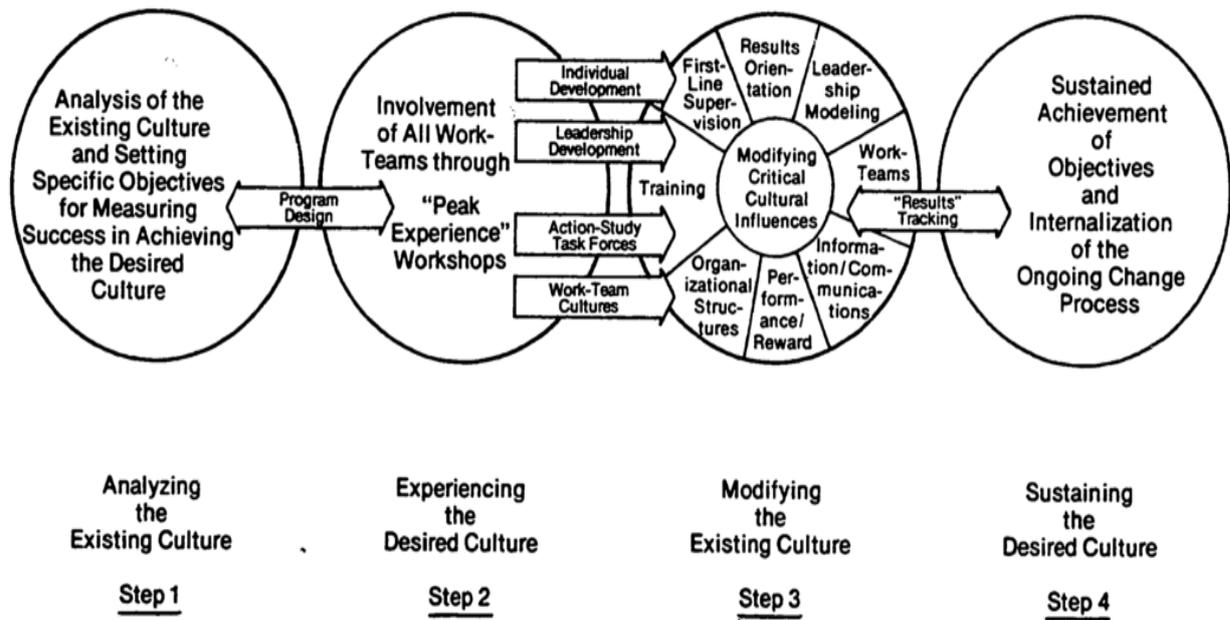
Source: Silverzweig and Allen (1976, p. 37).

Within this four steps framework, Silverzweig and Allen (1976) proposed a total systems approach to culture management. This approach involves evaluating and modifying eight critical cultural influences to include a modification of leadership behaviour; work team cultures; information and communication systems; performance and reward systems; organisational policies, structures and procedures; training and orientation; first line supervisory performance and results orientation. They argued that these evaluations would establish the norm gap that needs to be changed. The actual means to change culture within this process is a focus on leadership commitment; involving individual participation and support; and measuring results on a continual basis through feedback requests.

Subsequent studies by other scholars (Deal and Kennedy 1982; Kotter and Heskett 1992; Young 2000) included standard measures as prescribed guidelines for managerial personnel to apply in attempts towards organisational culture management. These measures are often similar with previous propositions (e.g. Silverzweig and Allen 1976), with few modified measures proposed towards culture management. For instance, in Deal and Kennedy (1982) five

managerial guidelines to make cultural change take hold, their proposition for building consensus and developing the skills and abilities of organisational members, resonates with Silverzweig and Allen (1976) second and third steps of involving all work teams in consensus building, and introducing series of trainings to build capabilities towards the desired behaviour.

These early studies (Silverzweig and Allen 1976; Deal and Kennedy 1982; Kotter and Heskett 1992) acknowledged the significance of understanding the state of the existing culture, determining the desired culture and introducing several initiatives to achieve desired culture. They also emphasise on the capabilities of managers (leaders) to influence desired culture in organisations. In addition, these early studies introduced other similar measures for managers and leaders such as communicating the desired culture, role modelling and rewarding successes. Other modified measures include building trusts, and insist on job security during the transition (Deal and Kennedy 1982); consistency of leaders behaviour with desired values (Kotter and Heskett 1992); being patient and flexible (Deal and Kennedy 1982); recruit and promote employees with values consistent with the desired culture (Kotter and Heskett 1992); sanctioning non-conformers (Silverzweig and Allen 1976; Kotter and Heskett 1992); and using survey feedbacks to assess cultural changes (Silverzweig and Allen 1976).

These early studies, based on their theoretical propositions, presented visible success within the case organisations studied. For instance Silverzweig and Allen's (1976) study of several organisations to include both private and public firms, reported visible success on individual behaviours based on survey instruments that accessed perceptions of changes in behaviour. Silverzweig and Allen (1976) argued that through the implementation of their propositions employee involvement, communication and morale were improved in a chemical division of a pharmaceutical company. Similarly, Deal and Kennedy (1982) noted significant difference in an organisation-wide acceptance of initiated practices in an American public-sector corporation. In line with their propositions and successes, Silverzweig and Allen (1976) and

Deal and Kennedy (1982) argued that there are also barriers to culture change. This includes lack of commitment from leaders, inadequate involvement of all organisational members, insufficient attention and support to middle managers and supervisors; the strength of the culture, the cost, time and pace of change efforts. These theorists indicate that there are difficulties in attempts to influence culture management when these propositions are not considered.

Within this century, several theorists have constructed and adapted theoretical propositions and models in attempts to manage culture in organisations (Cameron and Quinn 2006; Schein 2010; Armenakis et al. 2011; Shook 2010; Katzenbach et al. 2012). As observed, they introduced distinct theoretical models towards organisational culture management. However, most of their propositions are similar to the suggestions of early theorists. For instance, Cameron and Quinn (2006) proposed a six step model of culture change through their Organisational Culture Assessment Instrument (OCAI) which is based on a competing values framework. The steps include (1) reaching consensus on the current culture; (2) reaching consensus on the desired culture; (3) determine what the changes will and will not mean; (4) identify illustrative stories; (5) develop strategic action plan; and (6) develop an implementation plan. Their proposition, similar to Silverzweig and Allen (1976) focused on addressing almost every aspect of the organisation to influence culture change such as structure, symbols, systems, staff, strategy, style and skills of leaders. In addition, they proposed the symbolic use of telling and retelling stories to communicate the desired culture on the basis that story telling is more viable than any culture change plot or CEO's motivational speeches.

Schein (2010) also introduced three stages of initiating planned culture change through a modified version of Lewin's (1947) change model. The three stages involves a process of (1) unfreezing, discovering or experiencing dissatisfaction, discomfort, and disequilibrium with the current culture; (2) moving, learning new concepts, meanings, and standards of the desired

culture; and (3) refreezing, institutionalising these new ideologies and measures. In this modified model, Schein (2010) introduced five principles and eight conditions to facilitate culture management process. The core emphasis within Schein's (2010) proposed eight conditions is the aspect of unlearning what was initially learned via creating a compelling vision for change; introduce formal and informal trainings; involve the learners in the learning process; express desired culture through positive role models; create practice fields to coach and generate feedbacks; provide support groups to discuss learning problems; and modify systems and structures to be consistent with the learning process. The intent is to restructure the behaviour and cognitive minds of organisational members. As Schein (2010) argues organisational culture is expressed in three interconnected levels: the level of artefacts (visible organisational structures and processes); values (strategies, goals, philosophies); and underlying assumptions (unconscious taken for granted perceptions, thoughts and feelings); and it is within the level of underlying assumptions, individuals' cognitive minds, that actual culture change occurs. He argues that most culture management programs fail 'because they do not create the eight *psychological safe* conditions outlined' in his study to reduce learning anxiety (Schein 2010, p. 307).

While Schein's (2010) model emphasise on learning, his propositions are similar to Silverzweig and Allen (1976) and Deal and Kennedy's (1982) suggestions on training, role modelling and modifying structures. Other propositions analogous to the suggestions of early theorists include an initial understanding of the current state of the desired culture, develop and introduce initiatives towards preferred culture state, and implement designed initiatives towards the desired culture (Cameron and Quinn 2006; Shook 2010; Schein 2010; Armenakis et al. 2011); involving other organisational members, communicating desired culture, and building consensus (Schein 2010; Cameron and Quinn 2006); training (Shook 2010; Katzenbach et al.

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2012; Armenakis et al. 2011), and rewarding behaviours (Katzenbach et al. 2012; Schein 2010; Cameron and Quinn 2006) amongst others[7].

Similar to early studies, these theorists reported successes in the implementation of their models and propositions. For instance, Shook (2010) reported successful culture management in a Japanese car manufacturing plant situated in America, following his proposition to foremost, alter behaviours to change underlying assumptions. As Shook (2010) argues "communicating clearly to employees what their jobs were, and providing the training and tools to enable them to perform" successfully changed the organisation's culture to overcome previous issues of grievance, frequent strikes, absenteeism and sabotage (p. 68). In line with their propositions and exemplar case studies, these theorists, similar to early studies, acknowledged there are complexities in attempts to manage culture. While Katzenbach et al. (2012) attributes the issue to time involved and the strength of the culture; Cameron and Quinn (2006) and Schein (2010) traced unsuccessful culture management to poor consideration of their proposed initiatives. As Cameron and Quinn (2006) argued, their six-step initiative will help overcome "common obstacles to change and make the management of culture change more systematic" (p. 104).

In presenting these propositions and models (1970s-2015), it would appear that culture management in organisations is both feasible and systematic; and though there may be obstacles, it could be resolved from adhering to proposed models. However, further analysis of these studies indicates that there are several issues that are overlooked, and in some instances rarely considered in these theoretical propositions and models. For instance, most of these studies take a functionalists rather than an interpretative and holistic view towards

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[7] Human Resource Management practices were introduced to include aspects of selection, performance appraisals, compensations, trainings and dismissal; as well as formal and informal intervention strategies (Armenakis et al. 2011; Katzenbach et al. 2012; Cameron and Quinn 2006).

organisational culture management. In this process, the studies rarely consider, in depth, issues of conflicts, power and resistance; and mainly focused on internal aspects of culture management with no in-depth analysis or discussion on the influence of external factors. Omission of such factors presents an incomplete perspective of managing organisational culture in real world situations. The next subsection, in reassessing these theoretical propositions and models of culture management, discuss these issues amongst others.

3.5.2 Reassessing Theoretical Propositions and Models of Culture Management

As stated in the previous subsection, there are limitations with these predominant models and propositions. Foremost is that the preceding studies focused on providing prescriptive and managerial approach towards culture management in organisations. The interpretive perspective is overlooked. For instance, the models are specifically designed for leaders and managerial personnel to use as important tools to maintain or transform culture in organisations. As such, there is more focus on what managers or leaders intend to achieve than the interpretative views of all organisational members (Young 2000; Armenakis et al. 2011; Deal and Kennedy 1982; Kotter and Heskett 1992). In cases where they discuss about organisational members, it is with the intent to build consensus on specific managerial objectives for culture management rather than consider individual views and experiences that might be contradictory and challenge the proposed culture (Silverzweig and Allen 1976; Deal and Kennedy 1982).

Secondly, these studies rarely considered complexities in changing culture such as issues of conflict, power and resistance. Their models are based on the assumptions that all organisational members would embrace the suggestions and implement proposed measures. For instance in Deal and Kennedy's (1982) case study of the American public-sector corporation, they argued that all 2500 organisational members worked in consensus towards

the initiated culture management programme and within six months, there were significant difference within the case organisation. Similarly, Katzenbach et al. (2012) study of an American health care company, noted that "while the plan for change challenged long held assumptions (among other things, it would require the elimination of 5,000 jobs, with more cuts likely to come), it was embraced by employees" (p. 112). Katzenbach et al. (2012) argued that all organisational members accepted the new interventions for culture change, and within few years, members felt enthusiastic and genuinely proud of the company. Interestingly, the case organisations in which the propositions were applied, appeared to encounter no conflicts or resistance.

An exceptional case is in Cameron and Quinn (2006) and Schein (2010) study where minimal aspect of resistance was noted. However, in response to such issues Schein (2010) proposed an application of his model. Cameron and Quinn (2006) proposed reinforcing the significance for culture management, mainly towards organisational performance, rather than assess the reasons for resistance. Cameron and Quinn (2006) suggestions reiterates the functionalists' view of managing organisational culture towards organisational outcomes. Their analysis towards organisational culture, they state, is "biased towards the integration approach to culture because it is in this integration perspective that culture derives its power" (p. 61)[8]. As they noted, the power derived is to act as a competitive advantage for organisations by gaining consensus and integrated set of perceptions. Hence, the focus of these studies is on a common consensus with selective or negligible discussion on resistance, conflicts and power.

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[8] Martin (1992) proposed the three perspectives of organisational culture: the integration, differentiation and fragmentation perspectives. Integration perspective analyses organisational culture as a homogenous concept where meanings are clearly understood and fully integrated by organisational members. Differentiation perspective acknowledges differences and diversity in organisational culture, and so certain aspects could be contradictory to the dominant culture leading to subcultures. With a fragmentation perspective, manifestations of culture could be clearly inconsistent with each other creating confusion.

Thirdly, the theoretical propositions presented are on the assumptions that standard organisational intervention measures could be used as remedies to alter culture in organisations (Silverzweig and Allen 1976; Cameron and Quinn 2006). However, the complexities of managing organisational culture in extant research buttress the point that such systematic frameworks are rather misleading in attempts to alter the beliefs, values and behaviours of individuals (see Ehrhart et al. 2014; Harris and Metallinos 2002; Harris and Ogbonna 2002). Issues such as difficulties to alter deeper levels of culture to include beliefs and values (Gagliardi 1986), as well as surface levels of behaviour have been raised (Ogbonna 1992). The contention is the complexity involved to alter and decipher actual changes in beliefs and values that are outside the control of individuals. In cases when there are perceived changes in behaviours, this could simply be acts of behavioural compliance rather than actual acceptance of proposed organisational culture (see Ogbonna and Harris 1998). In addition, issues such as the history of the existing culture are rarely considered as organisations' cultural histories could require distinct approaches to influence change or stability (see Wilkins and Dyer 1988). As Trice and Beyer (1993) argues "a particular culture will be based in the unique history of a particular group of people coping with a unique set of physical, social, political, and economic circumstances" (p. 6). Hence culture in different organisational settings may change through different processes and not necessarily through standard measures (see Dyer 1987).

Furthermore, these studies focused mainly on providing measures towards internal aspects of culture management, emphasising on integration and internalisation with rarely any in-depth proposition or analysis to include external environmental influences. In cases where external environmental aspects were included, a functionalist's view was introduced with the intention to use these external factors as a rationale to instigate organisational members' acceptance of the proposed initiatives (Deal and Kennedy 1982; Cameron and Quinn 2006; Silverzweig and Allen 1976). Further analysis indicates that these theoretical propositions were mainly

developed and applied within organisations operating in Western contexts whose cultures differ from other emerging nations (national culture); industries are more advanced in technology (industry effects); socio-economic situations are different; and human disposition and capabilities differ from other emerging countries. As such, their propositions for culture management in organisations, that tend to be oriented towards a Western context, is questionable in view of other contexts with distinct organisational, industry and national cultural patterns.

These issues indicate the limitations of these theoretical propositions and models as attempts to manage culture in organisations. Though, the theoretical propositions may motivate practitioners, and prove useful to them, these propositions are rather misleading by presenting selective aspects in proposing measures towards culture management in organisations. Interestingly other theorists, taking a non-functionalists perspective to analyse culture management in organisations, have included the perceptions and influence of organisational members; issues of conflicts, power and resistance; and further discussions on the particular levels of organisational culture effected by managerial initiatives (Harris 2002; Grugulis and Wilkinson 2002; Wankhade and Brinkman 2014). Though there are limited studies on these factors in comparison with other functionalist prescriptions on how to manage organisational culture, these studies have indeed broaden further knowledge and understanding on complexities and implications of culture management in organisations. However, their findings are still limited as these theorists conducted their studies within the same Western contexts (particularly the UK and USA); and based their analysis, predominantly, on internal aspects (e.g. members, structures and processes in organisations) without considering external environmental factors. The next section presents extant research on complexities, facilitators and implications of organisational culture management. In this process, it highlights the

research focus on Western contexts and an overlooked aspect of external environmental factors in their analysis.

3.6 ORGANISATIONAL CULTURE MANAGEMENT: COMPLEXITIES, FACILITATORS AND IMPLICATIONS

Various studies on organisational culture have explored complexities and facilitators involved in the process of managing organisational culture (Grugulis and Wilkinson 2002; Smith 2003; Awasthy et al. 2011). In this process, these studies have also discussed the implications of attempts to manage culture in organisations. Based on their analysis, the complexities involved in the process includes issues that emanate from the organisational culture (Smith 2003); complexities in management and leadership practices (Grugulis and Wilkinson 2002; Harris 2002); individual/ members' complexities (Harris and Metallinos 2002; Nyberg and Mueller 2009); process issues in attempts towards culture management (Awasthy et al. 2011); and complexities from the external environment (Ogbonna and Harris 2014).

These studies indicate that complexity of organisational culture such as the strength of the existing culture (Smith 2003; Ehrhart et al. 2014); and other peculiarities of organisational culture to include its historical legacy and symbolic expressions (Ogbonna and Harris 2014) serve as limitations to manage culture in organisations. Ehrhart et al. (2014) argues that the strength of the existing culture either at organisational or group level could become problematic for any change initiative due to the sociological penetration or intensity of shared assumptions, values and beliefs among organisational members. The contention therein is the willingness of organisational members to adjust or conform to desired culture in spite of the sociological and psychological penetration of the existing culture.

Complexities in management and leadership practices, as well as difficulties emanating from lower level staff constitutes a focal point in studies on organisational culture management. Theorists have attributed issues such as lip-service commitment (Silverzweig and Allen 1976); inappropriate pace; inadequate involvement of organisational members (Awasthy et al. 2011); lack of visible support to members; poor communication (Jorritsma and Wilderom 2012); uncertainty and misunderstanding of culture management process; as well as inadequate integration of other organisational change management programs (Ogbonna and Wilkinson 2003; Awasthy et al. 2011) amongst others (see Appendix A) to complexities of leadership and management practices in attempts towards organisational culture management. In accessing other organisational members, issues such as individual members' personality (Wankhade and Brinkman 2014); perceived political, exploitative and ill-conceived intent from culture initiators (Harris and Metallinos 2002; Harris 2002); ignorance of the need for culture management (Smith 2003); perceived failure of the culture management programme; cultural indolence (Harris and Ogbonna 2011) and other organisational changes (structural) (Awasthy et al. 2011) were noted as challenges that led to resistance of the proposed culture within the organisations analysed.

In view of these complexities, scholars have also identified facilitating factors towards culture management in organisations, and in most cases, recommended cautionary measures for practitioners in their attempts to manage organisational culture (see Hartmann and Khademian 2010; Grugulis and Wilkinson 2002; Ogbonna and Harris 2014) . For instance, in view of their analysis on British Airways, Grugulis and Wilkinson (2002) suggested managers should consider diversity and dissent as insisting on one perspective would led to divisions and heresies. For Hartmann and Khademian (2010), based on their studies of government establishment in the US, they recommended that managerial personnel be pragmatic to visualise culture as a process that is continuously enacted and in the same vein, focus on

manageable achievements. Other non-functionalists studies on organisational culture management in the UK (Ogbonna and Wilkinson 2003; Harris 2002; Wankhade and Brinkman 2014); Netherlands (Jorritsma and Wilderom 2012); Greece (Harris and Metallinos 2002); Australia (Nyberg and Mueller 2009; Barratt-Pugh and Bahn 2015) and in India (Awasthy et al. 2011) have identified levels of employee resistance and conflicts; and in their analyses, indicated further implications. For instance, varied levels of employee sabotage (Harris 2002); cynical behaviours (Jorritsma and Wilderom 2012); and employees' resignation (Harris and Metallinos 2002) amongst others were identified as implications of culture management in these distinct organisations in Western context (see Appendix A).

The above analysed studies have provided insightful discoveries on the literature of culture management in organisations. However, these studies have been limited to exploring the internal factors that facilitate and restrain efforts towards culture management; without considering in-depth analysis on external factors. In cases where external factors were identified, they were noted or used as facilitators towards culture management with very limited analysis on the complexities or implications of such identified factors on culture management in organisations (see Appendix A). This could be based partly on the ideology that organisational culture and attempts towards influencing a change is mainly an internal affair. However as Schein et al. (2015) stated, this is "one of the commonest mistakes in recent usage…to link culture only to the inside "how we get along components" (p. 106). This is without exploring potential external aspects on culture management. The need for a holistic approach to include in-depth analysis of external environment factors in studying culture management in organisations is significant, as such approach would proffer further understanding and knowledge of culture in organisations.

Interestingly, in conceptualising organisational culture, theorists have even included the external environment, as an aspect to consider in understanding the concept (Schein 1985;

Hofstede 1980; Allaire and Firsirotu 1984). Other scholars have discussed extensively on aspects of the external environment, specifically wider society and industry effects, as potential factors that could shape the formation of culture (evolution) in organisations (Ott 1989; Gordon 1991; Witte and Van Muijen 1999; Gelfand et al. 2006; Hofstede 1980; Hatch and Cunliffe 2013). Although there are debates on the extent to which these factors shape organisational culture, the general argument is that cultures in organisations are partly formed by these broader environmental interacting elements (Ehrhart et al. 2014; Hatch and Cunliffe 2013). The significance of studying such effects on organisational culture provides further understanding of culture in organisations; and the processes through which societal cultures influence organisations (see Hatch and Cunliffe 2013). Albeit most extant research focus on wider societal effects (Meyerson and Martin 1987; Zucker 1977), and are often limited to studies on the evolution of culture in organisations (see Ehrhart et al. 2014). Within studies on planned (deliberate managerial attempts) culture management, immediate external environment factors are overlooked or underemphasised. One exception is Ogbonna and Harris's (2014) study of the external influence of football fans in perpetuating culture in a UK football club. Albeit, there is still limited knowledge of this aspect on organisational culture management studies.

An additional aspect noted within empirical research on organisational culture management is the attentiveness given to specific national contexts mainly organisations in the UK and the USA (Harris and Metallinos 2002). Most theoretical models, postulations and recommendations on attempts towards culture management have been constructed based on analyses within these contexts. It is pertinent that other national contexts with diverse and distinct organisational cultures; industry intricacies and expectations; and national cultures are analysed. Few studies that explored other national contexts, within specific organisational sectors have indicated further contributions to the literature on organisational culture management (Westwood and Kirkbride 1998; Nyberg and Mueller 2009; Awasthy et al. 2011;

Barratt-Pugh and Bahn 2015). For instance, Westwood and Kirkbride's (1998) study of a private construction company in China, indicated difficulties in introducing Western culture pattern and practices amongst ethnic Chinese workers. The espoused Western culture, in this case, had no meaningful impact on deep structures and processes in the organisation. However, on the surface level, the image of the company, its architecture and HR projected practices, reflected Western cultural patterns. Their studies indicated that culture management was a veneer to meet the demands of external environment that was characterised with factors of globalisation. Other studies such as Barratt-Pugh and Bahn (2015) have contributed further knowledge of informal practices in influencing culture management within an Australian government establishment; while Nyberg and Mueller's (2009) study of an insurance call centre in Australia, highlighted the issue of varied perceptions in indicating contradictory reports of culture management initiatives. As Johns's (2006) study indicates, analysing additional contexts "have subtle and powerful effects on research results", as it provides understanding on the meanings of underlying behaviours and attitudes (p. 386).

This study attempts to fill in some of these gaps by exploring the influence of immediate external environment on organisational culture management within an overlooked context of an African organisation. Its core interest is to analyse and understand the relationship context between an organisation and its immediate environment; and the potential impact, if any, the immediate environment could have on culture management. The next section presents details of the rationale for the particular organisational context chosen within Africa; and the external environment factor analysed. It concludes with the approach used to analyse organisational culture management in this study.

3.7 ANALYSING ORGANISATIONAL CULTURE MANAGEMENT IN AN AFRICAN CONTEXT: THE CASE FOR A NIGERIAN OIL AND GAS FIRM

> The terrain of management in Africa remains largely unexplored as researchers continue to set their sights on the West and the East. The debate on management in Africa has remained in limbo somewhere between these two geographical spaces (Kamoche et al. 2004, p. xv).

> …the issue of the role of HR practitioners across organisational and institutional environments requires further investigation. This is because each institutional environment would require HR practitioners to play (or not to play) some roles appropriate to the environment. Yet there is dearth of literature on the types of roles played by HR practitioners in the institutional environments of developing countries (Mamman et al. 2012, p. 2).

> We therefore see a need for further research that captures the complexity of the African cultural context and how this context facilitates or impedes the creation and adaption of management practices, be they indigenous or foreign (Kamoche et al. 2015, p. 333).

The above extracts indicates the dearth of organisation and management research in Africa in comparison with other Western and Asian contexts. Theorists interested in management research in African organisations have continued to call for further research in this area (Kamoche et al. 2015). As Kamoche et al. (2004) argues, there has been significant research on aspects concerning trade, economic development, foreign aid and eradication of poverty but limited studies on the management of people and organisations. Interestingly while these limitations in management research still remain, Kamoche et al. (2012; 2015) argue that few studies, within the last decade have provided understanding on related issues such as the wider cultural influences on small and medium sized organisations in Kenya (Jackson et al. 2008); formal HRM measures in mergers and acquisitions in Nigerian banking sector (Gomes et al. 2012); and HRM and business systems model in Mozambique (Wood et al. 2011). However, there is still limited knowledge in management and organisation research in Africa.

In addition, issues of globalisation with the influx of foreign firms and foreign investments in the continent requires research on contemporary cultural issues in African organisations and their business environment (see Kamoche et al. 2015; Horwitz 2015). Such research is likely

to create awareness of cultures within African organisations, and contribute to improve understanding of local and international collaboration for mutual benefits towards the development of African and foreign organisations. Furthermore, the issue of convergence and divergence of managerial practices in African organisations due to the application of Western-inspired practices and scholars' concerns over its suitability with local African (distinct) cultures, have instigated the need to further explore the dynamics of culture in an increasingly globalised Africa (Booysen 2007; Horwitz et al. 2002; Azolukwam and Perkins 2009; Mamman et al. 2009). As Kamoche et al. (2015) noted, there is need for further research to understand how the African context facilitates or impedes the creation and adaptation of management practices, either foreign or indigenous.

In view of the preceding factors discussed, this study focuses on analysing culture management in a firm in the Nigerian oil and gas sector. Specific interest in an organisation in the Nigerian oil and gas industry is due to the peculiar incidence of managerial planned culture change within the case organisation, and the nature of the industry; its impact on global and national economy. The Nigerian oil and gas sector, through various establishments, remains the mainstay of the country's economy, generating over 80% of its total revenue (CIA 2015; Idemudia 2009). The country is also recognised, through this sector, as the largest producer of oil in Africa; and the sixth largest exporter in the world supplying oil and gas products to Europe, American and Asian economies[9]. It is thus a focal sector that attracts the interests of both national and international organisations.

In addition, the external context of organisations in the industry makes it a meaningful terrain to explore the impact of external environment influence with issues on international and local legislations (see Opara 2007); as well as local community relationships (see Frynas 2001;

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[9] See data on Nigerian National Petroleum Corporation website (NNPC 2016).

Hamilton 2011; Idemudia and Ite 2006). Recent reports have indicated increasing changes in international and local legislations in the industry (see Raimi et al. 2013; Ikpeze and Ikepeze 2015); and several studies have discussed on the impact of local host community on the business operations of oil and gas companies (Ikelegbe 2005; Hamilton 2011). But there are limited studies that explore the impact of these external issues (regulatory and local community issues) on the beliefs, values and behaviours of organisational members (see Kamoche et al. 2012 on local community factors). This study, in focussing on the local host community as an external environment, and exploring the implications of such organisation-host community relationship on attempts to manage organisational culture, aims to contribute to the literature on organisational culture management with emphasis on this external environment factor. Lastly, a single firm within this sector was chosen as the unit of analysis due to the peculiar incidence of its managements' deliberate attempts to alter culture in the organisation towards an ethical business culture. The rarity of such occurrence in the Nigerian oil and gas sector made it a distinctive case to study.

In order to analyse culture management process in the case organisation, this study explores organisational culture management at the level of artefacts (observed behaviour patterns and physical structures) and values (goals, aspirations, ideologies) (see Schein 2010). This is in accordance with extant research (Christensen and Gordon 1999; Kilmann et al. 1985; Ogbonna and Harris 2014) that indicate culture could be uncovered at all three levels and not just at the level of underlying assumptions proposed in Schein's (1985; 2010) studies. In addition, the study in accordance with extant research on analysing organisational culture management (Harris and Metallinos 2002; Armenakis et al. 2011; Ogbonna and Harris 2014), foremost explores the culture management content (what is intended to be managed); and the culture management process (the implementation process on altering initial change content) with emphasis on the influence of the external local community. It then analyses the implications of

organisation-host community relationship on culture management process (outcomes). In this approach, the study attempts to provide understanding on the planning and implementation phases of culture management in the case organisation; and an analytical review of organisation-host community relationships on organisational culture management.

3.8 CONCLUSION

This chapter has explored background studies on organisational culture management with emphasis on the connotative meanings of organisational culture management; feasibility of managing organisational culture; contingencies for culture management in organisations; theoretical postulations and models for organisational culture management; and complexities, facilitators and implications of organisational culture management. Based on several connotative meanings of organisational culture management, I adopted the implied meaning of organisational culture management as culture control for this study. This is on the basis that culture control as an implied meaning of culture management includes other aspects of culture management such as culture change, culture alignment and culture perpetuation amongst others. In addition, the definition indicates managerial deliberate attempts to influence the internalisation of desirable cultural norms in organisations through change or stability initiatives. It was therefore deemed suitable for this study as it takes into consideration aspects of introducing change as well as sustaining other existing and desirable norms.

In view of the other background studies, I also indicated gaps in the literature on organisational culture management to include a focus on internal organisational factors and processes; and an overemphasis on Western organisational contexts with very few studies on culture management forwarded beyond the USA and the UK (Harris and Metallinos 2002). The rationale for exploring external environmental factors in studies on organisational culture management was

discussed. Predominant reasons presented includes its significance in providing a holistic understanding and knowledge of culture in organisations; and the processes through which external environmental factors influence organisations. The basis for exploring other national contexts with a focus on African organisations was also presented. I indicated that the focus on this context is in response to calls for management and organisation studies in the African region, following the dearth of management research, and foreign investments in African organisations amongst others (see Kamoche et al. 2015; Horwitz 2013).

A firm in the Nigerian oil and gas sector was chosen as its unit of analysis of culture management; while an analysis of the external host community of the firm served as an immediate external environmental factor to explore any internal-external effects. In order to understand possible effects, this study focuses on the relationship context between the case organisation and local host communities. Its draws on stakeholder theoretical framework to analyse the relationship context. The next chapter presents the rationale for using stakeholder theory and further details of the stakeholder theoretical framework applied.

CHAPTER 4

ORGANISATION-ENVIRONMENT RELATIONSHIP: A STAKEHOLDER THEORETICAL PERSPECTIVE

4.1 INTRODUCTION

A number of theories have been advanced as researchers seek to understand organisation and external environment relationship. Resource dependency theory, institutional theory, and stakeholder theory are amongst predominant theorises used to understand organisation-environment relations (Hatch and Cunliffe 2013). This chapter, on review of these three main theories, focuses on stakeholder theory to investigate the relationship between the case organisation and its external environment, specifically with local communities. It draws on Perrault et al. (2011) stakeholder tetrad framework to analyse the elements and attributes of local community members and how this forms the relationship context between the case organisation and the local community. Details of the rationale for the preferred option and the process in which the model is applied in this study is presented. The chapter concludes with a discussion of the overall theoretical framework used for this study.

4.2 THEORIES OF ORGANISATION-ENVIRONMENT RELATIONS

The three main theories on organisation-environment relations used in management and organisation research includes resource dependency theory, institutional theory and stakeholder theory (see Hatch and Cunliffe 2013; Schmid 2004). This section presents the main tenets of these theories and the reasons for their application. It concludes the section with the rationale for adopting stakeholder theory for this study.

4.2.1 Resource Dependency Theory

The foremost thesis of resource dependency theory (RDT) is that organisations depend on the resources in their environment (Pfeffer and Salancik 1978; Fadare 2013; Drees and Heugens 2013). These resources constitute raw materials, labour, capital, knowledge and other outlets, such as customers, for its products and services (Hatch and Cunliffe 2013). Proponents of this theory argue that organisations, as active agents, would engage in relations with their environment to pursue these organisational interests (attaining resources), perform effectively and survive (Rosenzweig and Singh 1991; Pfeffer and Salancik 2003). Power-dependence relations has been identified as a focal point in this process of relating with the environment (Hillman et al. 2009; Drees and Heugens 2013). As Hatch and Cunliffe (2013) study indicates, when organisations depend on the environment for these resources, the environment derives power over the organisation from this dependence, and uses this derived power to influence organisational decisions. In such situations, proponents argue that organisations would engage in different relationship tactics to either manage or avoid control attempts, as alternatives to comply or adapt to the environment demands (see Davis and Powell 1992; Hatch and Cunliffe 2013). As Hatch and Cunliffe (2013) argue, the centrality of RDT is that managers, through an analysis of the inter-organisational network, can understand the power-dependence relationship between their organisation and other external environment actors, and based on this knowledge, "offset some of this influence by creating countervailing dependence on others" (p. 70).

Pfeffer and Salancik (1978) argue that organisations would respond to external constraints by altering internal structures and processes to gain legitimacy; and strengthen their autonomy through various inter-organisational arrangements including board interlocks, alliances, joint ventures, in-sourcing, and mergers and acquisitions. Contemporary research using Pfeffer and Salancik (1978) RDT to explore organisation-environment relations have continued to focus on investigating how organisations reduce environmental interdependence and uncertainty to

attain autonomy and legitimacy (Hillman et al. 2009; Drees and Heugens 2013; Davis and Cobb 2010). There have been varied results from these studies indicating consistency with Pfeffer and Salancik's (1978) research such as Elg's (2000) study that supports inter-organisational relationships could reduce complexities from domestic and international environment; and Park et al. (2002) empirical research that indicates firms form alliances to meet up changing market demands (see also Hillman et al. 2009).

Other studies have indicated contradictory and insignificant results (see Drees and Heugens 2013; Davis and Cobb 2010); while some have included additional insights on organisational behaviour through analysing composition of boards (Boyd 1990). A significant aspect of these studies is that through RDT, scholars have been able to proffer further understanding of organisational behaviour in response to the environment. The emphasis of theorists using RDT is to understand, through organisational level of analysis, organisations strategic response to the material conditions of the environment such as tasks and technical elements, with a focus on power relations with the environment (Pfeffer and Salancik 1978).

4.2.2 Institutional Theories of Organisation

Institutional theory covers a broad range of research that it is challenging to define a consistent boundary of its activities. As Powell and DiMaggio (1991) noted, "*institutional theory…*is often easier to gain agreement about what it is *not* than about what it *is*" (p. 1). Even within organisational studies, Davis and Powell (1992) noted that research using institutional theory exhibit little coherence or formalism associated with other organisational theories. However, what is common amongst institutional theorists in analysing organisation-environment relations, is the notion that organisations do not only require technical and economic resources but also rely on the acceptance of the environment in which they exists (Davis and Powell 1992; Hatch and Cunliffe 2013). Based on this logic, institutional theorists argue that

organisations will conform to the procedures and taken-for-granted practices of the environment to secure social legitimacy and survival prospects, regardless of the effectiveness of the acquired practices (Meyer and Rowan 1977). Social rules, expectations, norms, and values have been identified as source of pressures from institutional environments for organisations to conform rather than pattern of exchanges (technical, economic, physical) and transactions that form the basis of RDT (DiMaggio and Powell 1991; Pfeffer and Salancik 1978)[10].

According to Park and Krishnan (2003), organisations that incorporate institutionalised myths are perceived as more stable, legitimate and likely to survive within its environment. This aspect of organisations' survival through conforming to accepted myths within its external environment is reiterated in Hatch and Cunliffe's (2013) study:

> The most important implication of institutional theory for organisations is that conformity to institutionalised expectations wins the social support and ensures legitimacy, which enhances the prospects for an organisation's survival. Legitimacy is not granted because organisations makes money or produces better products or services, but because it goes along with accepted conventions (Hatch and Cunliffe 2013, p. 75).

Scholars of institutional theory have identified government agencies, regulatory structures, professions, laws and courts, interests groups and mobilised public opinion as aspects of organisations' environment through which institutional influences work (Scott 1992; DiMaggio and Powell 1991). According to DiMaggio and Powell (1991), organisations, within their institutionalised environment, face isomorphic[11] pressures to sustain social legitimacy. This include coercive, mimetic and normative pressures. Based on DiMaggio and Powell's (1991) analysis, coercive institutional forces are external pressures that emanate from

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[10] Kraatz and Zajac (1996) study indicates the difference between technical and institutional environments, with the technical focused on customers, competitors, suppliers and regulatory groups and institutional constituting social forces such as norms, standards, expectations held by relevant stakeholders and common to members of organisational field (p. 812).

[11] DiMaggio and Powell (1991) analysis defined isomorphism as "a constraining process that forces one unit in a population to resemble other units that face the same set of environmental conditions" (p. 66).

government and other regulatory agencies. These pressures are mainly associated with standard regulations and legal requirements. Mimetic pressures emanate from uncertainty within the environment. As DiMaggio and Powell (1991) noted, uncertainty about how to succeed creates mimetic pressures on organisations to imitate or emulate structures and systems of other organisations perceived to be more successful or legitimate. Normative institutional pressures emanate from the customary expectations of the environment. In DiMaggio and Powell's (1991) study, emphasis was placed on the influence from professional communities, with expectations for organisations to conform to the norms or standards of professionalism. However, as observed in other studies on organisation-environment relations, normative pressures could come from the nation-state and other forces within the environment (see Davis and Powell 1992; Hatch and Cunliffe 2013). The argument is that normative pressures are cultural expectations for organisations to adopt institutionalised behaviours.

Early scholars applying institutional theory to organisation-environment analysis continued to adopt a determinist's perspective that organisations will conform to the isomorphic pressures of the environment to receive social approval, gain legitimacy and ultimately survive (Selznick 1957). As Greenwood and Hinings (1996) argue, institutional environment in which organisations are embedded were perceived as being static; and organisations conceived as homogenous in their structures, shaped by common industries, technology and network ties. Contemporary research, adopting neo-institutionalism, have suggested that organisations can respond strategically to pressures from institutionalised environment (Oliver 1991) or influence changes within the environment (Lawrence 1999; Wijen and Ansari 2007; Battilana et al. 2009), resulting into organisations categorised as institutional entrepreneurs (Garud et al. 2007; Lawrence et al. 2010).

Based on the concept of institutional entrepreneurship, Schultz (2012) argued that organisations, through a culture-driven approach, can exert changes in institutions to secure

distinctiveness; while institutions will change in response to organisations' construction of distinct identities, to survive and remain legitimate institutes. Theorists using institutional or neo-institutional theory to understand organisation-environment relations continue to focus on analysing why and how organisations respond to the taken-for-granted rules and norms (e.g. from regulatory agencies, and general social expectations and actions) of the environment either via conforming or converging, strategically responding to, or influencing these social rules and norms (see Orru et al. 1991; Kraatz and Zajac 1996). As DiMaggio and Powell (1991) argued, both old institutionalism and neo institutionalism emphasise the relationship between organisations and their environments, highlighting the role of cultural norms (social rules and values) in shaping organisational reality.

4.2.3 Stakeholder Theory

Stakeholder theory is widely applied in management and organisational research (see Laplume et al. 2008). As Freeman (1984) argued, management theoretical approaches could no longer address social issues and business shifts in the environment. He noted that environmental shifts and turbulence required organisations to adopt detailed analysis of their environment to include all individuals and groups that can affect or are affected by the accomplishment of the business enterprise. It was on this notion that the concept of stakeholder emerged in management and organisations studies.

Proponents of stakeholder theory postulates stakeholders as those who benefit or are harmed by, or whose rights are respected or violated by corporate actions, and indeed affect and are affected by the objectives of the organisation (Freeman 1984; Evan and Freeman 1988; Donaldson and Preston 1995; Driscoll and Starik 2004). Governments, political groups, trade associations, customers, suppliers, local communities, investors, employees, non-governmental organisations (NGOs), the media and the natural environment have all been

identified as stakeholders in this context (Donaldson and Preston 1995; Driscoll and Starik 2004; Mitchell et al. 1997; Clarkson 1995). Clarkson (1995) and Eesley and Lenox (2006) categorise stakeholders into primary (e.g. employees and customers) and secondary (e.g. government regulations and community activists) stakeholders based on formal contractual agreements with the target organisation and legal authority over the firm; and several other studies (e.g. Buysse and Verbeke 2003; Brickson 2005) segment stakeholders into internal (e.g. employees and shareholders) and external (customers and local community) stakeholders, based on their administrative and functional operations within the boundary of organisations.

A central focus of stakeholder theory, as Jones and Wicks (1999) noted, is to understand the nature of relationships between an organisation and its stakeholders; and the processes and outcomes of this relationship for the organisation as well as its stakeholders (see also Rowley 1998). The tenet of stakeholder theory, as expounded by proponents, is that organisations that give attention to the demands of all stakeholders will outperform organisations that privilege some stakeholders, and ignore others (see also Hatch and Cunliffe 2013). According to Donaldson and Preston (1995), stakeholder theory offers normative, descriptive, and instrumental analysis and postulation of organisation-stakeholder relationship. The normative aspect is viewed as the fundamental basis of stakeholder theory and it focuses on the manner in which organisations should relate with stakeholders based on ethical conduct. The descriptive aspect indicates the actual means organisations relate with stakeholders; while instrumental analysis and supposition focuses on the implications of organisation's relations to stakeholders in certain ways (see also Eesley and Lenox 2006; Jones et al. 2007).

Theorists, in applying stakeholder theory as a normative, descriptive, and instrumental perspective to understand organisation–stakeholder relations, have included elements of power-dependence, a focal aspect of RDT; and social legitimacy, a central theme in institutional theory in their analysis (Mitchell et al. 1997; Hatch and Cunliffe 2013; Eesley and

Lenox 2006). For instance, Mitchell et al. (1997) popular study of stakeholder identification and salience included both aspects of power-dependence and social legitimacy to identify and classify stakeholders of an organisation. Their conceptualisation of power attributes of stakeholders have elements of resource-dependence. Using Etzioni's (1964) categorisation of power to include coercive (physical force, violence, restraint); utilitarian (material or financial resources); and normative-social (symbolic resources, love, acceptance) power; they argued that possession and application of these resources would make the stakeholder important to managers. Legitimacy attribute is construed from their analysis of institutional and population ecology theories (Mitchell et al. 1997). They argued that both population ecology and institutional theoretical perspectives link organisational legitimacy closely to the survival of the organisation, and on this basis legitimacy was included as an attribute to identify stakeholders that merit attention. An additional attribute included that is drawn from resource-dependence and institutional theory is urgency. This urgency attribute reflects "the terms of outside pressure" and constraints on organisations identified in institutional and resource-dependence theories (Mitchell et al. 1997, p. 864).

Similarly, Eesley and Lenox (2006) study of the response of American organisations to secondary stakeholders also included power attribute drawing from Pfeffer and Salancik's (1978) RDT, and aspects of legitimacy as well as urgency from Mitchell et al. (1997) analysis, to classify these secondary stakeholders, their actions and requests. Eesley and Lenox (2006) study, using stakeholder theory, further expounded Mitchell et al. (1997) debate on stakeholder identification and salience, that specific interactions of power, legitimacy and urgency attributes of stakeholders, their actions and requests from organisations will determine their importance to the organisation. Other studies have also included power dependence and legitimacy as attributes in classifying stakeholders, incorporating elements of RDT and institutional theory into stakeholder theoretical perspective (Driscoll and Starik 2004;

Mainardes et al. 2012; Agle et al. 1999). As Hatch and Cunliffe (2013) argue, a significant feature of stakeholder theory is its adoption of social legitimacy from institutional theory. This social legitimacy feature is not merely to aid understanding of organisation-environment relations based on norms and values, but to provide an ethical basis for the relationship between organisations and their environment. As Jones et al. (2007) noted, it is this aspect of organisations' ethical obligation, which resounds Donaldson and Preston's (1995) normative classification of stakeholder theory (how organisations should relate with stakeholders), that differentiates stakeholder theory from RDT and institutional theory.

It is based on this combining composition of power and legitimacy attributes from RDT and institutional theory to describe entities in organisations' environment that stakeholder theoretical perspective is applied in this study to understand organisation-host community relations. In applying stakeholder theory, aspects of the technical or material conditions (principal factors of RDT), and social expectations (emphasis of institutional theory) of the environment will be considered in exploring organisation-host community relationship. In arguing for the application of stakeholder theory in this study does not imply that a combination of RDT and institutional theory is embedded in stakeholder theory. It basically shows that there are connections between these theories and stakeholder theory, which serves as an advantage to apply stakeholder theory in this study. As Gomes and Gomes's (2007) study indicates, stakeholder theory offers enough flexibility to cover both technical and institutional aspects of organisation-environment relations.

In addition, stakeholder theory is applied in this study on the basis that it presents external entities in the environment as concrete categories that relate with organisational actors rather than representations of analytical categories. As indicated in the preceding summary of RDT and institutional theory, the external environment is often considered abstract analytical categories that could influence organisational structures and processes. However, with

stakeholder theory, the external environment is mainly construed as engaging actors that interact with organisations providing further understanding on the process relationship between organisations and their external environment.

The next section provides further details of stakeholder theory applied in organisational analysis. In view of the predominant stakeholder theoretical perspectives applied, it presents the rationale for adopting Perrault et al. (2011) stakeholder tetrad as a framework to explore organisation-host community relations.

4.3 STAKEHOLDER THEORY IN ORGANISATIONAL ANALYSIS

Theorists using stakeholder theory in organisational studies continue to explore and advocate frameworks through which managers can identify stakeholders of the firm, categorise and prioritise these stakeholders; and through managers' perceptions of stakeholders, stakeholders' actions and requests, describe and proffer organisational response towards these stakeholders. Predominant stakeholder theoretical frameworks proposed include Mitchell et al. (1997) stakeholder typology model based on power, legitimacy and urgency relationship attributes of stakeholders; Friedman and Miles's (2002) structural configurations of compatible/ incompatible and necessary/ contingent connections; and other recent frameworks that builds on Mitchell et al. (1997) model to include Eesley and Lenox (2006) stakeholder-request-firm triplet framework; and Perrault et al. (2011) stakeholder tetrad, an expanded model of stakeholder salience, amongst others (Agle et al. 1999; Boesso and Kumar 2009).

Mitchell et al. (1997) offer a stakeholder typology model which is based on a normative claim that any entity with attributes[12] of power, legitimacy or urgency in relation to an organisation

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[12] Mitchell et al. (1997) argued that these stakeholder attributes are variables and not framed as steady states in that they are subject to change over time and in different relationship contexts. The attributes are socially constructed and not objective realities; and managers may possibly be conscious of these attributes, even when these attributes are not consciously or deliberately exercised by stakeholders.

is deemed a stakeholder of the organisation. Based on their analysis, power is construed as the probability that one actor, within a social relationship, would be in a position to impose desired will despite resistance, either through coercive, utilitarian or normative means (see Etzioni 1964). Legitimacy, construed from Suchman's (1995) definition of legitimacy implies "a generalised perception or assumption that the actions of an entity are desirable, proper, or appropriate within some socially constructed system of norms, values, beliefs" (Mitchell et al. 1997, p. 866). Urgency is conceptualised as the degree to which stakeholder relationship or claims require immediate attention based on two conditions: (1) time sensitive nature, which implies the degree to which managerial delay is unacceptable to stakeholder; and (2) criticality, the significance of the stakeholder relationship or claim.

Mitchell et al. (1997) further argued that stakeholder salience[13] to managers is based on a combination of two or all three of these attributes with power attribute as a significant variable in the relationship. However, they contend that power alone cannot guarantee high salience without legitimacy, and urgency. Table 2 shows Mitchell et al. (1997) stakeholder typology based on the categorised attributes.

Table 2: Mitchell et al. (1997) Stakeholder Analysis and Categorisation Model

Number of Attributes	Attributes Held	Stakeholder Description/ Classification	Stakeholder Type
1	Power	Dormant	Latent
1	Urgency	Demanding	
1	Legitimacy	Discretionary	
2	Power + urgency	Dangerous	Expectant
2	Power + legitimacy	Dominant	
2	Legitimacy + urgency	Dependent	
3	Power + urgency +legitimacy	Definitive	

Source: Adapted from Mitchell et al. (1997, p. 875) and Clifton and Amran (2011, p. 130).

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[13] Mitchell et al. (1997) defined salience as the "degree to which managers give priority to competing claims of stakeholders" (p. 869).

Based on the stakeholder related attributes indicated in Table 2, Mitchell et al. (1997) categorised stakeholders that are perceived to possess only one attribute as latent stakeholders with low salience. Those with two attributes as expectant with moderate salience, while stakeholders with all three attributes as definitive stakeholders with high salience. They contend that the operation of all three attributes would spur reciprocal acknowledgement and actions between managers and stakeholders. Though there was no empirical evidence indicating managerial response towards these attributes in their analysis, they acknowledged this aspect and called for further empirical research to expand their postulations.

In attempts to identify and classify stakeholders, and understand managerial / organisational response towards stakeholders, several studies (e.g. Eesley and Lenox 2006; Agle et al. 1999; Driscoll and Starik 2004) have continued to apply Mitchell et al. (1997) model. Though it serves as a building block to understand stakeholder salience, and the relationship between organisations and their stakeholders, it has also been criticised on several grounds. For instance, Tashman and Raelin (2013) contend that in Mitchell et al. (1997) model, stakeholder attributes are identified based on the perceptions of managers; the attributes are socially constructed reality perceived by the same managers who ultimately determine the salience of stakeholders. They argue that a focus on managerial perceptions may be insufficient to identify all interests that are significant to a firm, as managers can misperceive stakeholders. Thus, they advocated that other stakeholders' perception of salience should be considered in identifying and managing stakeholders.

In addition, Friedman and Miles (2002) criticised Mitchell et al. (1997) model for exclusively focusing on defining and identifying stakeholders "rather than the dynamics of organisation-stakeholder relations" (p. 2). In adopting Archer's (1995) model, Friedman and Miles (2002) introduced a structural configuration relationship between organisations and stakeholders based on compatible or incompatible interests, and necessary or contingent relations.

According to their model, a necessary compatible (e.g. shareholders, partners and top management) relations with explicit and implicit recognised contracts that are either written/ verbal or recognised by significant others (e.g. partners, governments or regulators), creates defensive relations between organisations and stakeholders. A contingent and incompatible relationship (e.g. some NGOs) with no operational contractual binding agreement, either implicit or explicit, would result in organisation and stakeholders eliminating or discrediting each other. Contingent compatible relations (e.g. general public) with no formal contractual agreement and direct relationship would result in an opportunistic relationship between both parties; while necessary incompatible relations (e.g. low level employees and customers) with explicit and implicit recognised contracts, that are often contentious due to divergence of interests, would result in a relationship of compromise.

Friedman and Miles (2002) argued that stakeholders' influence on the organisation is determined by structural nature of the relationship, contractual forms existing and institutional support available. On this premise, they argued that stakeholders with a necessary compatible relationship with organisations are likely to be more influential than others, based on the nature of their relationship; the mutual dependence of both parties; and associated regulatory agencies that provide support for the continuation of this relationship. Contingent incompatible relations with no contractual form and institutional support will have little influence on organisations. Friedman and Miles (2002) model indeed presents a broad analysis of organisation-stakeholder relations based on contractual agreements. However, attributes of stakeholder power relations and stakeholder tactics that exists in real world situations were not explored in-depth in their model. Further analysis of these attributes could provide a different perspective of the likelihood of some NGOs, categorised as contingent incompatible, to exert influence in organisations as indicated in Eesley and Lenox (2006) study. Eesley and Lenox (2006) study of over 600 secondary stakeholders' recorded actions addressing environmental issues in the

USA, indicated that through several requested actions such as adopting principles, and/or request tactics such as civil law suits, secondary stakeholders (NGOs) were able to affect changes in organisations. A de-emphasis on actions and interests of stakeholders in Friedman and Miles (2002) study indicates that more analysis is needed to understand the dynamic interactions between organisation and stakeholders.

Eesley and Lenox (2006) study, building on Mitchell et al. (1997) model defined the saliency of stakeholders in terms of actions and interactions between organisations and stakeholder group, and not managerial perceptions. In addition, they argued that stakeholder attributes of power, legitimacy and urgency emanate from the nature of stakeholder-request-firm triplets. Their logic basically implies that stakeholder attributes (power, legitimacy, and urgency) arise when *stakeholder* groups interact with targeted organisation by making *requests* to change *organisational* activities consistent to some issue of concern (emphasis added). Based on their studies, other distinct features such as stakeholder requests, stakeholder request tactic, stakeholder requested action, and stakeholder issues, as well as the attributes (resources) of the target organisation were identified. Their study indicated that both stakeholder request and stakeholder issues could be conferred legitimacy and not only entities; and that the legitimacy of the stakeholder group and their request are equally important. In addition, they contend that the urgency of the request is more vital than the urgency of the stakeholder group (i.e. the criticality of the relationship).

On the above premise, Eesley and Lenox (2006) indicated that organisations' response to the request of stakeholders, in terms of power[14], is based on the level of resources the stakeholder possess in relation to the resource base of the organisation. Organisations' response to

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[14] Eesley and Lenox (2006) conceptualisation of power was adopted from (Pfeffer and Salancik 1978) RDT. Based on this definition, power is measured based on stakeholders and the target organisation's relative access to resources to include financial resources as well as the network of relationships (e.g. numerical strength, political reach and geographic scope) available to both parties.

stakeholder requests, on the basis of legitimacy, is based on the superior legitimacy of the stakeholder group and their requests. On urgency, Eesley and Lenox (2006) contend that organisations are likely to attend to the urgency of stakeholder request than urgency of the stakeholder group; and when the urgency of such requests could alter present, ongoing operations of the organisation than future plans.

Eesley and Lenox (2006) have provided additional insights on stakeholder identification and salience, as well as stakeholder influence on organisations. In identifying other elements of stakeholders, particularly stakeholder requests to include request tactic and requested action controls, they were able to show the exact actions requested by stakeholders and the means through which these stakeholders employ to influence changes in organisations. Some identified examples in their study include secondary stakeholders' requested actions for organisations to adopt principles, change and report operations; as well as request tactics of civil suits, boycotts and campaign letters. Their study indicates a significant advancement in applying stakeholder theory to understand stakeholders and their relations with organisations. As Perrault (2012) argues "the distillation of the stakeholder concept into stakeholder group, a request tactic and requested action shows significant and positive effects on the way in which firms respond to stakeholder actions" (p. 44).

However, some of the terms used by Eesley and Lenox (2006) to identify stakeholder elements were not precisely defined. For instance, the terms stakeholder issues, stakeholder requests, and stakeholder requested actions need more clarification (see Perrault 2012; Perrault et al. 2011). As Perrault et al. (2011) argue, the terms stakeholder issues and stakeholder requests were used interchangeably, yet these terms represent independent constructs that are subtly different. In addition, there is no clarity in the meaning and difference between the terms stakeholder requests and stakeholder requested action, as they are used interchangeably as well. Perrault et al. (2011) analysis offers clarity of these terms, defining stakeholder issues as

concerns stakeholder groups nurture in regards to the operations of the target organisation and their relationship with the firm. Perrault et al. (2011) argued, based on Clarkson (1995) and Freeman's (1984) analysis, that stakeholder issues differ from social issues which pertains to the social context in which the firm exists, comprising broader social, economic, political and technological concerns. Perrault et al. (2011) infer stakeholder requests as the means through which stakeholders inform organisations of their concerns (stakeholder issues); and stakeholder requested actions as the specific actions expected from organisations. Perrault et al. (2011) clarification of these elements resulted in their expanded model of stakeholder salience: the stakeholder tetrad framework to include stakeholder group, stakeholder issue, stakeholder requested action, and stakeholder request tactic.

In Perrault et al. (2011) expanded model of stakeholder salience, they also included Mitchell et al. (1997) power, legitimacy and urgency attributes of stakeholders in their stakeholder tetrad framework. Their model, which integrates mainly Mitchell et al. (1997) and Eesley and Lenox (2006) studies, places power and legitimacy attributes on the stakeholder group. They argued that the interaction of both attributes leads to the formation of a new concept: stakeholder status. Their model also provides clarity to the term *claim* that has been applied ambiguously in related literature, often used interchangeably with the terms stakeholder interests (Mitchell et al. 1997; Boesso and Kumar 2009), stakeholder requests (Eesley and Lenox 2006) and stakeholder issues (Agle et al. 1999; Freeman 1984). In support of the work of Eesley and Lenox (2006) Perrault et al. (2011) proposed that claims are more precisely represented by the requested actions stakeholder groups ask the target organisation to undertake through a request tactic in regard to specific issues. In line with Mitchell et al. (1997) study that ascribes urgency attribute to stakeholder claims, and Eesley and Lenox's (2006) study that proposed legitimacy is assessed through stakeholder issues and stakeholder requests, Perrault et al. (2011) then placed both legitimacy and urgency attributes on each of these components of stakeholder claims (issues,

requested action, and request tactic). Figure 2 provides a clear illustration of Perrault et al. (2011) stakeholder tetrad framework.

Figure 2: Perrault et al. (2011) Stakeholder Tetrad Framework
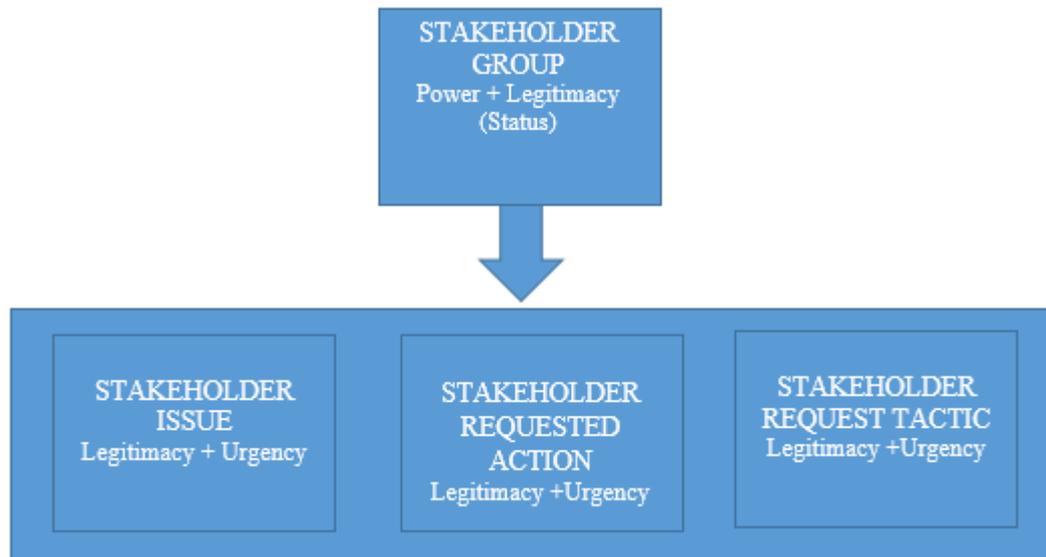
Source: Constructed from Perrault et al (2011).

Perrault et al. (2011), based on their expanded model of salience, argued that each component of the stakeholder tetrad: stakeholder group, stakeholder issue, stakeholder requested action and stakeholder request tactic is distinct with salience attributes (see Table 2). However they also noted that these elements are interlinked such that managers' perception of one element would influence their perceptions of other elements. They contend that the interactions of these elements with firm level factors, such as the culture of the organisation, would identify stakeholders that are likely to receive managerial attention. In analysing the effects of this new model on organisations, they argued that a stakeholder requested action proposed in regards to a legitimate and urgent issue through a legitimate and urgent tactic is more likely to receive managerial attention in accordance to the requested action; than the same requested action proposed in regards to an illegitimate and non-urgent issue.

Perrault et al. (2011) conceptual framework provides further clarification of stakeholder attributes and stakeholder elements that could identify and classify stakeholders. Interestingly, Perrault and collegaues (2012; 2011) also show that organisation-stakeholder relationship can be defined through the interactions and compounding effects of stakeholder elements and attributes; such that organisations are likely to give attention, and respond to stakeholders based on these factors. For instance, Perrault's (2012) empirical tests of 1851 shareholders' resolution (request tactic) filed between 2004-2008 on 22 different industries in the US indicated that managers generally perceive and respond to external pressures from stakeholders on the basis of these four interrelated elements. It is on these bases that this study adopts Perrault et al. (2011) expanded framework to analyse the case organisation relationship with local host community members. This framework analyse these external stakeholders as a group, exploring their specific issue, requested action, and request tactic; and how elements of their stakeholder tetrad elicit the attention of managers as well as other organisational members. In addition, it explores the demonstrated responses of organisational members, and the organisation-host community relationship formed, as a result of the stakeholder tetrad of local host communities. In relation to the research objectives, it assesses the implication of this relationship on attempts to manage culture in the case organisation.

In this section, I have presented the ways in which scholars have applied stakeholder theory in organisational analysis. Stakeholder theory has been used to identify and classify entities that affect and are affected by the activities of organisations, with particular focus on entities that attract the attention of managers (Mitchell et al. 1997; Perrault et al. 2011). In addition it has been applied to understand the relationship between organisations and their stakeholders, taking into consideration organisational response to the demonstrated elements and attributes of stakeholders (Eesley and Lenox 2006). In the next section I present the basis for adopting stakeholder theory in the study of organisational culture management.

4.4 STAKEHOLDER THEORY AND ORGANISATIONAL CULTURE MANAGEMENT

Research contributions on organisational culture management have predominantly taken a human resource management perspective to explore the processes through which organisations make deliberate efforts to alter cultural patterns (see Barratt-Pugh and Bahn 2015; Ogbonna and Harris 2014; Armenakis et al. 2011). Interestingly, within many studies of organisational culture management, the term 'stakeholders' has been used copiously (see Lundberg 1985; Harris and Metallinos 2002; Smith 2003). For instance, Lundberg (1985) used the term to describe claimants inside and outside the organisation based on their vested interests in the firm. Bate (1994) used the terms *stakeholder groups*, and *multiple stakeholder interactions* to describe people, including managers, whose interactions are vital in the process of managing culture in organisations. Several other studies have used the term *key external stakeholders* to describe dominant extra-organisational factors in organisational culture management process (Ogbonna and Harris 2014). Ehrhart et al. (2014) used the terms *key organisational stakeholders* and *stakeholders* to identify top executives as well as customers, employees and shareholders, while Smith (2003) used the term stakeholders vaguely without any specification on entities identified or described. Although not fully developed in culture research, the use of the term 'stakeholders' in these studies clearly indicates that the concept is considerably important in the literature on organisational culture management.

Furthermore, recent interests of scholars exploring stakeholder management have turned towards organisational culture studies to understand organisational level factors that influence managers' identification and classification of stakeholders; as well as organisations' relationship with stakeholders (see Jones et al. 2007; Laplume et al. 2008; Perrault 2014; Boesso and Kumar 2016). For instance, taking an organisational culture perspective, Jones et al. (2007) study introduced the concept of stakeholder culture as an ethical based organisational

level construct to predict the relationship between a target organisation and its stakeholders. They defined stakeholder culture as "beliefs, values, and practices that have evolved for solving stakeholder-related problems and otherwise managing relationships with stakeholders" (p. 142).

Based on their analysis, Jones et al. (2007) proposed five categories of stakeholder culture to include agency (amoral), corporate egoist, instrumentalist, moralist and altruist stakeholder cultures. They argued that these cultures are based on a continuum, ranging from concern for individual self-interests (i.e. shareholders) to other-regarding stakeholder interests which guides the decision making process of managers when relating with stakeholders (see also Boesso and Kumar 2016). They proposed variety of stakeholder cultures. The first is agency stakeholder culture which is at the self-interested end of the continuum and is purely self-serving with no moral consideration offered to stakeholders. The second is corporate egoist stakeholder culture, with a focus on short term profit maximization and would regard the interests of shareholders exclusively. Thirdly, instrumentalists' stakeholder culture incorporates a form of strategic morality and guile, and would prioritise the interests of shareholders and other stakeholders when they are instrumentally or economically advantageous towards longer term benefits. Finally, moralists and altruists' stakeholder culture would consider the interests of all stakeholders regardless of any economic considerations.

Other recent studies such as Perrault (2014) research have applied cultural theory to explain the means through which organisational culture influence cognition and behaviour of managers towards the differential treatment of stakeholders. In addition, Boesso and Kumar's (2016) analysis of organisational culture, with particular emphasis on Jones et al. (2007) stakeholder culture, lead them to predict the link between organisational stakeholder culture and managers' response to various stakeholders, as reflected in their stakeholder engagement activities. They proposed that managers from different organisational stakeholder cultures would perceive

stakeholder attributes differently (power, legitimacy and urgency); and respond differently to stakeholder engagement activities. They argued that egoist cultures would engage in a narrow range of stakeholder activities, and moralist cultures would engage in a broader range of activities to include strategic philanthropy and good citizenship behaviour.

These studies on stakeholder management (Jones et al. 2007; Perrault 2014; Boesso and Kumar 2016) indicate that there are intersections between stakeholder theory and organisational culture. The first intersection is the application of organisational culture studies to understand organisational level factors that can influence the organisation-stakeholder relationship (Jones et al. 2007; Boesso and Kumar 2016). The second intersection, based on Mitchell et al. (1997), Eesley and Lenox (2006) and Agle et al. (1999) studies, uses stakeholder theory to explore organisation-stakeholder relationship, and the influence of this relationship on organisational activities as a result of the perception or expression of stakeholder attributes and elements (see section 4.3). These intersections, with a focus on the latter, provide an additional basis to apply stakeholder theory in studies of organisational culture management.

The next section presents the overall theoretical framework adopted in this study.

4.5 THEORETICAL FRAMEWORK

The theoretical framework for this study is drawn from the review of related literature on organisational culture, organisational culture management and organisation-environment relations. In the literature review on organisational culture in chapter 2, I analysed and presented different conceptual explanations of organisational culture based on cognitive (Hofstede 2001), and symbolic perspectives (Geertz 1973; Smircich 1985), revealing tangible and intangible qualities of organisational culture (Trice and Beyer 1993), highlighting its quality as an internal and external organisational phenomenon (Schein 1985). In view of the

varied explanations presented, I argued for the need to adopt a basic holistic nature of the concept, taking into consideration both cognitive and symbolic perspectives that incorporates internal-external relations to conceptualise organisational culture. This is on the basis that such an approach is suitable for this study as it is a means to understand organisational culture in all its variations. In this regard, the study adopts O'Reilly and Chatman (1996) and Schein's (1985) conceptualisation of organisational culture that comprise cognitive and symbolic perspectives, and acknowledges internal and external influences that shapes organisational culture. Organisational culture as defined in this study is thus a system of values that define what is important, and norms that define appropriate attitudes and behaviours for a given group of organisational members to cope with problems of internal integration and external adaptation that have worked well enough to be considered valid and therefore taught to new members to react in relation to these problems.

Secondly, in review of the different paradigmatic perspectives to study organisational culture to include objectivity, subjectivity and critical reflexive perspectives (Allaire and Firsirotu 1984; Smircich 1983), I argued for the need to understand culture in organisations from a subjective perspective. This is based on the beneficial analytical contribution of this paradigmatic approach to the studies of organisational culture. As Gioia and Pitre (1990) stated, a subjectivist/ interpretivism perspective better explains research on the "social construction of cultural norms" (p. 587). This is distinct from the objective/ functionalist perspective that analyse organisational culture as what an organisation has, a variable that could be controlled and regulated; and a critical reflexive perspective that explores organisational culture to discover and expose situations of domination and undemocratic practices associated with the concept. A subjective perspective was deemed suitable for this study as it focuses on understanding, interpreting and describing the meanings of organisational culture from organisational members through an exploration of both cognitive and symbolic expressions. In

line with a subjective perspective, an interpretivism approach was employed to understand the interpretations of culture and attempts towards its management from individual actors engaged in the process of culture management. In addition, both subjective/ interpretivism perspectives were applied in this study as they were more suitable to attain the research objectives.

In the literature review on organisational culture management, I presented predominant conceptualisations of the phrase *managing organisational culture* to include aspects of creating (Schein 2010), changing, perpetuating (Ogbonna 1993), aligning (Hopkins et al. 2005), switching (Moynihan 2012), and controlling culture (Ouchi 1979). I argued for the need to adopt the connotative meaning of culture management as culture control as this implied meaning is more suitable to this study. More so as the study aims to explore community members as external factors that could influence the manipulation of organisational culture either via change or stability initiatives, of which culture management as culture control offers. Based on this implied meaning of culture control in extant research, organisational culture management is defined in this study as: a process through which organisational members make deliberate attempts to internalise cultural attributes in organisations through various change and stability initiatives.

In order to analyse culture management process in the case organisation, this study, in accordance with several scholars (Schein 1985; Hatch 2000; Christensen and Gordon 1999; Kilmann et al. 1985) that sought to explain the levels in which to analyse culture management in organisations, either at the level of underlying assumptions, values, artefacts and behaviours; explores organisational culture management at the level of values and artefacts. In accordance with extant research (Harris and Metallinos 2002; Armenakis et al. 2011; Ogbonna and Harris 2014) the study then explores the culture management content (what is intended to be managed); and the process of attempting to manage culture (implementation process), taking into consideration the planning and implementation phases of culture management. I then

explored the relationship between the case organisation and its local host community members, and analysed the implications of this relationship on culture management.

In order to analyse the relationship between the case organisation and local host communities, I presented three predominant theories used in extant research to analyse organisation-environment relations. This includes RDT, institutional theory and stakeholder theory (Hatch and Cunliffe 2013). I argued, in the preceding sections of this chapter, for the use of stakeholder theory due to the combining composition of power and social legitimacy aspects of RDT and institutional theories applied in stakeholder management studies, indicating its flexibility to cover both technical and institutional aspects of organisation-environment relations (Gomes and Gomes 2007). In addition, I indicated the analytical contribution of stakeholder theory to present entities in the environment as concrete categories that can relate with organisational actors rather than representations of abstract analytical categories.

In applying stakeholder theory, I argued that it is useful to draw on Perrault et al. (2011) expanded model of stakeholder theory (the stakeholder tetrad) which is a modified version of mainly the contributions of Mitchell et al. (1997) and Eesley and Lenox (2006) studies. In this modified version, Perrault et al. (2011) provided clarification to terms that were used interchangeably such as stakeholder claims, stakeholder issue, stakeholder request and stakeholder requested action. Each of these elements and their interaction effects provides a significant means to explore organisation relationship with stakeholders. In this study, it provides a means to explore the case organisation relationship with local host community members, based on the stakeholder attributes and elements of local community members.

In applying Perrault et al. (2011) stakeholder tetrad, the first element to explore is stakeholder group. Perrault et al. (2011) argue that the literature of stakeholder salience basically refers stakeholders in terms of groups, citing Freeman's (1984) definition of stakeholders as any group

or individual, and Mitchell et al. (1997) identification of stakeholder types as set of entities. Thus, Perrault et al. (2011) retains the conceptualisation of stakeholders as groups rather than individual(s). These groups are identified and classified as stakeholders based on the stakeholder attributes of power and legitimacy they possess. Perrault and collegues (2012; 2011) studies, in accordance with Phillips's (2003) analysis, indicate that legitimacy takes two forms or both, to include a normative legitimacy which confers legitimacy on the basis of moral relationship with the organisation; and derivative legitimacy on the basis of possessing power to affect the activities in organisations and normative stakeholder groups. In addition, they combined power and legitimacy as attributes of stakeholder group, granting the group a stakeholder status. This is based on Mitchell et al. (1997) argument, that power and legitimacy attributes, when combined, creates authority; and that the interactions of both stakeholder attributes would achieve salience from managers:

> An entity may have legitimate standing in society, or may have a legitimate claim on the firm, but unless it has either power to enforce its will in the relationship or a perception that its claim is urgent, it will not achieve salience for the firm's managers (p. 866).

However, Perrault et al. (2011) composition of stakeholder group is a significant aspect worth reflecting on, as the original version of Mitchell et al. (1997) framework delineates legitimacy on a moral basis; and treat each attribute as a distinct feature that can exists independently. This indicates that not all legitimate stakeholders would possess power attributes (or apply) to enforce their will on organisations. This study therefore supports Mitchell et al. (1997) classification of stakeholders, delineating legitimacy on a moral basis, distinct from power, noting that a stakeholder group could be latent, expectant or definitive (see Table 2, p. 77).

In the second element, Perrault and collegues (2011; 2012) conceptualise stakeholder issues as concerns that stakeholder groups nurture in regards to the activities and policies of organisations and not broader issues of the society such as economic, political or social

concerns. In the third component, Perrault et al. (2011) argued that stakeholder requested action are specific actions requested by stakeholders for organisations to execute; while stakeholder request tactic, as the fourth element, are specific tactic available for stakeholder groups to influence organisations. They proposed that different tactics to include letter-writing campaigns, surveys, dialogue with management, protests and civil lawsuits would elicit different level of attention. Based on Eesley and Lenox's (2006) study, they argued that request tactics, such as civil law suits, that impose greater risks to the survival of the organisation are likely to receive managerial attention than tactics such as letter-writing campaigns that have little effects on the activities of organisations. Perrault et al. (2011) concluded that each of the last three components could be assessed by managers based on their attributes of legitimacy and urgency. This study draws on these components to explore the attributes and elements of host community stakeholders, and their relationship with the case organisation based on their stakeholder tetrad.

In presenting the findings of this study, my discussion will centre on these core concepts to include culture within the case organisation, the process of culture management, the local host community as stakeholder groups, the relationship between the case organisation and local host community members on the basis of community stakeholder tetrad, and the implication of this relationship on attempts to manage culture in the organisation.

4.6 CONCLUSION

In this chapter, I have presented three predominant theories used in extant research as attempts to understand organisation-environment relations. This includes resource dependency theory (RDT), institutional theory and stakeholder theory (Hatch and Cunliffe 2013). On review of these three theories, I presented the rationale to adopt stakeholder theory, specifically drawing

on Perrault et al. (2011) expanded stakeholder theory: the stakeholder tetrad to analyse the relationship between the case organisation and local host community members. This is based on the components of the model which is a combination of Mitchell et al. (1997) popular model of stakeholder identification and salience, and Eesley and Lenox (2006) stakeholder-request-firm triplet framework. In addition, Perrault et al. (2011) stakeholder tetrad framework was adopted to understand organisation-host community relationship based on the clarity and explanation of stakeholder terms which is often used interchangeably and ambiguously in stakeholder studies. The explanation and distillation of these terms offers a significant means to explore elements and attributes of local community stakeholders, and the relationship these members have with the case organisation.

In this chapter, I also presented the rationale for using stakeholder theory in organisational culture management studies. This is on the basis that it is not a novel term in studies of culture management, and scholars within this field have attributed internal and external members of organisations as stakeholders in the process of analysing attempts towards managing culture in organisations. In addition, a recent turn to organisational culture studies to understand stakeholder management (Jones et al. 2007; Boesso and Kumar 2016; Perrault 2014), indicates there is an intersection in both theories that can inform our knowledge on both organisational culture and stakeholder management. Hence, it opens an avenue to use stakeholder theory to analyse organisational culture management.

Lastly, I presented and discussed the overall theoretical framework for this study, drawing on related literature review on organisational culture, organisational culture management and organisations-environment relations. The core concepts used in this study were also presented. These core concepts, as stated, would form the basis of discussing empirical findings of this study. The next chapter provides details of the research methodology used to collect and analyse data in this study.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 INTRODUCTION

This chapter presents the research methodology for this study. It addresses important themes in research methodology to include the philosophical approach that guided the research process; the research strategy and process adopted; research methods applied during data collection and subsequent process in analysing collected data. In this process, it discusses the rationale for adopting a constructionism and interpretivism philosophical approach in studying organisational culture; an empirical approach of using qualitative methodology and a single case study design as a research strategy. In addition, it provides details on the context of the case study applied; as well as ethical considerations and issues of reflexivity while conducting this research. For easy comprehension, the themes are segmented into eight sections to include sections on research paradigm, research strategy, research context, research methods, ethical considerations, research process during fieldwork, data analysis, and reflexivity respectively. It concludes with a summary of the methodological approach applied in this study and the rationales for the chosen options.

5.2 RESEARCH PARADIGM

Research paradigms are referred to as fundamental assumptions and practices that offers a structure through which an investigation or inquiry is carried out. Basically, it is a philosophical framework that guides the behaviour of the researcher. There are three main components of

this framework. This includes ontology, epistemology and methodology (Grix 2002). Ontology is the study of social phenomenon (Bryman and Bell 2011) or in Blaikie's (2003, p. 8) perspective, "what we believe constitute social reality". According to Bryman and Bell (2011 p. 20), ontological issue is "concerned with the nature of social entities". It questions if social entities should be considered objective realities that are external to social actors; or if these realities should be considered as social constructions formed by the perceptions and activities of social actors. These positions, usually referred to as objectivism and constructionism respectively, are quite distinct in their ideology towards studying social phenomenon. Objectivism asserts that social phenomenon and their meanings, exists, independent of social actors involved; while constructionism is an alternative position that asserts social phenomenon and their meanings are continually constructed and accomplished by social actors. This position theorise that social reality is produced through the interactions of social actors, and thus, social reality is in a constant state of flux.

Epistemology is a theory, science or study of the method or grounds of knowledge (Blaikie 2003). It is concerned with issues on what should be regarded as acceptable knowledge in any discipline. According to Bryman and Bell (2011; 2015), epistemology fundamentally questions if social phenomenon should be studied with the same principles and procedures as the natural sciences. For this, they posit three main epistemological positions to understand social phenomenon: (1) positivism, that affirms the significance of imitating the natural sciences to study social reality on the basis that scientific principles are the only means to understand the truth; (2) interpretivism, that challenges the imitation of the natural sciences to understand social phenomenon on the basis that social reality -people and institutions- are different from that of the natural science and so offers a different logic of research, the subjective approach to understand social reality; and (3) critical realism, a middle ground between positivism and interpretivism, that assumes there is a world outside that exists independent of our knowledge

of it, and this world (social reality) can be understood and made meaningful by our interpretations of it (see Thomas 2004).

Finally methodology, deals with ways of acquiring, constructing and justifying knowledge in research. It is basically concerned with the logic, potentiality and limitations of scientific inquiry (Grix 2002; Guba 1990; Blaikie 2003). As Grix (2002, p. 180) illustrates, in explaining the interrelationship between the components of research paradigms, methodology poses the question "how can we go about acquiring knowledge?" taking into consideration the precise research methods to use. This could either take a quantitative or qualitative approach, involving a wide array of research methods to include self-completion questionnaires, structured interviews, structured observation (for quantitative); and/or unstructured interviews, semi-structured interviews, participant observations, and personal documents (for qualitative) amongst others (Bryman and Bell 2015). The methodological approach applied is influenced by the ontological and epistemological assumptions of the researcher, while the research methods is often guided by the research aim, questions or hypothetical postulations.

Paradigms in Organisational Culture Studies: The Case for Constructionism, Interpretivism and Qualitative Methodology

Early research on organisational culture were explored mainly through a functionalist perspective. Functionalist perspective, as discussed in chapter 2, focuses on studying and explaining organisational culture through an objectivism ontology and positivist epistemology (see Burrell and Morgan 1979). Scholars (Ouchi 1979; Kotter and Heskett 1992; Peters and Waterman 1982) with this perspective assume organisational culture is a variable or an attribute that affects and is affected by other organisational variables (Ehrhart et al. 2014). Therefore, they analyse organisational culture objectively, with quantitative methodology, to statistically explain its casual relations with several concepts to include organisational effectiveness

(Gregory et al. 2009), organisational commitment, organisational performance and productivity amongst others (Mathew et al. 2012).

Research on organisational culture, from this functionalist perspective, has continued to gain popularity in organisation and management literature (Hatch and Cunliffe 2013). However, interpretivists, critical realists, and other post-positivists have criticised functionalist approach to study organisational culture (Alvesson 2002; Sulkowski 2014). They argue that functionalist approach tends to reduce organisational culture to limited structures directly linked to organisational outcomes such as efficiency and competitive advantage (Alvesson 2002). It fails to take into consideration more subtle levels of meaning, values and basic assumptions held by organisational members (Schein 1985). They also expressed doubts at the ease with which functionalist portray organisational culture, as a variable, that could be manipulated to managerial ends (Hatch and Cunliffe 2013). They contend that such approach is limited to studying dimensions of organisational culture, as it is predefined by the researcher. It is thus, unlikely to present novel discoveries when researchers encounter a new culture. Some resist functionalists approach to organisational culture as "a tool-view; they cut to the quick, by challenging the ethics of managerial control" (Hatch and Cunliffe 2013, p. 185).

In offering alternative perspectives, several scholars (Ogbor 2001; Schultz and Hatch 1996; Schein 1990) have proposed the application of interpretivism, critical realism and other postmodern epistemologies to organisational culture studies. In advocating interpretivism perspective, the aim is to understand and describe the meanings of organisational culture from the interpretations and subjective experiences of organisational members. This is based on the assumption that organisational culture is being constructed in the minds and consciousness of organisational members, and as such should be understood from internal actors interpretations (Hatch and Cunliffe 2013; Ehrhart et al. 2014). In applying a critical realism perspective to understand organisational culture, the focus is to reflect on any psychological dominating

influence organisational culture could have on members. Critical realists' study, is then centred on exposing issues of imbalance or repression to liberate, internally, members controlled and manipulated through the rhetoric of organisational culture; and externally, to liberate organisations from domination and distortion (Ogbor 2001; Willmott 1993).

In view of the above philosophical perspectives in organisational culture studies, this study adopts a constructionism orientation and an interpretivism viewpoint to understand organisational culture, the process of managing culture in organisations, and explore possible external influence on this process. On my ontological position, constructionism orientation is adopted due to the perception that studying organisational culture and its management process should be approached as a constructed reality rather than an independent and objective variable void of any subjective influence. It is believed that social reality is imagined in; and therefore, a construction of the human mind. Humans give meanings to their surroundings, such that knowledge is personal and experiential (Cunliffe 2010). Therefore, in understanding organisational culture, individuals understanding and subjective experiences should be considered in the analysis process, as they constitute their social construction of reality (organisational culture). A standpoint on interpretivism is based on the notion that a scientific approach with theory-oriented variables and framework would pre-empt in-depth understanding of organisational culture. Also at this initial study of understanding organisational culture and the possible implications of organisation-host community relationship on its management, the researcher has no intentions to critically analyse, radically question, or interfere with constructed meanings and ideas of organisational culture and attempts towards its management; but to provide understanding of subjective meanings of organisational culture and its management, from the perspective of social actors involved.

In line with the tenets of my philosophical approach, qualitative methodology was deemed appropriate for this study. Qualitative methodology, similar to constructionist ontology and

interpretivist epistemology, takes the perspective that social reality are outcomes of individuals' interactions and thus it is concerned about understanding social reality through the interpretations of social actors. In organisational culture studies, such approach has been deemed effective in developing rich and thick descriptions of cultures in organisations, capturing multiple meanings, values, beliefs and behavioural patterns of specific group studied (Smircich 1983; Schein 1996; Martin 1992). It has been extolled for its merits in achieving penetrating accounts of organisations (Ogbonna and Wilkinson 2003); and deemed suitable for understanding culture in new organisational context (Hatch and Cunliffe 2013).

On the other hand, quantitative methodology, based on a positivist philosophy, impose derived frameworks in its analyses of organisational culture (Ogbonna and Harris 2007). Through established frameworks and quantitative analysis, it focuses on presenting an objective and generalised knowledge on organisational culture; without considering in-depth and holistic understanding of culture in organisations. This restricts the development of new understanding in the field. In addition, with an understanding that culture is located in the level of the unconscious, and often times, the assumptions within that level are taken for granted and not easily detected by organisational members, using statistical measurements such as survey instruments to uncover such assumptions is at best extremely suspect, if not impossible (Mathew 2008). In addition, as Witte and Van Muijen (1999) noted, such quantitative tools are impersonal and elicit little information on the context studied. Thus, such methods are not suitable for sensitive questions or in-depth research in organisational culture studies. Based on the preceding analysis, this research adopts a qualitative methodological approach.

In adopting qualitative methodology, knowledge and understanding of organisational culture was derived primarily from the interpretations and subjective experiences of organisational members who work in the organisation and live its culture (Hatch and Cunliffe 2006). In addition, the study explored the interpretations and subjective experiences of external host

community members who relate with organisational members to provide further understanding on the likely implications of organisation-host community relationship on organisational culture management. This approach was not without limitations. Aspects of the researcher's personal characteristics, such as beliefs, feelings, and experiences impacted on the study due to being immersed in the phenomenon studied (Bryman and Bell 2015). These aspects impacted the way the researcher responded to the research project and the way in which participants responded to the researcher, influencing the research process and outcomes. In attempts to reduce the researcher's subjective stance, with regards to beliefs, feelings and experiences, a reflexive approach was employed in this study. This includes systematic reflections, careful interpretations and analysis of findings.

This process did not completely attain an objective standpoint. The notion of attaining an objective stance, the researcher perceives is unfeasible, because in the study of social reality, there is nothing as an objective fact or a value-free research (see Burr 2003; Bryman and Bell 2015). All knowledge derived is still influenced by personal values and subject to the researchers' perspective. At best, researchers can only suppress their subjective stance when conducting qualitative research, through attempts of being "self-reflective and so exhibit reflexivity about the part played by such factors" (Bryman and Bell 2015, p. 40). Aspects of my reflexive accounts on this study is presented in a different section (see. 5.9) of this chapter. In the next section, I present the research strategy adopted in this study with clear rationale for my methodological choice.

5.3 RESEARCH STRATEGY: A CASE STUDY

The study adopted a case study research strategy. There are several explanations on what constitutes a case study strategy. Eisenhardt (1989) defines a case study approach as a research strategy that places emphasis on understanding the dynamics present in single settings. Creswell (1994) explains case study as the exploration of a single entity or phenomenon, bounded by time and activity that involves the collection of detailed information over a sustained period of time through a variety of data collection methods. Yin (2012, p. 4) describes a case study as "an empirical inquiry about a contemporary phenomenon (e.g. a case), set within its real-world context-especially when the boundaries between phenomenon and context are not clearly defined". In Corbin and Strauss (2008) explanation, such phenomenon studied, using case analysis, could be an in-depth inquiry of a single person or group, a business organisation, an African village, or even a public celebration. Based on the preceding explanations, a case study, generally, is a comprehensive analysis of an identified phenomenon in its practical setting, using various research methods, yet bounded by time and activity.

Case study research strategy has been widely applied in organisational culture studies, with the organisation, as the holistic unit of analysis (see Ogbonna and Harris 2002; Harris and Metallinos 2002; Armenakis et al. 2011; Gover et al. 2015; Daymon 2000; Ford et al. 2008). According to Eisenhardt (1989) and Gibbert et al. (2008) a case study approach provides the opportunity to present in-depth description of a phenomenon studied, and the means to test and/ or generate theory. The typology of case study applied could be in the form of a descriptive, exploratory or explanatory case study strategy, taking either an inductive or deductive approach (see Peter and Zaremba 2011; Eisenhardt and Graebner 2007). With an inductive approach, the focus is on building, developing, or extending theory; while a deductive approach uses existing theory to investigate phenomenon.

The rationale for applying case study research, as several scholars (Eisenhardt and Graebner 2007; Yin 2011; Peter and Zaremba 2011) contend, is on the basis that (1) the research objective attempts to explain some in-depth social phenomenon posing questions of 'how' and 'why'; (2) the researcher has little control over the events in the case; and (3) the focus is to understand contemporary phenomenon within a real-life context. The objective of this study is to provide insights into the implications of external influence on organisational culture management, through the lived experience of organisational actors within their real-world context. The study adopts a case study research strategy as a means of achieving this objective. This, is in accordance with extant research on organisational culture studies (see Ogbonna and Harris 2014; Hatch et al. 2015; Gover et al. 2015).

The study applies a descriptive research design to present the process in which individuals attempt to influence culture change in an organisation, and takes an inductive approach with attempts to extend and develop theories on organisational culture management studies. This study, though guided by a conceptual framework, requires an inductive case study approach to provide in-depth understanding of external influences on culture management in organisations.

Case study research strategy is either applied as a single case or multiple case studies. The debate over which approach to use is centred on the intention to either provide in-depth insights on phenomenon that is rare, critical or revelatory as in a single case study; or provide theoretical results aimed at replication, extension, or elimination of alternative explanations of a theory, the basis for adopting multiple case study (Yin 2003; Eisenhardt and Graebner 2007; Siggelkow 2007). The need to provide in-depth understanding necessitated the use of a single case study. This approach, in accordance with Dyer and Wilkins (1991) suggestion, provides more insights into organisational issues than multiple cases. In addition, adopting this approach was manageable considering the limited time and resources I had as a doctoral student.

5.4 RESEARCH CONTEXT, ACCESS AND ISSUES

This study was conducted within the context of a Nigerian organisation, exploring the relationship between a Nigerian oil and gas company (undergoing a culture management process at the time of the study) and stakeholder community members in the Niger Delta region of the country. For the purpose of this study, the case organisation is herein referred to as Datv oil and gas limited or Datvolgas (pseudonym). The rationale for selecting a Nigerian context is in response to calls for studies on organisational culture to explore other diverse industries and contexts (Ogbonna and Harris 1998) with recent emphasis to investigate more extensively the dynamics of culture in an increasingly globalised Africa (Kamoche et al. 2015). In addition, the complex and controversial issues surrounding the Nigerian oil and gas industry within the last two decades, made it a good context for this study as it is suitable to illuminate organisations' internal-external relationship, and the possible influence of such relationship on organisational practices. Purposive sampling a gas firm with managerial attempts to manage its culture towards an ethical business culture, made it a distinctive single case due to the rarity of such occurrence in the industry.

Initial contact to conduct the study in Nigeria commenced in February 2013 with telephone calls and emails to a friend who worked in the case organisation. These early contacts were made to inquire the necessary procedures required to conduct such research in the organisation. In response, I was duly informed of the process to apply with indications that it would take a while to get full approval from the company directors. After several applications, with four letters posted from the UK to Nigeria; negotiations and discussions with officials in the case organisation via telephone calls; an unusual access was granted by the executive board in October 2014. The access was granted exclusively for my doctoral thesis and on the basis that all data will be anonymised. I was then permitted to conduct my fieldwork within a three month period. On securing access to conduct my fieldwork in Datvolgas, I commenced negotiating

access to conduct further interviews with the surrounding host communities. Access was immediately granted in the same month, through family friends who served as members in two host communities. However, I commenced my fieldwork in November 2014, after the country was declared free of Ebola virus on 20th of October 2014 (see BBC News 2014).

On arrival at the main office of the case organisation, I was granted a temporary pass and an official work space (an open plan office) within the public affairs unit. Though my primary work unit was with the public affairs division, I was permitted to visit other units and official locations of the company. Reasonable access was granted to conduct research within the main office but, there was limited access in other locations of the company to include the Support Base Unit and the European Office. Half-way into my fieldwork in Datvolgas, for reasons unknown to me, my access was restricted to conduct interviews with only organisational members on appointed dates. This impacted my study negatively with limited time spent within the case organisation. On the contrary, it facilitated quick response from managerial personnel to scheduled interview sessions, which was an initial challenge due to their busy schedules and commitments.

While I spent my working days in collecting data in the case organisation (Monday-Friday), I spent few weekends conducting research in host communities. I was granted reasonable access in the host communities to discuss with community members on my research topic and related questions. I was also able to observe their living conditions as host community members to Datvolgas. However, my access to observe community leaders' meetings and other sites was restricted due to ethnic traditional norms that forbid women from certain male dominated gatherings. In total, I conducted my fieldwork in two host communities. Access to other communities was limited due to reports of crime, insecurity and youth restiveness prevalent in these locations. Other aspects, such as time and financial (money) constraints, impeded my access to conduct in-person interviews and observations within these local host communities.

With intentions to conduct a comprehensive study in response to my research questions, I embarked on further telephone interviews with participants; and document analysis of media reports of the case organisation and local host community members. This subsequent empirical research was conducted intermittently from January 2015-May 2016. Details of my research method are presented in the next subsection.

5.5 RESEARCH METHODS

In this section, I present the research methods used in this study with justifications for my methodological choices. The chosen research methods were informed by my philosophical assumptions, research objectives and the process of conducting the research. I used multiple sources of data collection encapsulated within three main research methods to include interviews, observations and document analysis. This approach is in conformance with case study research strategy whose fundamental feature allows for multiple sources of data collection (Yin 2011a; Gibbert and Ruigrok 2010). The multiple sources of data collection aided in gathering relevant information for my study and also created a clear chain of evidence to ensure confidence in the findings. Table 3 shows a synopsis of data collection techniques used in this study.

Table 3: Data Collection Methods

Research Methods	Sources of Data	Time Frame
Interviews	Semi-structures interviews and casual conversations with respondents. This include both face to face interviews and telephone interviews. See Appendix B for full list of interviewees and interview methods.	Face to face interviews: November-December 2014 (company office locations and surrounding host communities within Nigeria); and March 2015 (European office) Telephone Interviews: January 2015-January 2016 intermittently.

Observations	Non-participant observations within three official locations of the case organisation and two host communities. Observed the lived experience of organisational members while working, deliberating in meetings (one session attended), and during lunch breaks. Within the communities, observed the living and working conditions of community members; as well as the state of their surrounding environment.	November-December 2014 (company office locations and surrounding host communities within Nigeria); and March 2015 (European office)
Document Analysis	Company Documents: This includes confidential reports, company archives, public documents, and data from company websites. Community Document: 3 documents from the host community indicating the history of the community and its people. External Document: Online media sites to include Nigerian print media sites (This Day Live, Vanguard, and Global Patriot Newspaper), and other social media sites (Nairaland and Glassdoor)	November 2014-May 2016 intermittently.

5.5.1 Interviews and Conversations

Semi-structured Interviews:

Semi-structured interviews were used to elicit information from respondents on the basis that it offered the researcher the opportunity to understand participants' own perspectives of culture in the case organisation; and potential factors and processes that influenced its management (e.g. Ogbonna and Wilkinson 2003; Kemp and Dwyer 2001). As Bryman (2012) explains, such interview technique offers a dual purpose of providing a degree of focus and structure to answer the research questions, through an interview guide; and facilitate a great deal of flexibility to

understand interviewees' perspective of issues discussed, with possibilities of pursuing topics of interests that may emanate from the discussions.

In considering other interview types, the researcher noted that using a structured interview would restrict both the researcher and participants from engaging freely in the discussion and thus limit insightful findings to answer the research questions. On the other hand, in contemplating the use of unstructured interviews, it appeared that unstructured interviews would offer more flexibility for interviewees to discuss a variety of issues, due to the spontaneous generation of questions that could be asked using such format. However, unstructured interview was deemed unsuitable for this study as the researcher, through prior studies on related literature, had identified areas to analyse and so needed to generate responses towards these areas, or at most, further understanding that would advance insights into the particular subject of inquiry. Generating occasional spontaneous questions, based on interviewees' response, pose a risk of deviating from the subject of inquiry. In addition, such spontaneous questions cannot be replicated in other interview sessions and therefore, constitute further challenge to analyse data gathered and compare it with other pieces of information. Thus, the standardised nature of structured interviews and less systematic nature of unstructured interviews made both interview formats unsuitable for this study and was therefore, discarded. The preferred option of a semi-structured interview with a combined benefit of attaining a degree of structure and some level of flexibility made it suitable for this study.

Having justified the rationale for adopting semi-structured interviews, it is pertinent to note that this chosen option is not without limitations. There are issues of comparability that may result from participants being asked dissimilar probing questions. In addition, there is the tendency for participants during interview sessions to discuss other issues that are irrelevant to the subject of inquiry. These issues could constitute a challenge in the comparison and analysis

of data. In attempts to mitigate these effects, most interviews were audio recorded with brief notes written during interview sessions. In exceptional cases, where participants opted for unrecorded interviews (see Appendix B, p. 332 on list of interviewees), the notes written helped to provide some uniformity in probing questions amongst participants. To minimise the effects of interviewees discussing irrelevant subject matters, pre-set interview guides were used in all interview sessions to ensure relevant areas to be discussed were covered. Additional interviews with several respondents were also conducted, and in some cases, follow-up interviews and probing questions with same interviewee were conducted in attempts to ensure credibility of response stated. The interviews were mainly conducted in person and at the natural office or community setting of most participants. Other interviews, specifically with host community members, were conducted via telephone.

Casual Conversations:

Casual conversations were adopted in this study to facilitate in gaining comprehensive understanding of the subject of inquiry. Initial conversations were used as prelims to conduct interviews with participants. This helped to build rapport during scheduled interview sessions and developed some level of trust in the researcher. Subsequent conversations were then used as informal techniques to fill in missing pieces of information during data collection. In most instances, it provided opportunities for participants to share information that was too sensitive to be recorded and allowed for second thoughts on reflection of initial topics to be discussed freely (Rubin and Rubin 2012). In using this method I had to rely on recording information on field notes immediately after discussing with participants (Crabtree and Miller 1999). The information recorded was then used during scheduled interview sessions to further understand other participants' perspective of the issues raised.

5.5.2 Observation

Non-Participant Observation:

Non-participant observation was adopted in this study in order to function fully as a researcher without direct involvement in the flow of events (see Ogbonna and Harris 2014). The researcher positions this approach as an observer-as-participant role within the participant-observer continuum (Gold 1958). The focus was to formally observe the immediate physical and social context of participants and analyse if this observed phenomenon is in consonant with data gathered from interview sessions and document analysis. The intent is to generate a more complete understanding of the subject of inquiry (Kawulich 2005).

In comparison with a complete participant or participant-as-observer role, the observer-as-participant position has been criticised for not sufficiently understanding individuals and their social setting, leading to incorrect inferences. On the contrary, it has been noted to entail less risk of "going native", a fundamental problem of a complete participant or participant-as-observer role (Gold 1958, p. 221). In addition, it has been noted to generate better understanding of the phenomenon observed, in comparison with a complete-observer position that does not interact with participants and often conceals the presence of the researcher from participants (see Gold 1958; Bryman and Bell 2015; Kawulich 2005). While there are debates of this position in constituting, either a risk of generating less understanding of observed events when compared to complete participant or participant-as-observer role; or a better means of understanding when compared with complete-observer position; the preference for this option is based on the middle stance it takes in the participant-observer continuum. In this case, it averts the risks of excessive involvement by immersing into the studies through active participation; and avoids over-reliance on the cognitive understanding of the researcher without getting further clarification of observed events, when necessary, from participants. This

position, as Kawulich (2005) contends, provides a more ethical approach to the study than the other positions, as the observation activities are known to participants with emphasis on collecting data rather than participating in observed events.

However, the non-participant observation method chosen is not without other limitations. Some scholars have questioned its capacity to provide accurate information, as the physical presence of the researcher might cause a reactive effect from participants (see Bryman and Bell 2015). In order to reduce this reactive effects from some participants, the researcher embarked on ongoing discussions of the objectives of the research with continuous reassurance that data gathered will be anonymised. However, the need for such reassurance was seldom the case while using this method, as most participants were more involved in their daily activities in the case organisation and the local communities, than considering the presence of the researcher while on the field. In addition, it was discovered that there were other participants (mainly from host communities) who were not duly informed by their leaders of my presence as a researcher. In this case, the issue of reactive effects from participants was negligible.

5.5.3 Analysis of Documents

Analysis of company and community related documents was included in this study as additional means to understand culture within the case organisation and attempts towards its management process. The documents helped to understand the historical context of the host communities and its people, as well as their interactions with the case organisation. As Hammersley and Atkinson (2007) noted, such documentary evidence provides contextual information about the setting studied or the wider environment, indicating information about organisations and key figures. It enables the researcher to understand the reflective language and words of informants in textual form (Creswell 1994). In addition, documentary evidence presents information that is not readily available from other sources (e.g. confidential reports)

and information that is not observable (e.g. historical or archival reports). As Hammersley and Atkinson (2007) also noted, such evidence could serve either as a significant corroboration of information received via interviews or observations, or a vital challenge to data gathered from these sources. Thus, making it a rich primary source of data collection and alternatively, a supplementary evidence to other methods for analysis purpose (Bryman and Bell 2015).

With an understanding of the importance of documentary evidence in qualitative research, this study included internal documents of the case organisation (public and confidential reports); documents of host communities visited; mass media reports of the case organisation and host communities; and data from social media sites about the case organisation. The inclusion of information from mass media and social media sites was to analyse informants' reports about culture in the organisation with emphasis on organisational practices. The intent to analyse textual data from these media sites was to derive and validate multiple perspectives of organisational culture management within this single case study. As Silverman (2011) noted such social media sites enable participants to express their views freely without restraints from social norms and conventions. In addition, Schoneboom (2011, p. 133) suggest that such social media sites, though presenting accounts "written pseudonymously, and are often highly fictional, they reveal employees' critical responses to the corporate cultures in which they are immersed". This study, on this basis, includes analysis of textual data from media sites. In this process, it responds to research that advocates the need to adopt such newly developed sources of information to deepen knowledge of culture in organisations, thereby develop progressively, well rounded, robust empirical insights (Giorgi et al. 2015).

There are limitations of this chosen method in collecting data. Constraints identified are centred on issues of authenticity, credibility, accuracy, and representativeness (see Creswell 1994; Yin 2011b; Bryman and Bell 2015; Scott 1990). Information from organisational documents have been criticised on issues of credibility and representativeness, noting that not all accounts are

accurate and a representative of different organisational actors. Constraints in mass media reports are centred on issues with authenticity and credibility, with unclear authorship and likely distortion of information reported. Problematic issues with information from social media sites borders on authenticity, credibility and representativeness. On authenticity, there are limitations to validate the authority of the source; credibility issues highlight elements of possible distortion of information; and representativeness raises issues on the constant fluidity of social media sites, with weekly or even daily updates of information that might misrepresent early data gathered. With a clear understanding of these problematic issues, and in attempts to avoid presenting inaccurate findings from documentary evidence, the strategy of triangulation of research methods was applied in this study to cross-check documentary findings with various sources of documentary evidence and other sources of data collection (interviews and observation).

5.6 ETHICAL CONSIDERATIONS

Ethical principles set out by Cardiff University authorities, in line with the Economic and Social Science Research Council (ESRC) guidelines, were considered in this study. Prior to data collection process, an ethical approval was granted by the Cardiff Business School Ethics Committee. The committee approved the research process to include methods of data collection with the case organisation and amongst local communities. During fieldwork analysis, the ethical procedures provided by the committee were strictly adhered, with participants informed of the purpose of the research and research questions; voluntary participation and anonymity. To ensure voluntary participation, consent was sought with all participants in the interview sessions. In cases where participants were not informed about my research, efforts were made to introduce myself and research objectives before requesting their participation in the study.

During interview sessions, participants were constantly reassured of confidentiality of information. A signed confidentiality form was used as a re-affirmation of commitment towards securing the anonymity of the case organisation and all participants. Further measures were applied to ensure sensitive information discussed during interview sessions were not accidentally exposed to management. A particular measure applied was the daily erasing of all recorded information from the audio-recording device once information was downloaded to the researchers' personal computer. The personal computer was securely coded and was only accessible by the researcher while residing at a private family accommodation. In addition, the researcher refrained from mentioning names of participants who discussed issues contrary or in support of the espoused culture while listening to the perspectives of others on the same issue. Other measures include the use of a pseudonym for all participants, as well as the case organisation and local host communities, such that there is no trace of data to any particular individual, community or company (see Appendix B). These measures were applied to ensure the safety of participants and to comply with the requirement of the case organisation.

Information from social media sites was initially accessed via online registration and opening an account as a user. Further information was then accessed online the site and in most cases, similar information searched online, was sent to my email address. The terms and conditions of using the site was accepted and adhered to, following stated ethical considerations. Based on these terms, information of user contact details was exclusively disguised by not indicating details of account user, the name of company or employer, or even the media site. Ethical issue about my safety was also considered while in the local communities. Family members and friends ensured I was escorted to interview participants while on the field. In all occasions I had male escorts who could speak the language of the people. They also facilitated transport arrangements through road networks to the inland community and via local boats to the island community.

5.7 THE RESEARCH PROCESS

Preparatory Phase: Planning for Fieldwork

A pre-planned research process to collect data was designed prior to my field work in Nigeria. This involved a planned process to interview participants; analyse documents; and observe the lived experience of participants in their organisational and community setting. In preparing for the interview sessions, two interview guides were designed to aid the researcher elicit response from participants, with the first interview guide for interviewing organisational members and the second, for community members (see Appendix C). Both interview guides were designed with advisory recommendations from my supervisory panel: Professor Emmanuel Ogbonna and Doctor Debbie Foster. It was then approved by Cardiff Business School Ethics Committee as suitable for such research purpose.

Thereafter, I commenced a brief analysis of Datvolgas public reports which was made available online via the company website. Specific details of information studied include the profile of management team, the general business of the firm and office locations. This provided information of the six operating units of the company led by different divisional directors; the company profile indicating its history, operating partners, business operations, stipulated visions and values; and official contact locations. With the notion to analyse multiple perspectives of organisational culture and attempts towards its management, there was an intuition to purposefully select participants from the six different divisions of the company; and observe organisational events to include mundane occurrences while on site. This intention, at this preparatory phase, influenced my decisions while collecting data in the organisation.

Lastly, I undertook a risk assessment prior to conducting my field work within the case organisation and Niger Delta communities. This provided travel advisory details to guard

against health, safety and security issues; as health cases of malaria, and security issues of arm-robbery, criminality and kidnapping were prevalent in these areas. Adhering to the recommendations from the UK government, I had to maintain a low profile while in the communities, avoid late night movements and large gatherings of crowds as much as possible, as measures to reduce risk (see UK Government 2014)[15]. The information gathered during the risks assessment process, though handy in assisting to ensure my health and safety; partly influenced data collection process while on the field (especially within local communities).

On the Field Work: Observations, Interviews and Document Analysis

Data collection on the field was an ongoing process of observing, interviewing participants and analysing documents. Non-participant observation commenced on my arrival at Datvolgas, with noticing the display of organisational artefacts (banners and digital signage) that symbolises the espoused values and behaviour. Casual conversations commenced once I was introduced to two assigned public affairs officers that were responsible to assist me throughout my fieldwork in Datvolgas. These officers provided further information about the case organisation and introduced me to other officers (approx. 8 officers) in the public affairs unit. Through casual conversations with officers in this unit, I was able to schedule interview sessions with participants in Datvolgas. A wide array of participants were purposively chosen for interview sessions to elicit multiple and comprehensive perspective of the subject of inquiry. The selection process was facilitated through a confidential document that indicated the organogram of the company, listing its six divisions, extended subdivisions and units. Interview sessions were conducted with organisational members from each division, ranging from management personnel to other officers. Interviews were conducted in the natural work setting of participants, with semi-structured interviews conducted in single enclosed offices

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[15] The UK Government website provided detailed foreign travel advice to Nigeria to which the researcher adhered to when conducting fieldwork.

(managerial staff) and open plan offices (other low level officers). Casual conversations with participants were discussed during lunch breaks, on the hallways, and in participants' designated offices.

Most semi-structured interviews started with a casual conversation about the interviewees' job role in Datvolgas and my interests in building an academic career in teaching and research, hence the reason for embarking on a doctoral study. Informing participants of my research interest and objectives in understanding organisational culture within the Nigerian context, also facilitated a free flow of response from interviewees, as this corroborates with the ongoing culture management programme in the case organisation (at the time of this study). Participants were informed during this initial conversation of the duration of the interview which was 45-60 minutes; that it would be audio-recorded and their involvement was entirely voluntary. In addition, participants were informed that all information provided will be held confidentially and securely. To this, a total of 41 in-person interviews were audio-recorded (using Sony ICD-PX333M voice recorder) with 10 not recorded. To ensure anonymity and secured information, all recorded interviews were transmitted to a sound organiser software, and saved on the researcher's personal computer. Thereafter, recorded information on the audio device was deleted to ensure sensitive information was secured for the interests of participants.

In most interview sessions, the researcher was presented with further documents about the case organisation. This was either initiated by the participant to buttress a point raised; or on request by the researcher for further understanding of culture in the organisation. The document presented facilitated clarification of past events, organisational practices, and progress reports on the culture management initiatives in Datvolgas. The researcher had access to approximately 20 confidential documents. These documents with other public reports, were used to corroborate information during ongoing interview sessions and observed events while in Datvolgas.

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The observed events in Datvolgas were focused on the daily work patterns and interactions of organisational members and how this reflects an expression of the espoused culture or negates the expected values and behaviours. Other non-participant observations were on the working conditions of organisational members and how they respond to these conditions via their actions and inactions. The display of several artefacts were also observed with members' reactions towards this symbolic objects and verbal expressions. Observed events were recorded on field notes immediately, once anything aligned or contrary to the espoused cultural values and behaviour was noticed; or anything that seems interesting on organisational practices and behaviour. Most weekends were spent transcribing interviews and reflecting on the field notes. In this process of reflecting over details discussed or observed, I was able to identify further issues to inquire information on return to work site. This process continued with ongoing observations and interviews (both in-person and telephone interviews) until reaching data saturation point when no new themes emerged. In all, a total of 48 interviews were conducted with organisational members, of which 10 were with managerial staff, 15 middle management staff, 22 officers and a third party director.

Data collection process in the local host communities was facilitated through officers in Datvolgas; and the researcher's family members and friends. These informants provided contact information of local host community members who directly interacted with members of the case organisation. A purposive selection was applied to ensure the right people were interviewed, while a snowball technique was used to get more participants' viewpoint on the issues raised. All interviews, while on the fieldwork, were conducted in the homes of these members. During the interview sessions, archival documents on the history of the communities visited, and community-company related documents (youth conference proceedings) were made available to the researcher. This aid to provide detailed information on key events and figures within the communities, as well as community discussions with the case organisation.

The interviewees also granted access for the researcher to observe events and structures within their communities. Observed events and structures in the communities were mainly the lived environment of the people to include the nature of work they embark on; the community development projects made available by oil and gas companies in the community, with a focus on Datvolgas initiated and completed projects; as well as the observed effects of pollution generated by same companies. Access to observe direct interactions and engagements between local community members and the case organisation was limited as most meetings organised by both parties were restricted to designated representatives of the community. However, the observed findings corroborated with data from interview sessions and information from company and community documents.

Further interviews with other host community members were conducted in the UK via telephone calls. These interviews were scheduled at the convenience of interviewees. All interviewees, before interview sessions commenced, were pre-informed of the research purpose, research questions, and duration of the interview which was between 20-50 minutes. They were also assured of anonymity of information discussed. Interviews were conducted in a friendly manner using the interview guide for community members. Conversational probes were used throughout interview sessions. A typical technique used was an elaboration probe. This was used when general and vague answers were given. In such cases, the researcher requested for further examples or experiences that demonstrated the issues raised by interviewees (Rubin and Rubin 2012). All interviews with local host community members were recorded via an audio recording device. A small loudspeaker device was used during the interview sessions to amplify the volume of the sound (voice) from my mobile phone, which made the recording very clear. All interviews recorded (interviews with company and community members) were then transcribed manually and electronically with the aid of two computer software packages; a Sony Sound Organiser (version 1.4) and Dragon Naturally

Speaking (version 11). Data from the mass media and social media sites were accessed in juxtaposition with conducting telephone interviews. Access to data from a social media site (Glassdoor) was via registering as a passive member with no active participation of making suggestions or adding comments. The data derived from the various sites were used to validate information given during interview sessions. All data were then copied and saved on Microsoft Word format (MS-Word) so it could easily be retrieved if removed from the website address. Analysis of data from transcribed interviews, written observation notes, and documents were conducted manually and through QSR-NVivo version 10, a computer software package for qualitative data analysis. The next subsection provides details of the populationof the study.

5.7.1 Population of the Study

This investigation analysed the relationship between Datvolgas and its context. As such, the study explored data from representatives of the case organisation to include shareholders, employees and other stakeholders such as government agencies, local host communities and clients. However, for the purpose of this investigation, this study focussed on data on the specific relationship between the case organisation and its host communities. In this regard, I conducted interview sessions with members from the case organisation and host communities. Table 4 below shows a synopsis of the total population of 68 participants interviewed in this study, indicating functional positions of participants from the case organisation and the local host communities[16]. Details of data analysis process is presented in the next section.

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[16] See full details of all interviewees in Appendix B, p. 332 indicating further information of participants and interview methods used to elicit information.

Table 4: Table of Participants

PARTICIPANTS	PSEUDONYMS / FUNCTIONAL POSITIONS	
RESPONDENTS FROM DATVOLGAS		
Managerial Personnel 10	Kaufman-(Chairman Board of Directors) Gwyn-(CEO/Managing Director) Jervis-(Governance Compliance Manager) Raphaela-(HR Manager) Alejandro-(Technology Manager)	Angus-(Finance Manager) Yannis-(Publics Affairs Manager) Glen-(Publics Affairs Executive) Hamilton-(Support Base Manager) Nestor-(Commercial Executive)
Middle Management Staff 15	Harry-(Public Affairs Supervisor 1) Galahad-(Support Base Supervisor 1) Ned-(Public Affairs Supervisor 2) Quinn-(Support Base Supervisor 2) Oldrich-(Public Affairs Supervisor 3) Peltun-(Support Base Supervisor 3) Naylor-(Public Affairs Supervisor 4) Venn-(Procurement Supervisor)	David-(HR Supervisor) Mackenzie-(Supervisor Logistics 1) Abelard-(HSE Supervisor) Jacinta-(Supervisor Logistics 2) Colette-(Finance Supervisor) Talbot-(Supervisor Logistics 3) Medwin-(Assurance Supervisor)
Officers 22	Fulbert-(Public Affairs Lead Officer 1) Agatha-(Public Affairs Lead Officer 2) Floyd-(Public Affairs Lead Officer 3) Shevonne-(Public Affairs Lead Officer 4) Thelma-(Public Affairs Officer 1) Fred-(Public Affairs Officer 2) Aubrey-(Public Affairs Officer 3) Wynford-(Public Affairs Officer 4) Tyrone-(Public Affairs Officer 5) Oakden-(Assurance Officer) Gaspar-(Finance Officer)	Elwood-(Executive Secretary Public Affairs) Felipe- (Executive Secretary HR) Leopold-(Engineering Lead Officer 1) Manfred-(Engineering Lead Officer 2) Clyde-(Engineering Officer) Jovan-(Officer Logistics Services) Augustus-(Technical Analysts) Orford-(Procurement Officer Salena-(HSE Officer 1) Faris-(HSE Officer 2) Dacia-(Cleaner)
THIRD PARTY		
Managerial Personnel 1	Felix-(Public Affairs Manager, JEG)	

RESPONDENTS FROM HOST COMMUNITIES		
Producing Host Communities 10	Lucas-(House Chief and Member Rulers Council) Harrison-(House Elder and Local Datvolgas Contract Executive) Leo-(House Elder 2) Carson-(CDC Chairman) Blake-(Executive Youth Leader) Hudson-(Director of Publicity of Youth Association)	Cooper-(House Youth Leader and Datvolgas Contract Staff) Ethan-(Youth Member 1 of the Youth Association) Ollie-(Youth Member 2 of the Youth Association) Ian-(Secretary of the Youth Association)
Route Connection Host Communities 3	Riley –(Paramount Ruler) Logan-(Opinion Leader)	Brody-(Chairman Caretaker Committee)
Transit Host Communities 7	Alan-(Paramount Ruler) Grayson-(Former CDC Chairman) Tristan-(Secretary, Community Council) Carter-(CDC Secretary and Chairman of the Landowners Committee)	Easton-(Chief and CDC Chairman) Jason-(Secretary, Community Pipeline Welfare Association) Elliot-(CDC Chairman)

5.8 DATA ANALYSIS

Initial data analysis process in this study commenced while conducting field work in Nigeria. This involved a sequential approach of identifying and verifying relevant concepts that emerged during interview sessions and while observing events (Corbin and Strauss 2008). Sequential analysis to verify and identify further concepts continued in the UK, while transcribing in-person interviews, conducting telephone interviews and analysing documents (media reports). This process continued to a point where no emerging concepts were identified. Miles et al. (2014) and Corbin and Strauss (2008) suggests this process of concurrently analysing and collecting data is a plausible approach to fill in blind spots and facilitate deeper data analysis. In line with Miles et al. (2014) suggestion on processing data for further analysis, I commenced on preparing the data for analysis with all interviews (in-person and telephone) transcribed; field notes on observed events and conversations typed out; extracted documents copied; and all saved in Microsoft Word format (MS-Word). Other company related documents accessed online were saved in Adobe Portable Document Format (Adobe-PDF files). All MS-

Word and PDF files were then imported into NVivo10 software to aid analysis process. Other hardcopy documents were stacked in paper files for easy access during manual analysis.

The use of NVivo10 computer software was to facilitate the analysis of large amount of data gathered (Yin 2014). Initial attempts to manually analyse all data in MS-Word format proved challenging with issues in storing, retrieving, coding, and linking sources of information. Using NVivo enabled the assembling of large data gathered into an organised database; a quick access to data saved; facilitated analytical memoing by providing software notes to write memos for deeper analysis; linking codes with texts, and assigning each code to identified concepts or categories (Miles et al. 2014; Mason 2002). Noting concerns over the use of such software in qualitative data analysis, particularly the issue of fragmenting texts and decontextualizing data (Bryman and Bell 2015), I focused on in-depth examination and categorising of the data to interpret meanings rather than over-emphasis on assigning specific codes to data and grouping coded data into hierarchical nodes. While this preferred approach led to overlap of coded data into different nodes, it also aided the free flow of interview transcripts and recorded observed events.

Once most data were imported into NVivo, I commenced the task of sorting the data into folders. All empirical data were saved in an 'Internal Folder'. The Internal Folder had sub-folders to include folders on: 'Company Documents', 'Interviews and Conversations', 'Media Reports' and 'Observation and Comments'. This facilitated easy retrieval of data and ability to cross-reference data while identifying themes that emerged from the research (Mason 2002). Then I commenced further data analysis by reading and re-reading data to become familiar with each case (Eisenhardt 1989). In this process I jotted mental notes into text to examine further in the data; for cross-reference purpose; to express personal reactions on participants' remarks; and inferences on meanings. These notes were colour coded and put in parenthesis to differentiate it from the main data and for easy identification. Below is an extract of the jottings

during this analysis stage. It indicates inferences of a participant's experience of fear and expression of doubts on managerial attempts to change culture in Datvolgas:

> I don't know if anybody has had the liver or the guts to put it on the ideas board **[Fear / Doubts: Even in the embedding stage, where the culture management initiatives should drive open communication, the culture of fear and doubt still takes centre stage to discuss on issues relating to changes]** Because people are still sceptical. You know they say, open communication, speak your mind and all of that. But the thing is people are still not convinced…

In adopting Miles et al. (2014) approach to qualitative analysis, I then applied first and second cycle coding to understand and interpret meanings from data gathered. In this process, I coded chunks of data to include phrases, sentences, and whole paragraphs with word(s) and phrases reflecting the symbolic meanings of what was analysed. This resulted with chunks of data assigned single or several codes. A pattern coding was then applied to group initial codes into emergent themes. This was after several reflections and revisions of the codes, cross-referencing codes across different sources of data; and noting reflective thoughts and interpreting meanings of the codes on analytical memos. These emergent themes were then written in a narrative descriptive form on NVivo10 Memos; with insets of empirical data from interview transcripts, field notes, and documents (see Figure 3 on NVivo10 display of a written memo). Final versions of the emerged themes are presented in three empirical chapters; chapter 7, 8 and 9.

In the next section, I present degrees of my reflexive accounts during field work experience. This account provides taken for granted practices, relationships and voices during the research process (Cunliffe 2003). In addition, it indicates the shifting positions of my identity to facilitate data collection. It also shows the process of constant reflexive thinking during interactions with participants, to ensure the reliability of data collected.

Figure 3: Screenshot of QSR-NVivo 10: Memo on Tactical Deceit

themes in company-community interactions

Name
- Specific writings or memos from contract staff and contract executives
- Initial themes in company-community interactions

Initial themes in company-com

them, and the way you talk to them goes a long way will help when you want to do those kind of discussions. Now, aside that, the way those kind of things are resolved.. or in the first place, we try to avoid those kind of things from happening(respondent 30)

Against espoused culture (values, ploicies and behaviour)
Tactical deceits(this reflects perraults arguement that managers/ organisational members are deceitful when it comes to managing stakeholders(zommbies and originals article) This is not always to protect company interets but also personal interets, appease stakeholders.
The company in its culture management journey 'seeks to listen and respond to them (all stakeholders to include local community members) honestly and responsibly' (company website) This is not absolutely the case in terms of being honest.

-Againts integrity (telling half truths: statements that mingles truth and falsehood with deliberate intent to deceive / statement that is only partially true)
to this commuity affairs officers tell stories to delay community members application process for community related projects. Due to the nature of commuity members **with the tendency to be disruptive/ as a result of their marginalised mentality** with the notion that the compnay must always give back [so these officers to satisfy community members perception that they are being treated special and hope of granting their request], these officers constantly tell half truths and make attempts to delay their applications. with it, they put on false 'acts of caring'
Insets:

While some of them come up with those projects. And then, what I try to do, I try to be very close to them. I tell them, Ok before you even submit your proposal, come with it. We will sit down, I will try to help you put those elements that will make your project fly. So when we become that close, it becomes easy for me now to begin to talk to them and keep them in the hold; 'well they've not met, you see, projects like that. In fact, I don't know, but let's just be hoping'. And now, we are now so close we will just be talking of several other things, we may not...Now the way they talk to me will now be different from when they are seeing me as somebody that is far. Because, as I try to bring them, I try to see, make them believe that I am there to protect their interest, to help them. So I would guide them through their proposals. They will bring it, I'll correct it, correct it, correct it, cancel, cancel, cancel,

Source: Data analysis process 2016.

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5.9 REFLEXIVITY

Within the last two decades the notion of reflexivity has emerged in organisation and management studies (Cunliffe 2003). The idea of reflexivity was introduced on the basis that all processes of inquiry are paradigmatically constrained, hence the need to reflect and evaluate critically the processes through which researchers attain truth claims about social reality. Subsequent research on reflexivity and means through which this approach could be expressed or discussed in organisation and management studies has incorporated other aspects beyond philosophical issues (paradigmatic perspectives) in presenting or constructing knowledge and social reality. The researchers' position in the field (Berger 2015); the research subject; the research process (Mauthner and Doucet 2003); and the wider research community (Hardy et al. 2001) are aspects included as additional reflexive accounts in organisation studies. The inclusion of these aspects have introduced several levels to reflexivity and different means to present reflexive accounts of social reality.

Retrospective reflections narrated in this study focuses on my position in the field and interactions with research subjects while conducting this study. The purpose of presenting my reflexive account of this study is to move beyond the process of validating the study; and attempts to provide clarity and precision of reports; to presenting how the study is shaped and how findings emerged from the interrelationship between myself, as the researcher (position in the field) and the research subjects (participants). In presenting these reflexive accounts, I acknowledge that theory and knowledge claims of organisational culture and attempts towards its management, are social constructions of actors and processes in the research. The following subsections presents my conceptualisation of reflexivity, as influenced by my philosophical perspective; and the degrees of my reflexive accounts in this study.

Conceptualisation of Reflexivity

Reflexivity, reflexive accounts, researcher confession and reflexive writings are terms construed as reflexivity. Reflexivity as a concept consist of diverse meanings due to different philosophical perspectives and typologies of the concept as applied in divergent fields of study (Cunliffe 2003; Hardy et al. 2001; Gilmore and Kenny 2015). This study takes a social constructionist approach to reflexivity and so situates the researcher as a representer and constructor of social realities (Cunliffe 2003). Based on my ontological perspective, reflexivity in this study takes a first-order approach to reflect on how meanings are constructed by research subjects in their local context. In this process, I present reflections on my individuality, as a researcher; the process of interacting with research subjects; and how this shaped the construction of claimed knowledge on organisational culture management.

Degrees of Reflexive Accounts

Mauthner and Doucet (2003) noted there are limitations to reflexive accounts, stating that recollections of the research process, both at the time of conducting it and periods thereafter, are subject to our awareness of influences on our studies. In consideration of this, my reflexive accounts are presented in degrees as they are subject to my ability to occasionally distance and detach myself from the study in order to recall, identify and articulate influences that shaped the construction of meanings.

Reflexive Account of Researcher's Position: Prior to articulating how meanings were constructed by research subjects (participants) in this study, it is pertinent to understand how as a researcher, I was able to see through, understand, interpret and influence (partly) the meanings constructed. This begins with a reflection on my personal and academic biography. Born as a native indigene of the Niger Delta region of Nigeria, I had relative understanding of the issues relating to the underdevelopment of the region. While I often witnessed the plight of

the living conditions of the people, I was amongst the privileged few who really did not experience the sufferings and hardships most indigenes encountered. Due to the economic and social status of my parents, I had the opportunity to live in a comfortable home in the city and was educated in one of the best schools in the region. My late father then, was a civil engineer with Shell Petroleum Development Company and my mother, a broadcaster at the local radio station.

I grew up under the influence of my parents and siblings to become an independent, detached, and conserved lady, focused on my academic and career pursuit. My career pursuit led to further education in the UK where I completed a postgraduate degree in Business Administration and subsequently pursued a doctoral degree in Business Studies. Living, working and learning within a Western context enhanced my intellectual skills in communication and people management. It improved my research and information gathering skills, as well as enhanced an optimistic outlook on life. While my academic background in a Western context facilitated a reformed way of thinking and communicating, it did not completely alter my personal identity as a Nigerian. I was much in tuned with the people and issues in Nigeria such as the surge in wealth through the discovery of crude oil amongst the Niger Delta people; as well as the issues of corruption and underdevelopment in the region, as a result of same economic resource.

My personal history partly influenced my decision to conduct empirical research within the Nigerian context (Niger Delta). Foremost, it was a context where I had relative understanding; and secondly, as a native, it was a context I could easily communicate with the people and understand their expressions of meanings either verbal or non-verbal. A typical illustration is the understanding and translation of expressed meanings to suitable language, from Nigerian Pidgin English to British English. In the inset below, I indicate my ability to translate meanings

based on my personal history as a native of the region. In this case, the participant explained

verbally in Nigerian Pidgin English, his opinion of the oil companies in his community:

> The companies they are tenants. They don't have mouth. Anything you tell them, them go do (Ethan, Community Youth Member).
>
> Translated as: The companies are tenants in the community. The company members do not have a say in the community-company issues. The company members will oblige with any requests we make.

Through my personal history in the region and learned skills in academic writing, meanings of

verbal expressions such as the above were less cumbersome to translate into constructs that

could advance knowledge in organisation studies. In this process of the research, I situated

myself as an in-between individual; a representer and mediator between the empirical and

theoretical. While it appears that my personal history made it easy to become an in-between

scholar in interpreting and constructing meanings; in certain situations, this constituted a

challenge in extracting information from participants. A typical challenge was in extracting

information from elderly participants and those in senior positions. As a native, I was

accustomed to the traditional expectation to respect such persons in the society (see Ovadje

and Ankomah 2001). In keeping to the norms, it was deemed unruly to ask probing questions

as that would indicate a sign of disrespect to the elderly. Thus a question easily and openly

asked to a younger participant was rephrased during interview sessions with an elderly person.

In reflecting on this challenge, I would say that this aspect of my personal history in this context

and my participation in upholding the societal norms partly shaped the meanings that were

framed by participants. Thus while participants responded to the questions asked, their

responses presented multiple perspectives on the subject of inquiry.

Further retrospective reflections on myself as a researcher on the field showed that my position

as an in-between was a rather fluid position. In the eyes of participants, my position shifted

from an outsider-researcher to insider-researcher. This shifting positions, I would state, had a profound impact on my study. The next subsection presents details of my dual insider-outsider position while interacting with research subjects on the field and the influence of such positions in this study.

Reflexive Account on Interactions with Research Subjects: My reflexive accounts here takes into consideration my experiences of participants' perception and articulations of who I am while on the field. Participants' perception of my position on the field was influenced by two factors; (1) the way I presented and positioned myself while on the field and (2) participants construction of who I am on the field. On the onset, in the case organisation, I was mainly an outsider-researcher making attempts to gain an inside view. Interestingly, I was not merely an average outsider but I was considered an intelligent, UK-based female outsider-researcher (doctoral). Though my early contacts with organisational members indicated this aspect of my personality (see section 5.4), it was further reinforced by my English accent and dress patterns.

This position created some level of respect (as a UK-based researcher) and empathy (female researcher) for me. Participants were interested in providing necessary information for me, as requested. However access to certain information was still limited due to the outsider-researcher perspective. Interestingly, I noticed that once I situated myself in the position of some organisational members (public affairs officers) when discussing corporate-community relations, rather than maintaining a neutral point, participants openly discussed issues raised. In addition when I maintained same sympathetic position in discussing corporate employment practices amongst other organisational members (contract staff); they were willing to discuss further. This sympathetic role Berger (2015) noted creates more access for researchers on the field. In my case, it granted me access to information (confidential document) that was initially declined, when requested; and other sensitive information that was relevant for my study.

Amongst some organisational members (contract staff), it also reshaped the nature of outsider-researcher and research-subject relationship (Berger 2015). I was perceived as a UK-based female advocate with hopes of promoting measures to liberate these workers from employment conditions they are subjected to. Yet, I was nothing like the individual they perceived and articulated. However, I did not immediately resist this categorisation by research-subjects, as it offered some level of trust while interacting with these participants. I remembered relaying my experiences with my primary supervisor, Professor Emmanuel Ogbonna, and the way such position offered insights into the study. While acknowledging the data gathered, he cautiously reminded me of my role as an academic researcher. In response, I repositioned and presented myself as an outsider-researcher and informed these participants of my limited capability of advocating for such liberation. They were informed that, at best, I could only make sense of their expressions and translate it into a written thesis. Interestingly, this act of resistance did not deter them from sharing their experiences, as noted in Mahadevan's (2011) text. I realised that it was quite difficult to persuade them to change their perception, as they had found comfort in their constructions of who I am on the field; and used the opportune moments of interaction to express their experiences in a safe context, to which my study, and myself as a researcher, granted. This trust and openness led to interpretations of their experiences (what I heard) in this study, rather than any preconceived notions (what I think or believe).

Within the local communities, I was identified as an insider-researcher. I realised, on further interactions with research-subjects in the communities, that I was perceived as a young female insider-researcher (undergraduate) from the local universities. I completely accepted their construction of who I was on the field, with my real identity known to family members and close friends. I reinforced their perception of my position in the manner in which I dressed and communicated. I dressed in simple apparel with no jewellery and communicated using a Nigerian accent. The decision to sustain this position was influenced by my initial premonitions

about the security situation in the Niger Delta (see section 5.4 and 5.6) and the need to protect myself from any harm. Interestingly this perceived role granted me access to interact freely with participants. Participants were open to discuss different issues raised with the mind-set of showing their support towards my academic pursuit.

During interactions with community members I often wondered what would have been their reactions if I were white-skinned outsider-researcher, or if I had positioned myself as an intelligent UK-based female scholar. The answer was not far-fetched as I concluded that I would have been compelled to offer some financial incentives to secure participants' response; provided distorted information due to lack of trust; or at worst, kidnapped for ransom, irrespective of any family support. The constructed position of my identity within the local communities thus offered me access to reliable information and security while interacting with participants. However, my insider-researcher position posed some difficulties during interview sessions with community participants. The difficulties were mainly as a result of my preconceptions of the Niger Delta communities.

During interactions with these participants, there were times their responses seemed to echo what I already knew, and I struggled to confirm that I was not just being attentive to what I thought or believed, but what they shared. Taking a neutral position in the discussion, I would rephrase the question to ensure I get their shared experiences. In some instances, when sceptical about response that I considered a subjective view, I made attempts to balance issues discussed with contrary interpretations from organisational members. Any attempt to take a neutral stance or indicate support towards organisational members was frowned upon. Research-subjects in the communities were very vocal and passionate about their experiences and tend to repel once an opposing statement or question is raised. However, some of them reflected on the issues and provided clarifications of their experiences shared.

In most instances during interviews, I ceded to their construction of reality, as a result of respect, fear, and empathy. Respect, for the elderly position of research-subjects; fear of inflicting harm to participants; and empathy for their impoverished situation. Having resided in the same locality with these research subjects while on field work, and being part of the larger Niger Delta community, I found it challenging to detach myself from their experiences: the polluted water, the unsafe terrain while commuting on canoes and speedboats without a life jacket or insurance policy; and the distress and anxiety over the jobless situation. These experiences influenced my interactions with these research subjects; their interactions with me; and subsequently the construction of meanings in this context.

Reflecting on this account opened up unpleasant memories that I had attempted to suppress and ignore. It also produced pleasant thoughts of being at home with extended family members and amongst the wider Niger Delta community. In addition, it has also opened up my shifting positions in interacting with participants, and how these positions and interactions impacted construction of meanings. As previously stated, it has indeed uncovered the taken for granted practices, relationships and forgotten voices (researcher) in research (Cunliffe 2003).

5.10 CONCLUSION

In this chapter, I have presented the research methodology adopted in this study and the rationale for preferred options. This, as explained, is based on my philosophical position, research objectives, and research process. Based on my ontological-epistemological perspective, a constructionism orientation and interpretivism standpoint was applied throughout this study. In response to research objectives, a single case study of an oil and gas firm (pseudonym as Datvolgas) within a Nigeria context was adopted for the study. Multiple sources of data collection methods to include semi-structured interviews and casual

conversations; non-participant observations and document analysis was utilised within this case study research. The stated research framework, research strategy, and research methods were deemed suitable in response to the research objectives. In addition, the chapter presented ethical issues considered in conducting the study; the process of conducting the fieldwork, and data analysis process applied. It also included aspects of reflexive account in conducting the field work; specifically indicating my shifting positions as a researcher, and how these positions and interactions with participants (social actors) led to the construction of meanings in this study. The next chapter presents a historical overview of the context of this study: the Nigerian state, its oil and gas industry and the Niger Delta communities. This subsequent chapter facilitates a comprehensive knowledge of the research setting and the ensuing empirical findings chapters (chapter 7-9); leading to clear understanding on discussions of findings.

CHAPTER 6

CONTEXT OF RESEARCH SETTING: THE NIGERIAN STATE, ITS OIL AND GAS INDUSTRY AND THE NIGER DELTA COMMUNITIES

6.1 INTRODUCTION

This chapter provides the context of this research by presenting an overview of the Nigerian state, its oil and gas industry, to include operating companies and the Niger Delta communities. Based on related peer-reviewed journals and media publications on the history of the Nigerian oil and gas industry, the chapter presents the historical relationship between the Nigerian government, oil and gas operating companies and the Niger Delta communities. The predominant influence of each party in the relationship is centred on control over the natural crude oil resource in the country. For this purpose, the Nigerian government mainly uses regulatory measures and armed combats to control the affairs of the industry; the oil companies embark on different models of corporate-community relationship and negotiation tactics to secure their license to operate and maximise profit; while the Niger Delta people often resort to acts of violence and disruption of oil facilities to ensure its people and local communities benefit from the oil resource extracted from its land and surrounding shore-lines. What ensues in the relationship is continuous contestation and negotiations over the means to manage and distribute this oil resource.

The chapter outlines these issues and the roles each party plays in the relationship in three subsections. The first subsection presents an overview of the Nigerian state; the second subsection presents the influence of state and international legislations and regulatory agencies in governing the operations of the industry; while the third subsection presents an overview of the Niger Delta region, its people; and the evolving relationship between the Niger Delta

communities, oil and gas corporations and the Nigerian government. In this last subsection, I present a narrative of the actions of each party in the relationship with emphasis on the impact of these actions on the business operations of oil and gas companies in the region and the industry at large.

6.2 AN OVERVIEW OF THE OIL AND GAS INDUSTRY IN NIGERIA

6.2.1 The Nigerian State

Nigeria is situated in the Atlantic coast of West Africa bordering Benin and Cameroon. It is the largest country in Africa with an estimated population of 181.5 million residents living within its 36 autonomous states and a federal capital territory. The country's large populace consists of over 250 ethnic groups with the Yorubas, Hausas and Igbos as three dominant ethnic groups and languages. Several other languages are spoken but English remains Nigeria's official language (see CIA 2015; Guichaoua 2010). The country's historical record is dated to 1914 when Sir Frederick Lugard, a British colonial administrator, amalgamated two British protectorates; the Northern and Southern protectorates of the country into an entity called Nigeria. The amalgamation of these protectorates, and subsequent colonialists' administration process with issues of alienation, subjugation and discrimination of most Nigerians, contributed to Nigerians political struggle for freedom from British colonial rule, culminating in the country's independence on October 1st 1960 (Ubaku et al. 2014)[17].

Since the country's independence in 1960, Nigerians have been predominantly ruled by military regimes[18]. The military regimes overthrew the then civilian federal government with

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[17] Ubaku et al. (2014) also noted other internal and external factors that led to the nationalists struggle for Nigeria's independence. Factors to include the influence of the press, and economic depression at the time were highlighted issues.
[18] Military regimes governed Nigeria from 1966-1979 and 1983-1999 cumulating a period of nearly 30 years.

the intent to restore political stability and avert corruption. However, this intent was defeated due to rising interests by military leaders and officers to control economic resources of the country for personal gains. The government's desire towards this self-enrichment resulted in widespread corruption in the country. In addition to the corrupt acts, the militarised government and its resort to violence to settle social and political conflicts, resulted in cases of human rights abuses and the establishment of state violence in the country. Issues of extra-judicial killings, restriction of freedom of expressions, and gross suppression of the people became the order of the day (see Agbiboa 2013a; Falola and Heaton 2008).

The return to civilian government in 1999 proposed several measures to curb corruption and violation of human rights; and also stabilise the economic and political situation of the country (Markovska and Adams 2015; Falola and Heaton 2008). The implementation of some institutional measures led to minimal success in the social and economic situation of the country. Notable achievements of the democratic government, between 1999-2005, led by former President Olusegun Obasanjo, were improvements in freedom of the press; the institutionalisation of anti-corruption agencies that recovered stolen public assets and prosecution of offenders; as well as the country's foreign debt relief (Agbiboa 2013a). However, scholars contend that changes to a democratic government and its governance measures, have failed to eradicate or lessen corruption and violation of human rights in the country; or even restore economic and political stability (Agbiboa 2013a; Omeje 2004). The Nigerian state has continued to suffer from several social, political, and economic issues. Several scholars (see Obi 2007; Ross 2003; Ite et al. 2013; Akpanuko and Efi 2013) trace these issues to the discovery of crude oil in Nigeria's Delta region. They contend that the discovery of crude oil in the Niger Delta; the administrative dominance of British colonialists-allied oil firms, and subsequent control of the Nigerian government (after its independence), over this

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natural resource, contributed to the prevailing socio-economic issues of corruption, violent conflict, inequality, unemployment, and poverty that characterise the Nigerian state.

In the following subsection, I present an overview of the oil and gas industry in Nigeria. Here, I emphasise on the influence of governing legislations, as institutional measures, in shaping the operations of the industry and discuss the challenges of corruption in implementing set regulations. In addition, I present the subsequent effects of these legislations (and implementation challenges) on the Niger Delta region and its populace.

6.2.2 Oil and Gas Industry in Nigeria and Governing Legislations

State Legislations in the Nigerian Oil and Gas Industry: Colonial and Post-Colonial Era

The initial dominance of British colonialists over the rich oil resource in Nigeria has been discussed in several literatures on the Nigerian oil and gas sector (Frynas 2000; 2001; Idemudia and Ite 2006; Ejobowah 2000; Obi 2007; Ite et al. 2013). These studies indicate that British colonialists with the introduction of 1914 Colonial Mineral Ordinance, formalised the colonial state control of crude oil exploration; warding off competition from non-British interests. This ordinance permitted concessional agreement to British and British-allied firms to explore oil in the country. Thus, Shell / D'Arcy Exploration Parties, the Anglo-Dutch group (later known as Shell-British Petroleum Development Company) became the first oil firm, under this exclusive concessional agreement, to explore for crude oil in the country. This led to Shell-BP's discovery of crude oil in commercial quantity in the Niger Delta region of the country in 1956; and further dominance of crude oil resource in Nigeria, controlling over 50% of the country's oil production (Frynas et al. 2000). Since Shell-BP's discovery and exploration of crude oil in the region, several other international and local oil and gas firms have commenced and continue to discover, extract and market this natural resource for economic purposes (see Obi 2007). Table 5 shows the list of major companies in the Nigerian oil and gas industry. The

oil companies are presented in two categories based on the year of each companies'

concessional agreement to explore crude oil in the country.

Table 5: List of First and Second Generation Oil and Gas Companies in Nigeria

Oil Companies				Gas Companies
First Generation		Second Generation		Major Companies Operating Gas Facilities
Company	Year	Company	Year	Company
Shell-BP (Shell Petroleum and Development Company -SPDC)	1937	Nigeria Petroleum Development Company (NPDC)	1988	Shell (SPDC) Ogigbo North NAG plant
Mobil (Exxon Mobil)	1955	Conoil	1991	Mobil's Oso Project
Tenneco	1960	Esso	1992	Chevron EGPs
Chevron	1961	Total Nigeria	1992	Total/Elf's Obite Gas plant
American Overseas Petroleum Ltd (Amoseas)	1961	Statoil/ BP Alliance	1992	Nigerian Agip Oil Company (Agip) Obiafu/ Obricom Gas Plant
Elf	1962	Amoco	1992	NPDC Ughelli East NAG
Philip	1962	Conoco	1992	Addax Izombe Gas Plant
Pan Ocean Oil	1972	Abacan	1992	Nigeria Liquefied Natural Gas Plant (NLNG)
Bought Over Ashland Oil	1973	Addax	1992	Seplat Oben NAG
Agip (NAOC)	1979	South Atlantic Petroleum (SAPETRO) Ltd	1998	
		Oando Plc	2006	

Source: Related literatures (Frynas 2000; Frynas et al. 2000; Ejobowah 2000; Idemudia and Ite 2006; DPR 2014) and other various sources[19].

The above table shows early generation multinational companies entry into the Nigerian oil

and gas industry commenced from the 1930s. These companies were termed first generation

oil companies in Nigeria because they were able to sustain their dominance in the oil and gas

industry through a "first mover advantage" (see Frynas et al. 2000, p. 412). The second

generation companies were then confined to newly discovered oil blocks or oil fields left

behind by first generation companies. Since the early 1960s, these first generation companies

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[19] Data on the years of concession to operate was accessed online with the license number provided from the Department of Petroleum Resources (DPR) Oil and Gas Annual Report. The companies listed are based on the accessible data of concession agreement granted. Based on DPR website information June 2016, there are 33 oil and gas producing companies in Nigeria with 85 other oil and gas operating companies. NAG refers to Non-Associated Gas and EGP as Escravos Gas Plant (DPR 2014).

to include Shell-BP, Exxon-Mobil, Chevron, Texaco, Total and Agip (and oil servicing companies operating with them) have continued to dominate the Nigerian oil and gas sector, leading to ownership of major blocks of oil in both onshore and off shore locations in the Niger Delta region (see Obi 2007; Frynas 2000; Ite et al. 2013).

The inception of Nigeria's independence from British colonial administration and subsequent promulgated decrees / constitutional acts and laws led to policy changes in Nigeria's oil and gas business operations. These decrees enabled the Nigerian government gain control over oil business in the country; determining the participation of investors and level of investments in oil business operations. For instance, the Petroleum Act No. 51 of 1969 was the first post-colonial legislation that gave the Nigerian state absolute control and ownership over crude oil discovered within the country; from its territorial waters to continental shelves (see Ikpeze and Ikepeze 2015). In line with this constitutional act, the Nigerian government became the only legitimate authority to make adjustments regarding oil prospecting and exploration licenses; and oil mining leases; and also grant concessions to firms to explore crude oil. Thus, enabling other companies to engage in oil business in Nigeria[20] (see Ite et al. 2013).

In addition, nationalisation policies in the 1970s, following Petroleum Decree No 18 of 1971 and Petroleum Decree No 33 of 1977, led to the Nigerian state acquisition of equity stakes in all foreign oil producing companies; and joint venture partnership with same companies; enabling the government to become both shareholder and stakeholder in the Nigerian oil and gas industry (Frynas et al. 2000; 2001; Ogri 2001; Ejobowah 2000). This created an enabling business context for the Nigerian government, through its established Nigerian National Oil Corporation (now Nigerian National Petroleum Corporation-NNPC) to regulate the core business activities of oil and gas companies in the country. For instance as Frynas et al. (2000)

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[20] Note: Frynas et al. (2000) study indicated that the Nigerian state renewed policies did not deter the dominant position of first generation companies though it introduced other companies into its oil and gas industry.

study indicated, the Nigerian government, through the NNPC, was responsible to regulate the exploration, production, refining and marketing operations of Shell-BP[21]. Ejobowah (2000) and Genova (2007) studies also indicated the NNPC's role in regulating all operations to include oil and gas firms' construction and maintenance of pipelines; extending network of refineries and distribution depots; as well as encouraging indigenous participation of Nigerians in their operations, to include recruitment and training of Nigerians.

The Nigerian government, through other enacted and amended legislations, exert further control over the business operations of oil and gas companies in the country. Table 6 provides a summary of legislations related to the oil and gas sector in Nigeria.

Table 6: Nigeria Oil and Gas Industry Decrees and Associated Regulations

Acts/ Regulations and Year	Main Provisos
Petroleum Act 1969, 1971 and 1977	These Acts vested ownership of petroleum resources to the Nigerian Federal Government and forms the primary legislation on petroleum activities. Act 1971 set up the Nigerian National Oil Corporation (NNOC) to strengthen government direct control in the industry. Act 1977 merged the Ministry of Petroleum Resources and the NNOC to form the Nigerian National Petroleum Corporation (NNPC) to conserve its manpower in the oil and gas industry. It also created the Petroleum Inspectorate, entrusting it with the regulation of the industry to include issuance of licenses and permits, and enforcement of the Act.
Petroleum Refining Regulations 1974	A Regulation that provide measures to prevent and control environmental pollution; and to ensure site personnel have suitable protective clothing, appliances and equipment; as well as medical facilities and first aid services approved by the Department of Petroleum Resources, a federal government petroleum regulatory agency.
Land Use Decree of March 1978 (now Land Use Act 1990)	An Act that vested all land, comprised in the territory of the state to the Governor of the State, with the exception of land vested to the Federal Government and its agencies. By this Act, the government may obtain any land for the execution of oil and gas related activities.
Associated Gas Re-injection Decree (Act) 1979 & 1985	This Act aims to restrict and regulate gas flaring by authorising oil and gas firms to submit plans for the viable utilisation and the re-injection of all produced associated gas. Decree (7) of 1985

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[21] In Frynas et al. (2000) study the aspect of exploration and production was controlled indirectly with minimal effort, as Shell-BP still dominated this aspect due to inadequate expertise and technical infrastructures of the Nigerian government.

	introduced penalties for gas flared in locations where permit to flare gas was not granted. The penalty was a payment of 2 kobo per 1000 cubic feet of gas flared. This was later increased to 50 kobo per 1000 cubic feet in 1990, and then 10 Naira per 1000 cubic feet, following the 1998 budget speech. The initial aim was to put an end to gas flaring by 1984. However, with several bills and amendments, this deadline has been extended with no future date.
The Nigerian LNG (Fiscal Incentives, Guarantees and Assurances) Act 1990	An Act that exempts NLNG and related companies from certain taxes (aspects of income tax relief), duties and other levies for a period 10 years following its production day of LNG delivery; or after the first five years when the cumulative average sales price of LNG reaches US3 dollars /mmbtu. An Act that attempts to advance speedily the utilisation of gas by securing easy and supportive measures for foreign investment in the gas sector[22].
Associated Gas Framework Agreement (AGFA) 1991 &1992	This Act was introduced to reduce wasteful flaring of Associated Natural Gas (ANG) by offering incentives of a tax free period of three years (3 years) and expenditures for the investment of separating gas from oil resulting in the use of gas.
Petroleum (Amendment) Act 1996	Act designed to remove impediments of indigenous investors who seek to participate in prospecting and exploiting petroleum resources in the upstream sector by releasing the control of marginal fields from MNCs. This was meant to expand the scope of other firms and indigenous companies to participate in the industry.
Principle of Derivation Encapsulated in 1999 Constitution Section 162 (2) and (3)	This principle, enacted as a constitutional law, endorsed the disbursement of 13% oil revenues in the federation account to oil producing states. This derivation formula of 13% is an amendment to earlier allocations that was slashed from 50% to 1.5%. The 13% derivation allocation was promulgated to pacify agitations in the Niger Delta Communities by providing funds towards the regions development.
Niger-Delta Development Commission (Establishment etc.) Act 2000 No 6	This Act was set to revoke the Oil, Mineral Producing Areas Commission (OMPADEC) Decree of 1998. In its replacement, the Act established a new commission, the Niger Delta Development Commission (NDDC) to administer and manage the funds received from the allocation of the Federal Account to: (1) resolve ecological problems that arise from exploration of oil minerals in the Niger Delta region and (2) formulate and implement programmes that will develop the region. Funding sources for the commission includes 15% contribution from the Nigerian Federation Account; 3% from oil and gas company contribution of their total budget and 50% from ecological funds allocation due to oil producing states, amongst other proceeds from grants, gifts loans and donations.
The Corrupt Practices and other Related Offences Act 2000 No. 5	This Act is established to prohibit and prescribe punishments to curb corrupt practices and related offences committed from 2000. It instituted the Independent Corrupt Practices and Other Related Offences Commission (ICPC) to execute the provisos of the Act and enlighten the Nigerian public on issues related to corruption.

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[22] The Nigerian LNG Act has now been reversed with tax payments commenced in 2010.

Economic and Financial Crimes Commission Act 2002 & 2004	This Act was enacted to establish a government agency, the Economics and Financial Crimes Commission (EFCC) that will be responsible to investigate all financial crimes including advance fee, fraud, money laundering, bribery, counterfeiting; and other non-violent and illicit activities to include illegal oil bunkering, tax evasion, dumping of toxic wastes and prohibited goods; and also prosecute and penalise offenders via several penalties to include seizure of properties, payment of fines or imprisonment.
Marginal Fields Operation Regulation 2005	A regulation that provides access for only indigenous oil and gas firms to apply for and operate Marginal Fields with considerations given to such firms to partner with foreign companies at an equity contribution not exceeding 40%. This regulation is an attempt to encourage indigenous firms develop technical and managerial competence required to operate in the oil and gas sector.
Nigerian Extractive Industries Transparency Initiative (NEITI) Act 2007 (No 2)	An Act that provides for the establishment of a government agency, the Nigerian Extractive Industries Transparency Initiative (NEITI), responsible to promote transparency and accountability of the financial management of the oil, gas and mining revenues of the country. The Act aims to eliminate all forms of corrupt practices, following the global Extractive Industries Transparency Initiative (EITI), by advocating and enforcing accountable process of payments, receipts and posting of revenues accruing to the Nigerian government from extractive companies.
Companies Income Tax Act Amendment (Section 39) 2007	An amendment to Companies Income Tax Act, Cap 60 of 1990 that regulates the taxation of profits accrued from the production and distribution of products, in this case oil and gas products.
Nigerian Oil and Gas Industry Content Development Act 2010	An Act to provide for the development of Nigerian content in the Nigerian oil and gas industry. The Act mandates all operators in the oil and gas industry to give first consideration to Nigerian operators in executing related services in the industry. For each of its operations, an operator may retain maximum 5% of expatriate positions to secure investors interests. Compliance with this Act shall be a major criterion for the award of permits, licenses and other operations within the industry. The dictates of this Act is managed by the Nigerian Content Development Monitoring Board (NCDMB).
Petroleum Industry Bill (PIB) 2012	A Bill undergoing reviews and amendments by the legislative arm of government, the Nigerian National Assembly, is speculated to supersede previous oil and gas regulations by establishing new regulations to control the granting of licenses and leases for petroleum related activities. It proposes to vest such control to a body termed the Nigerian Petroleum Regulatory Commission. The key issues the Bill and set Commission would address includes transparency of oil and gas operations; end of gas flaring; increase indigenous participation; and commercialisation of the NNPC amongst others[23].

Source: Related literatures (Allott 1978; Ejobowah 2000; Ariweriokuma 2009; Adaeze 2012; DPR 2014; Frynas 2001) and various other sources[24].

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[23] See Adaeze (2012) on core objectives of the PIB 2012.
[24] The Nigerian Constitution 1990, 1996, 1999, 2000, 2002, 2007 and 2010.

Table 6 above shows a synopsis of the major regulations related to the oil and gas industry in Nigeria[25]. Based on the foregoing, the Nigerian government makes continuous efforts through enacted and amended legislations to control business operations of oil resource in the country. The control over Nigeria's oil resource through these means has not only influenced the business operations of oil and gas companies; it has also favoured political elites and dominant ethnic groups at the detriment of the Niger Delta communities that generate this resource (Omeje 2006). For instance, the Land Use Decree of 1978 vested ownership of all lands in the state to the Nigerian government. By this legislation, rural dwellers in the Niger Delta region had no control over their lands or resources generated from the lands. As such, they had minimal benefits over the oil resource on their lands; or power to exert control over ecological damages resulting from oil and gas related activities on their land and surrounding environs (Ikpeze and Ikepeze 2015). Thus, the Nigerian government use this legislation, or what Okolo (2014, p. 96) described as "constitutional manipulations", to deprive the Niger Delta people of this natural resource.

Similarly, the Principle of Derivation (see Table 6 on Principle of Derivation) is an additional contentious issue with its changing derivation-allocation principle and formula in sharing the oil resource (Ikpeze and Ikepeze 2015; Akpanuko and Efi 2013). Changes in allocation formula following the established principle from derivation to population, size and equality of states, has seen a drastic reduction in oil revenue allocation to the oil producing states, from 50% to 0% between 1960 and 1981; and to 3% in 1999 (UNDP 2006). The oil revenue allocation was later increased to 13% in 1999 following several violent protests in the Niger Delta region (see Ejobowah 2000; Frynas 2001; Akpanuko and Efi 2013; Renouard and Lado 2012; Aaron and Patrick 2013). However, in spite of this reviewed allocation formula, the Niger Delta rural areas, that generate these resources, continue to suffer abject poverty and underdevelopment.

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[25] See DPRb (2016) and Ikpeze and Ikepeze's (2015) study for oil and gas related legislations in Nigeria.

Scholars attributes this underdevelopment to uneven distribution of oil resources to these local areas by their respective state government (Frynas 2001) and mismanagement and misappropriation of funds by governing authorities (Aaron and Patrick 2013; Takon 2014; Babalola 2014).

In view of other oil and gas related legislations, scholars have identified weaknesses in its policy formation, implementation, enforcement and reviews (Ikpeze and Ikepeze 2015; Ogri 2001; Idemudia and Ite 2006). This flaws in institutional policies has also influenced the operations of oil and gas companies in the country; as well as the local Niger Delta communities. For instance, Idemudia and Ite's (2006) study noted that the conditions of enacted legislations and its less stringent control measures, created opportunities for oil and gas operators to flout the laws (see Table 6. Associated Gas Re-injection Decree 1979 & 1985). They reported cases where oil and gas operators opted for gas flaring and paid the minimal fine, as this was a cheaper alternative to pollution control. Ikpeze and Ikepeze's (2015) study also indicated weakness in control measures as a limitation to the law, stating:

> …penalties imposed for non-compliance with the provisions of the Act are not deterrent enough hence, offenders will find it more economical, cheaper and cost effective to violate the provisions of the regulations and pay the requisite fines… (Ikpeze and Ikepeze 2015, p. 6).

The above studies imply that less stringent regulatory measures, and oil and gas multinationals drive towards profit making, as against embarking on moral business practices, contributed to several violations of state legislations. These unfair practices adversely affected the ecological environment of the Niger Delta region. In addition, core issue of corrupt practices between governing authorities and oil and gas operators contributed to the underdevelopment of the Niger Delta rural communities (Aaron and Patrick 2013; Agbiboa 2013b; Omeje 2006; Madugba et al. 2016). Corrupt practices as implied in this study involves the acts of bribery,

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misappropriation and diversion of funds, misuse and abuse of public office for private gain, fraud, theft, impersonation, extortion, favouritism, nepotism, and sex for favour amongst other partial practices that undermine economic growth and development (see Saheed and Egwaikhide 2012; World Bank 1997).

The prevailing acts of corruption in the industry and the country at large, contributed to the establishment of the Corrupt Practices and other Related Offenses Act 2000; the Economic and Financial Crimes Commission Act of 2002 and 2004; the Nigerian Extractive Industries Transparency Initiative Act 2007; and related anti-corruption agencies amongst others (see Opara 2007). Notable amongst the formation of several anti-corruption agencies is the Independent Corrupt Practices Commission (ICPC) of 2000 and the Economic and Financial Crimes Commission (EFCC) in 2002 (see Table 6). Both agencies were established to curb the trend of corrupt practices in the country (Raimi et al. 2013). However there are perceptions of their ineffectiveness to eliminate or reduce corrupt practices in Nigeria due to the control of "powerful elites who have a vested interest in sustaining and even extending corrupt practices" (Idemudia et al. 2010, p. 278). A case in point is noted in Saheed and Egwaikhide's (2012) study that indicated high profile corruption cases in Nigeria involving 8 former governors, 3 former ministers, an ex-minster and a political chieftain. Based on their research, all offenders were granted bail after looting billions of naira from public funds. In a similar vein, Babalola's (2014) study indicated how the EFCC was restrained from further investigating a former governor from a Niger Delta state who was reported to have looted public funds into private accounts. Several other studies indicate the depth of corruption amongst public officials as well as within the oil and gas industry (Iriekpen 2015; Agbiboa 2013a; Idemudia et al. 2010). For instance, Idemudia et al. (2010) study indicated corrupt practises between oil and gas operators and the Nigerian government, citing the case of Halliburton and Wilbros Group Inc. on bribery related matters; and the NNPC, Central Bank of Nigeria, Department of Petroleum Resources

amongst others, on discrepancies in oil companies payment schedules, and controversial audit reports. Based on the foregoing, the act of corruption in the Nigerian system remains an issue that questions the reliability of enacted and proposed state regulations in governing the business operations of oil and gas companies and the industry at large.

In the next subsection, I present an overview of international regulations and its influence on the Nigeria oil and gas industry with particular focus on the regulations that are relevant to this study, mainly anti-bribery and anti-corruption regulations.

International Regulations and Oil and Gas Operations in Nigeria

Several international anti-corruption regulations and policies have come into the fore of the Nigerian oil and gas industry within the past two decades. Notable amongst these international regulations is the United States Foreign Corrupt Practices (FCPA) Act of 1977 that aims to stop American business organisations from bribing foreign government officials; the Organisation for Economic Co-operation and Development (OECD) 1999 convention principles on combating bribery in international business transactions; and the United Kingdom Extractive Industries Transparency Initiative (EITI) 2003 that set standards towards accountable management of natural resources amongst member states (see Opara 2007).

These laws and regulations authorise international organisations and foreign countries to investigate corrupt practices of subsidiary firms and business partners operating abroad (host countries), and also punish offenders through several penalties to include imprisonment and huge fines. A practical example of the influence of international regulations in the industry is observed in the bribery scandal between Nigerian governing authorities and Halliburton, an American global corporation; its former subsidiary firm, Kellogg Brown and Root Inc. (KBR); and Technip, a French global engineering and construction firm based in Paris. The case involved corrupt acts of bribery between these multinational firms (as part of a joint

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consortium) and Nigerian government officials, to secure a $6 billion construction contract of a liquefied natural gas plant in the country. In this case, the United States Security and Exchange Commission (SEC), in collaboration with the US Department of Justice (DOJ) Fraud Section, imprisoned and charged penalty fines to corporate executives of KBR for violating U.S. Foreign Corrupt Practices Act. In addition, the SEC charged penalty fines of over $900 million as combined sanctions to Halliburton, KBR, and Technip for facilitating criminal acts of bribery[26]. Similar cases of bribing Nigerian government officials have resulted in multinational firms charged with criminal fines such as the case with Panalpina, a Swiss Company and its subsidiary, charged penalty fines of $70.56 million; Transocean Inc. an international offshore drilling company, charged to pay $13.44 million; and Royal Dutch Shell Plc to remit $30 million as a criminal fine[27]. While there is limited scholarly evidence, to suggest that these international regulations, with stringent sanctions on offenders and subsequent public exposure of bad practices, have influenced oil multinationals to take precautionary measures to avoid criminal convictions and reputational damage; oil multinationals' zero tolerance policy on corrupt acts and open declaration of being associated with international anti-corruption agencies, are perhaps partly instigated by these international regulations and stringent measures[28].

Nonetheless, the international regulations have influenced the Nigerian legal system with the enactment of NEITI Act of 2007 (see Table 6 on NEITI) that aims to enforce accountability and transparency in the nation's oil and gas revenues. This has partially improved public awareness on the revenues generated from the Nigerian oil and gas industry (Shaxson 2009).

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[26] See reports from the U. S. Department of Justice DOJ (2010) and the U. S. Securities and Exchange Commission SEC (2010). See also Cleveland et al. (2009) study on brief details on Halliburton and KBR case.

[27] See SEC (2010a) report on criminal charges to seven oil services and freight forwarding companies on widespread bribery of custom officials.

[28] See EITI (2012; 2016) reports on Royal Dutch Shell Plc and Total operating in EITI implementing countries to include Nigeria. The report presents details on the tax and transparency initiative of Shell in Nigeria and Total statement of support to the EITI on efforts to promote the principle of transparency. In addition, Ite (2005) study indicates the transparency initiative of Shell, in line with the principles of the EITI.

However, the effectiveness of international regulations such as the EITI in curbing corrupt practices of bribery in the Nigerian oil and gas sector is still in question. While it is quite early to discuss the effectiveness of international regulations to eliminate or reduce corrupt practices in the sector, due to limited academic and empirical research on this aspect, it is pertinent to note that fundamental challenges to its effectiveness includes: (1) the reliance on Nigerian governing authorities and civil societies to report cases of corrupt practices in the oil and gas sector to international regulatory authorities; and (2) the reliance on Nigerian government to implement recommended policies in the few cases where misconduct were reported (see Udo 2015 on EITI case). The lack of political will of Nigerian governing authorities to implement recommended policies contributes a challenge to the influence of international regulatory bodies and set regulations on the Nigerian oil and gas sector. Similar to state regulations, the lack of political will emanates from the widespread corruption in the Nigerian oil and gas industry and the country at large. As Opara's (2007, p. 67) study indicates, even Nigerian citizens "unanimously agree that corruption has eaten into the fabric of the country, becoming so embedded in its national life" which impacts operations in its industries. This corrupt acts have impoverished minority groups; increased rates of inequality; instigate socio-economic and political conflicts in the country, especially amongst the Niger Delta people.

In the next section I will present a historical overview of the relationship between the Niger Delta people, the oil and gas companies operating in the region, and the Nigerian government. In this section, I will highlight the impact of this relationship on business operations of oil and gas firms. In addition, I will discuss some problematic issues in the Niger Delta region and amongst its people stated earlier, and indicate that these issues emanates from the roles and actions of each party in the relationship. Foremost to my presentation and discussion on details of the relationship, I present a brief description of the Niger Delta region and its people herein.

6.2.3 Nigeria Oil and Gas Industry and Niger Delta People

The Niger Delta Region

The Niger Delta region is situated in the country's south-south geopolitical zone covering an area of about 112,110 square kilometres that constitutes 12% of the country's total landmass. The region has five ecological zones that consists of mangroves and coastal vegetation; freshwater swamp forests, tropical rain forests, derived savannah, and montane region (NDDC 2006). Its wetlands are noted as one of the largest in the world with extensive fisheries deposits and "abundant natural resources particularly hydrocarbon deposits of oil and gas" (Okpara 2012, p. 4). It has an estimated population of over 31 million people, that reside within 185 local government areas, spread across 5,000 to 6,000 communities (Samy et al. 2015; UNDP 2006).

Historically, as several studies (Ite et al. 2013; Idemudia 2014a; Samy et al. 2015) indicate, the Niger Delta region consists of nine oil producing states to include Abia, Akwa Ibom, Bayelsa, Cross River, Delta, Edo, Ondo, Imo, and Rivers state. However, recent oil discovery in Anambra river basin has included Anambra state as the tenth oil producing state in the region (see Figure 4). The inclusion of Anambra river basin has increased the total number of crude oil production wells in the region to 2800[29]. Over the years, oil production[30], from the Niger Delta region, has accounted for 40% of the country's GDP; 95% of total export earnings; and generated over 80% of total revenue (CIA 2015; Idemudia 2009). The oil wealth from this region has contributed to the development of the economy to include the establishment of some infrastructural projects and welfare facilities such as manufacturing (cement and automobile

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[29] See DPR (2016a) Statistics-Upstream report.
[30] Oil production includes crude oil, oil sands, and natural gas oils.

plants); educational and health facilities (see Obi 2007). However, adequate provision of these facilities is still lacking within local communities in the Niger Delta region.

Figure 4: Map of Nigeria showing 10 Oil Producing States
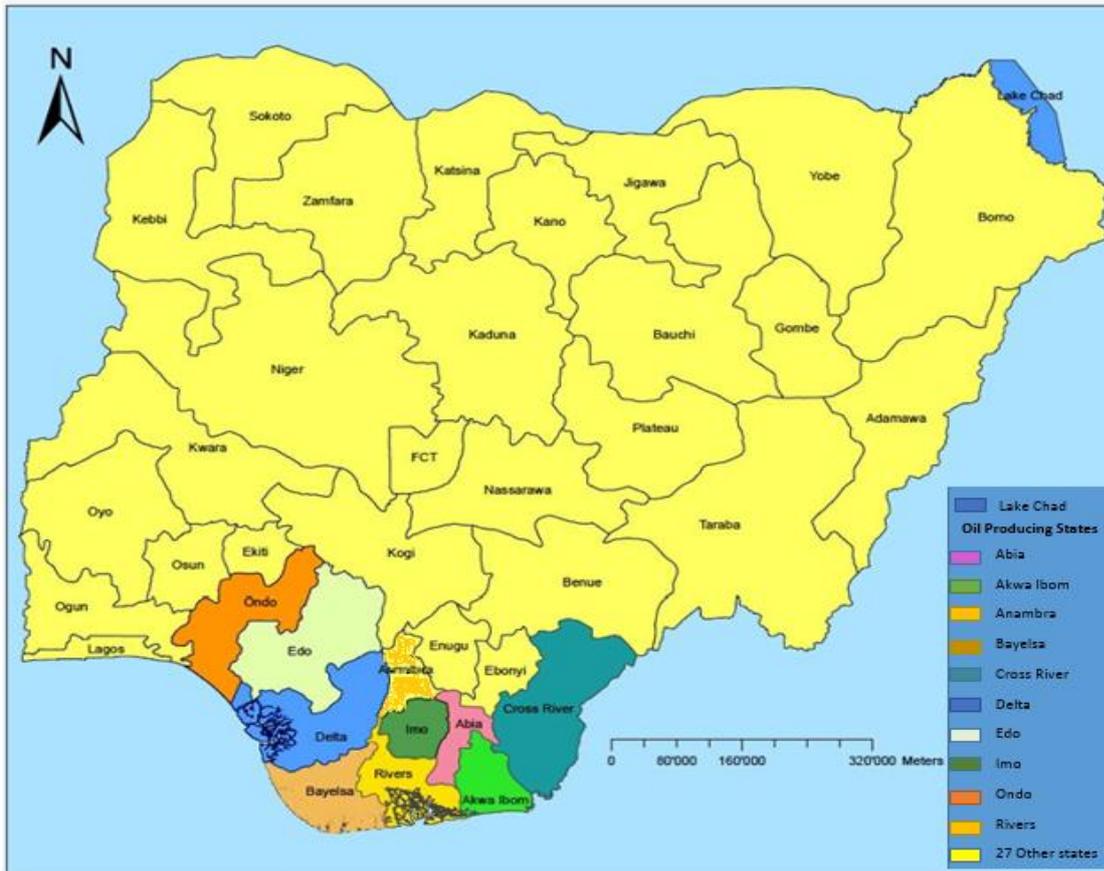
Source: Adapted from Ite et al. (2013) with the inclusion of Anambra State as newly recognised oil producing state[31].

The Niger Delta People

The Niger Delta people comprise about 40 ethnic groups that speak over 250 different languages. These ethnic groups includes the Annangs, Efiks, Ekpeyes, Ibibios, Igbos, Ilajes, Ijaws, Isokos, Itsekiris, Nembes, Ogonis, and Urhobos amongst others. The diverse ecological zones in the region and the nature of the terrain has resulted in the different settlement patterns

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[31] See Ikpeze and Ikepeze (2015) study on Anambra as the newly discovered oil producing state.

of the Niger Delta people (see UNDP 2006). The following extract below gives a vivid description of the placement patterns of the Niger Delta people:

> The predominant settlement type in the Niger Delta is small and scattered hamlets. The vast majority of settlements comprise largely rural communities in dispersed village settlements. The typical community consists of compounds which are closely spaced groups of small buildings hosing 50 to 500 people, most of whom are farmers or fisher folk. There are also larger settlements, which are usually separated from other clusters of rural residences by their outer, rotational farmlands, oil palm or rubber plantation, bush, or stretches of secondary forest (NDDC 2006, p. 53).

As indicated in the extract above, the nature of the terrain influences the settlement pattern of the people. In addition, the diversity of its people, in terms of languages and belief systems, constitute the formation of clusters of rural settlements in the region. Based on the composition of the people, a larger ethnic community would reside in villages spread across several settlement areas, while a small ethnic community would reside within a small settlement area. The internal governing structures of a large or small village community is typically the same in the Niger Delta region (NDDC 2006). Each village is governed by a chief. A cluster of chiefs from each village, constitutes the council of chiefs or rulers. A paramount ruler, then, governs the affairs of the council of chiefs. Other internal governing authorities that assist to co-ordinate the affairs of communities in the region includes the elders and youth council. These councils consist of both men and women, although women's participation in both councils is relatively small. This is due to male domination in the Niger Delta region and the Nigerian society at large (Aaron 2012; Ovadje and Ankomah 2001).

Both men and women in the region rely mainly on traditional economic activities such as farming, fishing and hunting for their livelihood. Over the years, this has been adversely impacted by oil exploration and production activities in the region (Nwajiaku-Dahou 2012; Idemudia and Ite 2006). The construction of oil and gas production facilities displaced and relocated its people from their rural settlements. The adverse effects of oil spillage and gas

flaring has gradually disrupted and destroyed livelihoods and the ecological system of the region (Omeje 2006). Further disregard of preserving the local communities' ecosystem and insufficient financial and community development support from the Nigerian government and oil multinationals have resulted in abject poverty in the region.

The early 1990s was the start of rising conflicts in the region between the Niger Delta ethnic minority groups and multinational oil and gas firms, particularly between the Ogonis and Shell BP. Since then, several forms of conflicts and violence have become the norm in the region, from corporate-community conflicts, to intra-community, inter-community and inter-ethnic community conflicts (UNDP 2006). This has resulted to deaths of several community members; oil company workers to include foreign expatriates; and members of the Nigerian arm-forces; amongst others (Omeje 2006; Frynas 2001). It is pertinent to note that prior to the country's independence there was little or no report of such conflictual issues between multinational oil companies and local communities in the Niger Delta region. This is due to the initial 'peaceful and co-operative' relationship that existed between the multinational oil companies and the local community members. The transformation of this 'peaceful and co-operative' relationship to 'conflictual and destructive' corporate-community relationship (CCR) due to several factors led to incessant conflicts in the region that has had adverse impact on oil and gas companies in the region, the Niger Delta populace, and the Nigerian state. The next subsection provides an overview of the evolving corporate-community relationship in the region and its impact on oil and gas companies operating in the region and the industry at large.

The Evolving Relationship between Oil Corporations, Niger Delta Communities and the Nigerian Government.

Frynas (2001) and Hamilton (2011) studies on the Niger Delta communities and oil companies indicate that there were changes in the relationship between community members and oil

companies in the region from the 1960s. Based on their argument, there are indications that the relationship changed from peaceful and co-operative resource exchange relationship to no relationship. Findings, stated below, suggest that government intervening factors such as compulsory land acquisitions and low compensation payments destroyed the initial peaceful corporate-community relationship:

> Compulsory land acquisitions and subsequent low compensation payments could be responsible for destroying the peaceful relationship between companies and communities, as can be seen in the court case Nzejkwu v Attorney-General East-Central State. In that case, the Ogbo family sued the government over the compulsory acquisition of 397 acres of their land near Onitsha in the then Eastern Region of Nigeria. From the beginning, the family had co-operated with the oil companies. In 1957, they leased 3.2 acres of land to Total Oil for ninety-nine years at a rent of £945 per annum. In the same year, they let out land to Shell-BP for a ferry ramp at a rent of £200 per annum. In 1960 the government published a notice of its intention to acquire almost 800 acres of land in the area, including the 397 acres owned by the plaintiffs, who demanded significantly higher compensation than they were offered. The government offered a rent of £10 per annum for 20 years, which was significantly lower than the rates previously offered by the oil companies (Frynas 2001, p. 31).

Further creation of the NNPC to control the affairs of oil exploration and production, resulted in a close relationship between oil companies and the Nigerian government. This relationship with government led to further neglect of the Niger Delta oil rich communities by both the oil multinationals and the Nigerian ruling government (Omeje 2006). The neglect of these communities resulted in underdevelopment of the region. The underdevelopment situation of the region, also influenced the business operations of oil multinationals. These companies, had to provide welfare facilities for their expatriate and skilled employees such as housing estates, health and recreational facilities, often adjacent to the deprived local communities (see Bamberg 2000; Ifediora-Ogbemi 2013 on SPDC). While the provision of these services was not an issue for oil multinationals, it created a vivid difference between the lifestyles of company staff and the local community members. As the United Nations Development Programme, UNDP (2006) report illustrates, these differences in living standards between the

oil and gas company staff aggravates feelings of discrimination amongst local community members.

Further government control over this economic oil resource, depriving the locals any form of control or meaningful development of their region; and multinational oil companies incessant degradation of communities' ecosystem through oil spillage and gas flaring, worsen the then none existent corporate-community relationship. The none-existent corporate-community relationship metamorphosed to conflictual relationship as a result of these problematic issues. A case in point is the conflictual relationship that emerged between the Ogonis of Rivers State and SPDC[32]. The Ogonis, through the Movement of the Survival of the Ogoni People (MOSOP), led by a renowned environmental activists and playwright, Ken Saro-Wiwa, in 1990, launched a campaign against the environmental and social injustice of SPDC and the Nigerian government[33]. MOSOP, through its structured Ogoni Bill of Rights, called the attention of the then military government and the Nigerian populace to address issues of environmental degradation caused by oil spillage and gas flaring; and also resolve issues of under development of its people, amongst others (UNDP 2006; Omeje 2006; Babalola 2014). Rather than respond amicably to this initial protests, SPDC in collaboration with the Nigerian military "used deadly force and massive brutal raids against the Ogoni people throughout the 1990s to repress a growing movement in protest" against the oil company (EarthRights International 2009, para. 1).

Similar cases of corporate-community conflicts were noted between the Isoko people of Delta state and SPDC in 1979; the Ilaje youths of Ondo State and Chevron in 1998 (Ejobowah 2000);

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[32] This case is recorded as Wiwa Vs Shell (Anonymous 2009). A summary of the report tagged 'Shell's environmental devastation in Nigeria' is found in EarthRights International (2009).
[33] The Movement for the Survival of the Ogoni People (MOSOP) is registered as a human rights group founded in 1990 to stop repression and exploitation of the Ogoni ethnic community and their resources by Shell and the Nigerian government.

and Umuechem youths of Rivers State and SPDC in 1990 (Frynas 2001; Aaron and Patrick 2013) over issues of land alienation, oil spillage, and marginalisation of the rural Niger Delta people. Oil multinationals response, similar to the case of the Ogonis and SPDC, was to bring in the Nigerian government troops to suppress community protest. This repressive actions on the Niger Delta communities only exasperated the local community members and deteriorated their relations with oil companies. In what ensued in the 1990s were broad protests from different groups in the local communities against oil multinationals and the Nigerian government. Activists groups such as the Movement for the Survival of Ijaw Ethnic Nationality (MOSIEN), Niger Delta Women for Justice (NDWJ), Ijaw National Congress amongst others, demonstrated unarmed peaceful complaints against injustice in their communities (Ibeanu 2000; Oluduro and Oluduro 2012). The initial response to these actions were brutal security measures of the state (supported by oil multinationals) such as arrests, floggings, rapes, extra-judicial killings of protesters and burning down their homes (Omeje 2006; Hamilton 2011). It was governments' perception that such protests disrupted oil production and challenged its governing authority (Obi 2007). Thus the ruling government, through armed soldiers, resorted to such oppressive acts on the community people. The oil companies, during this violence state, maintained their own safety by paying the Nigerian police to provide security measures for company staff and operating facilities (Frynas 2001). However, as subsequent research indicates, these security measures were quite ineffective.

The initial violent response from the Nigerian state and oil multinationals to quell the rising tensions in the Niger Delta region proved futile. Broad violent conflicts between oil multinationals and local communities in the Niger Delta region continued with community members' disruption of oil production through shutting of oil facilities, sabotage of oil installations and pipelines, hijack and seizure of helicopters and boats, abduction and killings of company staff (Ikelegbe 2005; Watts 2004; Hamilton 2011). The firm resistance of the Niger

Delta oil producing communities; in addition with the economic loss of rising oil conflicts; and increase in international agencies' condemnation of the policies and actions of the Nigerian government and oil multinationals, instigated the development of new strategies to curtail the restive situation of the Delta region (Ibeanu 2000). The Nigerian state, with an elected democratic government from 1999 to 2016[34], saw the establishment of several legal and diplomatic measures, as additions to military attacks, to reduce conflicts in the region and enhance development of the Niger Delta people. This includes the enactment of set regulations, such as the Derivation Principle, NDDC Act, NCDMB Act; the establishment of related regulatory bodies (see Table 6); and the introduction of a Presidential amnesty deal[35] amongst others.

The inception of these regulations and amnesty deal has introduced notable tranquillity in the Niger Delta region. However, poor implementation of the regulations and corrupt practices within the regulatory bodies still undermine substantial development of the people and the remediation of their ecological system (see previous section 6.2.2). The continuous implementation of the Presidential amnesty deal has also been criticised for its intentions to partially pacify armed violent youths by offering them financial (monthly stipends) and development incentives (skills acquisition training), rather than resolve fundamental problems of the wider Niger Delta communities (Agbiboa 2013b).

On the part of the oil and gas companies to resolve rising conflicts in corporate-community relations, they reviewed and introduced corporate policies with regards to relations with oil

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[34] Nigeria returned to civilian rule in 1999 with former military leader Olusegun Obasanjo. Since 1999 to 2016, civilian governments have continued to govern the country.

[35] See Nwajiaku-Dahou (2012); Oluduro and Oluduro (2012); Maiangwa and Agbiboa (2013) studies on the presidential amnesty deal. This was a cease fire deal to curb relentless assaults on oil facilities by violent community groups in the Niger Delta region, particularly the activities of the group; Movement for the Emancipation of the Niger Delta (MEND). It supposedly aims to offer unconditional pardon, disarmament, rehabilitation and reintegration of willing group members.

communities[36], specifically those denoted as host communities (see Table 7 on main categories of host communities in the region). The reviewed policy introduced the concept of corporate social responsibility (CSR) towards host community members and included same community members as stakeholders in oil business operations. It also established an in-house corporate-community relationship, with a newly created community relations unit, led by community development specialists, to cater for the development needs of ethnic community members. Within these community relations units, access to economic and development opportunities and means to resolve environmental issues were negotiated directly with community leaders. The Nigerian government influence in this reformed corporate-community relationship was minimal as they served as mediators in the relationship.

Table 7: Main Categories of Host Communities in the Niger Delta Region

Category of Host Communities
1. Producing Host Communities: Communities in which onshore oil exploration and production takes place.
2. Terminal Host Communities: Coastal communities on whose territory port or terminal facilities are located, as sometimes oil exploration takes place offshore.
3. Transit Host Communities: Communities through whose territory transit pipelines pass.

Source: Idemudia and Ite (2006, p. 198).

In addition to the community relations unit, oil and gas companies established a contractual agreement termed a Memorandum of Understanding (MOUs) with the leaders of each individual ethnic community to ensure development projects were funded by the companies in return for peaceful operations in the community (Aaron and Patrick 2013). Development projects listed in the MOUs include the establishment of basic infrastructures such as water

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[36] See Ibeanu (2000) and Ite (2005) studies on Shell reviewed community development policy, launching the era of corporate social responsibility initiatives amongst other oil multinationals in Nigeria.

and electricity supply systems; roads, schools, hospitals and the provision of job opportunities and scholarship funds amongst others. In addition to the development projects in the MOUs, security contracts and other gift-giving measures were introduced to guarantee relative peace for continuous business operations (Omeje 2006; Amunwa 2011)[37]. These initiatives from oil multinationals gradually transformed the corporate-community relationship that was once bounded with intense conflicts to a contractual resource-exchange relationship, guided by set MOUs and the acts of gift giving.

This reformed relationship with renewed policy relations led to relative development in few host communities in the Niger Delta region. There was relatively less community development projects in most areas, as oil multinationals engaged in this focused, direct relationship with host communities merely to retain their social license to operate (continue operations) and save their reputation rather than build sustainable development (Frynas 2001; Frynas 2005). For instance, an independent audit in 2001, that was not publicly disclosed, indicated that the development initiative of Shell was aimed at buying off community members rather than any sustainable development of local communities:

> Having looked at 82 of the 408 projects on Shell's books-ranging from electrification of villages to building schools and hospitals- the team concludes that less than a third have been successful. Farm projects and those than aim to make villages more self-sufficient by giving them the means to earn more do least well. The micro-credit schemes run by women do best. The report finds that the company has still been decreeing too many projects from on high. Although it has tried, it is still essentially buying off the locals with gifts-some of them forced out of it by ransoms-demanding kidnappers and protection merchants-rather than helping people to develop their future (The Economist, 2001, para. 3 and 4).

The above extract indicates the negative intentions of such proposed relationship. While the initial intentions were flawed, actual practices were also constrained with issues of corruption and poor decision-making (Amunwa 2011; Frynas 2001). For instance, Frynas's (2001) study

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[37] See Omeje's (2006, p. 486) study on security contracts or communitisation. The act of security communitisation denotes oil multinationals' contractual financial commitment to local community members and youth groups, in oil bearing communities, to safeguard oil installation and operating facilities within their localities.

indicated cases where SPDC company workers, local contractors and host community ruling elites misappropriated development funds for personal gains. This resulted in some projects inappropriately planned, substandard and ineffective (Frynas 2001; Aaron and Patrick 2013). In addition, Amunwa (2011) report, included issues of poor decision making amongst SPDC employees in the provision of economic opportunities and community development to individual community members and amongst local communities in the Niger Delta region. Based on his report, SPDC and other companies provided financial gifts (cash payments), and contractual projects to personal networks within the communities, to attain compliance and ward off hostility. In addition, reports indicated that some oil companies' were involved in deliberate acts of creating disaffection, distrust, and enmity amongst community members by supporting community members who were willing to cooperate with them (through offering contracts, job opportunities, sitting allowances, seasonal gifts, and homage to elders); and denying same economic opportunities to other community members regarded as dissenters (Amunwa 2011).

The unwholesome practices in this phase of corporate-community relations spurred intra and inter-community violence over competing for community development projects (Idemudia 2009; Aaron and Patrick 2013). There were reports of rising issues of conflicts and destruction of lives and properties amongst community members; corruption and instability; worsening the poverty rate and under development of the region (see Amunwa 2011). In addition to the rising ethnic violence, these unwholesome practices in the relationship, also negatively impacted the corporate image and business operations of oil companies. Notable effects includes the damage to corporate image with reports of a culture of corruption identified in oil companies and a culture of violence re-enforced by same oil companies (Idemudia 2009; Amunwa 2011). There were cases of financial loss over misappropriation of community development funds; loss in resolving community violence and loss in halting business operations as a result of community

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conflicts (see Idemudia 2009; 2014a; 2014b). In addition, the partial provision of economic opportunities to preferred communities also created a dependency culture amongst community members, to rely entirely on oil multinationals for their daily living, constituting an over-burden on the finances of oil companies.

These problematic issues, particularly the impact on oil companies, led oil multinationals to gradually shift away from internal and direct dealings with each local community to fostering relationships with local communities through a corporate-community foundation model; and/or negotiating corporate-community relationship with a cluster of communities through a Global Memorandum of Understanding (GMOU) (Idemudia 2014a). Both reformed relationships were meant to reduce resource based conflicts in the communities, support sustainable development that meets the needs of whole communities rather than selected few; and make the process of financial transaction for development projects accountable and transparent (Idemudia 2009). Table 8 shows the features of each CCR model indicating their similarities and differences.

Table 8: Corporate-Community Relationship Models: Features of CCR-FM and CCR-GMOU Models

Corporate–Community Relationship Foundation Model (CCR-FM)	Corporate-Community Relationship GMOU Model (CCR-GMOU)
Broader Community Focus through Third Party Negotiations:	
Oil and gas companies engage with several communities (host and non-host communities) through an external and dedicated foundation that executes community development projects on behalf of the companies.	Oil and gas companies engage with communities through a signed contractual agreement with a group (cluster) of several communities to include host and non-host communities. The clusters of communities are based on similar ethnic backgrounds, historical affinity or location within local government areas, as advised by relevant governments of oil producing states.
Financial Commitment:	
The companies invest huge funds in the foundation to execute projects requested for by community members. Community members manage the affairs of the foundation through the design and implementation of communal desired projects, as well as the reciprocal	The cluster of communities through appointed representatives decide on desired community development projects while oil companies provides the required funds.

responsibility of sourcing for extra funds for projects.	
Level of Control:	
Oil companies exert limited control over the affairs of the foundation. The community development foundation, through its engagement with all community members (chiefs, youths, and women) and advisory support from NGOs, decides on how to manage the funds generated towards the development of communities, with no advisory input from oil companies.	Oil companies exert significant control over affairs of the governing board through active membership participation in decision making.
Administrative Parties and Process:	
The model includes active participation of community members in the management process with financial support from oil companies and advisory support from NGOs. It is involves a bottom-up administrative approach to community development.	The model includes active participation of four stakeholders in its management process to include oil companies, local community members, Nigerian government and related civil society organisations (NGOs). These stakeholders manage corporate-community development affairs through: (1) a Community Engagement Management Board (CEMB), that comprises appointed representatives from each stakeholder; and (2) composite administrative units to include a Regional Development Council (RDC) board composed of community members, a Project Review Committee, Conflict Resolution Committee, and Account Audit Committee It supposedly operates a mutual two-way approach to community development involving oil companies and local communities, with inputs from the Nigerian government and NGOs.

Source: Related literature from Idemudia (2009; 2014a) and Aaron (2012) and other various sources.

In assessing the impact of both relationship models in attaining its intended outcomes, related

literature indicates that there are some relative improvements in comparison with the previous

in-house corporate-community relationship model. For instance there has been notable

achievements of both models in creating positive perceptions of oil companies amongst some

local community members (Idemudia 2009; Aaron 2012). In addition, it has allowed for

accountability, sustainability, and community participation on development projects within

some communities (see Idemudia 2009 Idemudia 2014b). Both models have been noted for

their achievement in fostering social investments amongst communities (Idemudia 2014a); and increased transparency, ownership and participation in community development project planning and implementation (Aaron and Patrick 2013). However, there are still some identified limitations of both relationship models to restore peace in the local communities, enhance sustainable development; and provide accountability in community development processes. Limitations identified are based on internal and external constraining factors. Internal factors include the structure of the relationship models; the membership and actions of the constituting parties, particularly, decisions and actions towards profit maximisation, community development funding issues, and allocating development projects. External constraining factors identified include the failings of an absentee national government, and societal cultural factors (see Aaron 2012; Aaron and Patrick 2013; Idemudia 2014a).

On internal constraining factors, Idemudia (2014a) contends that the actual structure of the GMOU model signifies weaknesses in dealing with intra-community conflicts with tensions rising between RDC and traditional leaders over community development issues. In addition, he noted that the model can unintentionally contribute to poor community development projects as there is limited local competence amongst community members to execute projects. Aaron and Patrick's (2013) study noted issues with the form and actions of constituting parties can aid or mar the success of the GMOU relationship model. Citing the GMOU model adopted by Chevron and Shell, they noted that Chevron GMOU model had significant success in community development than SPDC. The weakness in SPDC GMOU model was traced to the internal governance institutions in the relationship, where it was best described as elite-dominated, unevenly skewed in favour of male gender, and whose members were largely urban based representatives. Actions of such board compositions are bound to be largely politicised, distanced and detached from rural community members' support; resulting to community conflicts and partial development projects. In addition Aaron (2012) contend, that hasty actions

to implement the model without adequate consultation process; and the decisions to opt for profit maximisation as against adequate funding of GMOU projects also contributed to the potential ineffective outcomes of SPDC's case.

With the CCR Foundation model, Idemudia (2014a) contends that its structure largely supports set objectives to reduce intra/ inter community conflicts, provide project sustainability and increase accountability and transparency. However, it limits the participation of oil company workers to engage in the relationship, and often unable to directly attribute good deeds of the foundation to the company. On actual forms and actions of constituting parties, the challenges are basically on the actions of members in terms of the distribution of development projects across communities. For instance, in Idemudia's (2009) empirical study of the CCR Foundation Model adopted by Total (formerly Elf), he noted that community members' perception of development projects, by the established CCR Foundation, in the host community, was low. While he attributes this low development stride, potentially, to poor awareness of the newly initiated projects by the foundation; there appears to be no significant reports of any development projects by the set foundation in non-host communities. This implies a potential weakness in oil companies implementation of the model, either as a result of placing initial emphasis on host communities, as they provide the social license for company to operate; or the time consuming nature of the relationship model to negotiate the needs of the wider communities (host and non-host) resulting to delayed response to community development across communities.

While these internal issues of both models constrain efforts to enhance peace and improve development in the Niger Delta communities, external factors such as the poor commitment of the Nigerian government to contribute sufficiently or even take the lead in the development of the region, constitute a main challenge of this phase of corporate-community relationship. Based on the foregoing analysis, there is no active government participation with the CCR

Foundation model. Empirical studies also indicate that there is negligible government support on the GMOU model. As Aaron (2012) contends, all stakeholders continuously depend on oil and gas companies for sustainable development of the Niger Delta communities. This dependency culture impedes the very intentions of such relationships that advocates for acts of partnership amongst related parties. In addition, Aaron (2012) noted that the cultural orientation of the Niger Delta people to be gender biased, restrains efforts to ensure inclusivity of all members. Thus while corporations intend to provide sustainable development across whole communities, cultural issues that predominantly favour the male gender limits such development efforts towards women folk. These internal and external factors questions the validity of both relationship models in restoring peace within communities and enhance sustainable development.

Regardless of these constraining factors, there are other prevailing issues with this phase of the relationship. Reports indicates that both relationship types were not entirely initiated out of genuine concern for the Niger Delta communities but was established to secure peace amongst local host community members and ultimately continue business operations in the region. To this end, issues of environmental degradation caused by oil pollution remain largely unaddressed in the relationship. There still exists subtle elite control over allocation of development projects; poorly distribution of development projects across communities, and repeated issues of failed promises in the relationships (Idemudia 2014a). What permeates through the region, as a result of constrains or weakness in the different forms of corporate-community relationship, are incidences of corporate-community conflicts over oil resource; cases of sabotaging oil facilities, and kidnapping of oil workers to include fellow Nigerians for ransoms.

6.3 CONCLUSION

In this chapter, I have presented a brief overview of the Nigerian oil and gas industry which forms the context of this study. Based on the historical overview, I have presented the salient and evolving relationship between the Nigerian government, oil and gas companies and the local Niger Delta communities. I have also indicated that predominant influence of each party in the relationship is centred on how to control and benefit from the natural crude oil resource of the country. While the government exerts institutional controls mainly through enacted legislations, related regulatory agencies, and armed combats to ward off community protesters; Niger Delta community members uses several tactics to include negotiations, contractual agreements and in most cases, violent acts. Oil and gas companies, in response, adopts different measures to secure their license to operate within the Nigerian governing system and amongst residing local communities. The companies, often employ tactical negotiations in relating with the Nigerian government over the crude oil resource, which sometimes leads to corrupt and violent acts. For the Niger Delta communities, the oil and gas companies in recent times, adopt different models of corporate-community relationship to aid in community development as part of corporate social responsibility initiatives; or to pacify local community members and avert disruptive acts. This has led to a dependency culture amongst most community members to rely on oil and gas companies and the oil resource for their livelihood (Frynas 2005; Idemudia 2014b). While there are internal and external challenges, and subsequent implications of the measures adopted by oil and gas companies; these firms continue to construct new means or adapt old ways of adhering to the demands of both stakeholders, as well as, maximising profit as a business objective.

In the next chapter, I present empirical findings on an oil and gas company operating in the Niger Delta region; and its attempt to employ an organisational culture change program to align

with national and international regulatory demands in the industry. In the chapter, I indicate that this process is also fraught with difficulties following internal and external influence in its culture management process. Subsequent chapters focus on the company's external relationship with host community members; and how this relationship, the actors and their actions, aids and impedes the process of culture change in the case organisation.

CHAPTER 7

DATVOLGAS CULTURE: BACKGROUND OF THE CASE ORGANISATION AND ITS CULTURE MANAGEMENT INITIATIVES.

7.1 INTRODUCTION

This first findings chapter presents a description of organisational culture and attempts towards culture management in one of the leading oil and gas companies operating in the Niger Delta region of Nigeria. The case organisation is herein referred to as Datv oil and gas limited (pseudonym as Datvolgas). In presenting an account of organisational culture and culture management initiatives of Datvolgas, I provide a brief overview of the history of Datvolgas, its business operations and workforce. Then I present details of the initial nature of organisational culture in Datvolgas (the culture change content); the rationale for constructing efforts towards managing its culture; and the processes applied to effect desired culture change (the culture change process). I conclude with a subsection on assessing the culture change initiatives in Datvolgas based on data analysis and evaluation of official reports and participants perceptions.

7.2 DATVOLGAS: HISTORY, BUSINESS OPERATIONS AND WORKFORCE

7.2.1 Brief History

The case company, Datvolgas, is a private joint venture company established in the late 1980s by four shareholding firms to include a Nigerian Government Company, herein referred to as NG-Oil; and three other international oil and gas firms pseudonym as TS-Oil, GT-Oil and NE-Oil. The company was set up primarily to harness the country's vast natural gas resource for

exportation. With this intent, it focusses on processing, shipping and marketing these resources in local and international markets. Its overall vision, in its business and social activities, is to remain a global firm with a drive towards developing a better Nigeria. In addition to this overall vision is Datvolgas's ideology to set the standards in community relations and actively promote the sustainable development of Nigerian businesses. The company also aspires to provide a stimulating and fulfilling work environment for staff to develop their potential (Company 2014 Annual Report).

These visions and aspirations were set up by its early executive directors, composed mainly of expatriates from the three international oil firms. In line with these visions, these executives also set four core values: Integrity, Teamwork, Excellence and Caring (ITEC), towards the achievement of its visions and goals. Over the years, Datvolgas has continued to disseminate these values to all employees and stakeholders through imprinting the ITEC values on the company's official publications and websites (company and social media); and passively communicating same to all employees in its business operations.

7.2.2 Business Operations and Locations

Datvolgas operates in the south-south geopolitical zone of the country at the heart of the Niger Delta region. Its natural gas plant is situated on a 2.27sq km reclaimed land in Sueol 1 community, an enclosed Sueol island in the Delta region. Datvolgas processes, markets, and supplies, from this Sueol Base Plant (SBP), gas resources to local Nigerian markets as well as to countries in the Atlantic basin, serving European, North America and Asian markets. Figure 5 shows the foreign locations where its product is received.

Figure 5: Datvolgas Cargo Delivery to Foreign Markets

Source: Company annual report 2014.

Within its SBP location, Datvolgas operates over 9 gas turbine electricity generators with a combined capacity of more than 300MW to facilitate effective processing, marketing and delivery of its gas reserves. In addition, it provides a utility system to run the base plant, providing power supply, water treatment, hot oil system, air/nitrogen production amongst others. It also operates three different jetties. The first jetty using over 20 cargo ships, exports gas products at a capacity of more than 400 loadings annually. The second is a materials off-loading jetty for domestic goods. While the third jetty is a passenger quayside to commute staff and residents within Sueol Island to the mainland city in the state. Datvolgas SBP location also operates, on a daily basis, 2 airstrips that commutes personnel, business associates and freight activities from Sueol Island to other parts of the country. The company provides, adjacent to the business offices and location (industrial area) in its SBP location, a residential area (RA),

an estate for staff, covering an area of over 2sq km land space. Datvolgas management within its RA, built a health centre (hospital), recreational facilities and a primary school for staff and their family members.

The company also operates other administrative offices in two states within the country and an international liaison office in Europe. Within the country, Datvolgas operates a support base location in the south-south Niger Delta state. Its support base is situated in the city mainland within this state. The support base location is herein termed Tipiway. Its corporate headquarters office is also situated in the same city. The headquarters location is herein called Tipi. Its headquarters office was recently relocated in 2011 from the south-west geopolitical zone of the country to Tipi to save costs of operating in a luxurious location in the south-west region; and ensure greater efficiency by moving to the Niger Delta region where its operating plants are located. Its other administrative office located outside the south-south Niger Delta state, is situated in the North-central zone of the country. This office is an annex workplace basically for federal government relations. Datvolgas major business operations are conducted within its SBP, Tipi and Tipiway locations. Within these business locations, Datvolgas has continued to process and supply natural resources to the Nigerian economy, with domestic supply of over 700,000 tonnes of gas resources, contributing over 30 billion US Dollars (USD) of dividends to the country over the years (15 years); and about 7 percent global supply of gas resources.

In its business operations, Datvolgas constantly engages with four main stakeholders to include its shareholders, the Nigerian government, host community stakeholders and customers / clients. Datvolgas prides itself towards commitments to constantly meet the needs of each stakeholder by (1) satisfying the interests of shareholders with return in investments (profits); (2) meeting the financial (tax and licenses) and regulatory demands of the Nigerian government; (3) providing adequate support and positive relationships towards the development of host community members through an open door policy; and (4) meeting and

exceeding cargo deliveries and business requirements of clients. The drive towards achieving these commitments, is Datvolgas utmost intentions in its business operations. For this purpose, Datvolgas management makes attempts to recruit and select the best academically qualified and competent workforce. However, this process is saddled with difficulties due to the drive towards satisfying key stakeholders' demands. The next subsection provides the nature of the workforce, and briefly presents the factors that influences the company's employment practices.

7.2.3 Datvolgas Workforce

Datvolgas workforce over the years have transformed from mainly expatriates employed to work in its various office locations, to 95% of Nigerians working in the company and also operating in 'positions hitherto occupied by expatriates' (Company Dairy 2015). In the course of my field work, I observed few expatriate staff in the office locations; with two expatriates in the corporate office and one expatriate as an office manager in the European liaison office. The senior executives and managers are 100% Nigerians. This is in line with the Nigerian content or local content policy (see Table 6, chapter 6) which sets to increase Nigeria's participation in the oil and gas industry in terms of human, material and financial resources.

In adherence to this policy and exceeding the Nigerian government local content requirement, Datvolgas's 13 member board of directors are mainly Nigerians with approximately 5 expatriates that represent foreign shareholding firms (Company Annual Report, 2010-2016). This board of directors with representatives from its shareholding companies, based on agreed business policy, appoints 2 executive directors and senior executives who manage the company's 6 business units. The business units include; Production, Commercial, Finance, Human Resources, Shipping, and Public Affairs divisions. Table 9 indicates Datvolgas's shareholders and the designated executive positions they are assigned to provide personnel.

Table 9: Datvolgas's Shareholders and their Assigned Executive Positions for Personnel

Shareholding Companies[38]	Senior Executive Positions
Nigerian Government Company: NG-Oil	-Deputy Executive Director -Finance Executive -Human Resource Executive
International Firm 1: TS-Oil	-Executive Managing Director /CEO -Production Executive
International Firm 2: GT-Oil	-Commercial Executive
International Firm 3: NE-Oil	No assigned executive positions

Source: Data analysis from interview transcripts and company document (2014).

Based on the above Table, TS-Oil is responsible for providing the chief executive officer (CEO) that manages business operations in Datvolgas. The executive director is appointed on a three years tenure. This is subject to renewal with an additional 2 years tenure by the board on the basis of satisfactory performance. NE-Oil with its limited amount of share percentage (approx.11%) provides no particular designated senior executive position in Datvolgas. However, each shareholding company, to include NE-Oil, is permitted to send in personnel from their different companies to work as temporary staff in Datvolgas's other job positions, within a specified period (2-4 years). The duration of each assigned temporary staff, termed 'secondee'; is subject to further extension based on the discretion of the shareholding firm and individual staff performance; with some having worked for over 10 years in this category. The other two senior executive positions, to include the Public Affairs Executive and Shipping Executive are directly appointed by the composed senior managerial team, subject to the board of directors' approval.

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[38] The shareholding companies are listed in order of their ownership of shares in the case organisation. NG-Oil and TS-Oil are the highest shareholders while GT-Oil and NE-Oil own the least amount of shares at less than 26% in total.

There are other employees in Datvolgas who are directly employed by its management to work in different assigned units; others are selected to work as contract executives and contract staff respectively. The exact total number of staff in Datvolgas was not disclosed via official document. Official document only indicated that Datvolgas 'directly employs over 1000 people. In addition, work is provided to thousands of others through various contracts and agreements' (Company Website 2016). I was informed by respondents during interviews, that Datvolgas assigns projects to over 100 contract executives who employ between 12-100 (or more) contract staff, depending on the scope of their projects. There was no information given about the exact number of secondees, as these members had fixed term duration to work with Datvolgas. Based on the preceding information, Datvolgas workforce is well over 15,000 employees. Further details of each category of staff is presented below[39]:

Direct Staff: Datvolgas direct employees are recruited via external resourcing to include national and international newspapers; and the company's website. They are also recruited via internal resourcing with secondees or contract staff taking up available positions for direct hire. Their employment into Datvolgas takes a rigorous process conducted by the human resource division. It starts from meeting the specified qualification criteria, and in most instances, some level of experience. Then potential employees undergo a highly competitive assessment, assessing their skills and cognitive abilities for applied positions. On successful completion of these assessments, they are then employed as permanent staff with a starting salary at approximately 5 million naira[40]. This could exceed to 10 million naira based on career progression. These staff are accorded full welfare packages to include housing allowance, if

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[39] Staff has been regrouped into four main categories for easy comprehension. This includes direct staff (permanent hire), secondee (staff on secondment from shareholding companies), contract executive (to include all vendors; second and third party contractors; service contractors) and contract staff (staff working with contractors in the different categories listed).
[40]The approximate value of 5 million naira to a pound, at the time of my research was 18, 500 pounds (November 2014).

working outside SBP or full housing accommodation to reside in the RA estate. Their family members are entitled to receive medical treatment from Datvolgas staff hospital and their children are entitled to attend Datvolgas international primary school in the RA estate. They also receive retirement benefits and car allowance amongst other entitlements.

Secondee Staff: Secondee are transitory staff assigned from their shareholding companies to work in designated positions in Datvolgas. As stated earlier, most of them are on fixed term basis. They are also assigned same remuneration and welfare benefits as direct staff. However, since they are not permanent staff in Datvolgas, they could be reassigned to their initial parent company, when requested by same shareholding company.

Contract Executives: Datvolgas contract executives are Nigerian and foreign contractors/ suppliers assigned specific internal and external projects to execute on behalf of Datvolgas. For the cause of this study, I have reclassified the Nigerian contractors into 2 categories: (1) indigenous contract executives hired from Datvolgas's host communities and (2) non-indigenous contract executives hired from other geo-political zones of the country. The contractual projects assigned to contract executives range from providing security, medical, catering, information technology and logistics services, to executing other CSR projects within host communities and in the nation. For the purpose of executing these assigned projects, these executives are expected to undergo a pre-qualification, review and bidding process. Once these executives have registered their firms and awarded projects by Datvolgas management, they are then responsible for the management of their contract staff towards executing projects as specified. For this purpose, these executives are responsible to provide personal protective equipment (PPE); and work materials for contract staff; design and assign benefits for their contract staff to include remuneration packages and health care provisions amongst others.

Contract Staff: As indicated earlier, contract staff are workers who are employed to assist contract executives carry out assigned projects for Datvolgas. They are mainly Nigerians consisting of (1) indigenous contract staff employed from host communities and (2) non-indigenous contract staff employed from other geo-political zones of the country. Their remuneration and welfare packages (if any) are determined by the contract executive they work with. In comparison to direct staff, their recruitment and selection process is not challenging with some employed directly by their contract executives; others are employed by Datvolgas through telephone interviews on recommendation of contract executives; and some are referred to work by Datvolgas management and employees following the recommendations of host community leaders' council. For instance Jacinta, a non-indigenous contract staff, informed me during a casual conversation that she was initially employed by her contract executive, and was assigned to work in Datvolgas head office as a logistics supervisor, when her contract executive won the project to provide air travel logistics for Datvolgas employees.

In another instance, a non-indigenous contract staff was employed as a master scheduler via telephone interview. When asked about the interview process, he explained:

> It was just phone interview. During the interview process, I was called up for three different times as it was a phone conversation. I was asked about my proficiency in the use of some project management software…It was not difficult as I am a contractor *(contract staff)* the company employing me negotiated on my behalf (Anonymous Employee from Social Media Site 2013).

Based on the foregoing, I have presented details on Datvolgas history; it business operations and locations; and its workforce. I have also presented factors that influence the composition of its workforce. Foremost is the decision of the board of directors to appoint senior executives from different shareholding companies. Then, the shareholding companies are authorised to transfer their preferred staff on secondment to assigned positions in Datvolgas. There is also the influence of some contract executives and leaders of host communities in determining personnel to work in Datvolgas. Datvolgas management, in satisfying the demands of these

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stakeholders, engages in employing and maintaining a diverse workforce with both skilled and unskilled personnel. These personnel influence values, behaviours and decisions in Datvolgas based on previous experiences with parent companies, as well as orientations from local host communities. This factor contributed towards the need for initiating a culture management journey in Datvolgas, amongst other profound factors. The question once asked by a direct staff was: "*TS-Oil has their own culture, GT-Oil has their own culture, NE-Oil has their own culture. What is Datvolgas culture...What do we represent? What defines us?*" (Medwin, Assurance Supervisor, Direct Staff)[41].

In the next section, I present empirical findings on the initial nature of Datvolgas culture, the reasons for the culture change and the processes applied to effect desired change and control.

7.3 DATVOLGAS CULTURE AND CULTURE MANAGEMENT INITIATIVES

7.3.1 Datvolgas Culture Change Content

The previous expatriate executives and management team of Datvolgas set up four core ITEC values they perceived Datvolgas should stand for and express. Over the years, each management team continued to imprint these core values in Datvolgas official publications and passively communicated same values to employees and new intakes. However, there was no collective expression of these values from management or amongst lower level employees. Respondents, during interview sessions, recounted that there was no clarity or cohesive understanding on how to express these values practically or even the need to express these values. It was merely four terms printed in official documents without management giving consideration to the actual expression of stated values. For example participants stated:

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[41] For details of all participants in this study see Table 4, p. 120 and Appendix B, p . 332.

It wasn't as if we didn't have these core values before this new management came; but there has been no conscious attempt to say, I want you to imbibe it, I want you to internalise it and I want you to live it (Alejandro, Technology Manager, Direct Staff).

The only thing we had was Ok, the 4 core values, and that was not a culture as such. It is just values. People saw it as values, up in the air (Wynford, Public Affairs Officer 4, Direct staff).

I remember when I joined, we just had these core values ITEC, and during the induction, it was just mentioned. There was no stress *(emphasis)* on it, as to the fact that, that's the way they want people to live out the values that they expect. It was just mentioned, it was not even, there was no culture. There was nothing said about how they expect us to behave (Aubrey, Public Affairs Officer 3, Direct Staff).

In what transpired since Datvolgas inception, was a wide array of the expressions of different beliefs, values and work patterns in the company. This was influenced by individual members' perception and previous work experience on how business in their units should be executed. Administration, operation, and implementation of tasks were accomplished without considering the ITEC values. The employment of personnel from the four shareholding companies and the local host communities intensified these differences in value orientation and behaviours towards work practices. Each divisional head, manager or supervisor from the shareholding companies and personnel from host communities brought in their personal idiosyncrasies to execute assigned tasks in Datvolgas and influenced other employees in Datvolgas to practice same beliefs and behaviours. This cascaded even into the designs of official document, such that a letter headed paper from a TS-Oil supervised division (production) was different from an NG-Oil supervised division (human resource).

Datvolgas was described as a company with multiple cultures to include two contrasting subcultures from NG-Oil and TS-Oil secondees, and an overriding practice of nepotism, tribalism, bribery and corruption. The subculture from TS-Oil secondees was deemed constructive to enhance productivity towards the company's business pursuit. During formal interview sessions and casual conversations, participants recounted that executive officers

(managers and supervisors) from TS-Oil, which predominantly manages the production unit of Datvolgas, expressed beliefs, values and management practices from their parent company in their operating units and across other divisions. Their business practices, as a reflection of TS-Oil culture, was more proactive in terms of speed in decision making to meet up production targets of Datvolgas. These personnel responded promptly to administrative and technical issues, particularly in signing off technical infrastructure and manpower for production.

On the contrary, the subculture from NG-Oil secondees was different from the proactive behaviour of secondees from TS-Oil. Participants recounted that transitory staff from NG-Oil, which mainly co-ordinates the financial and human resource divisions of Datvolgas; with other personnel from the headquarters' office, were extremely slow in decision-making. These secondees expressed no sense of urgency. They were complacent in executing tasks, and deliberately operated an excessive bureaucracy within their divisions and when relating with staff across the organisation. Participants informed me that these members also introduced acts of nepotism, where they favoured relatives or fellow tribesmen to secure jobs in Datvolgas. The following comments from participants illustrate these differences:

> SBP was basically technical, run by TS-Oil, so you know you had so many secondees from TS-Oil. So it was strictly imbibing the culture of TS-Oil. The headquarters office was a mix of NG-Oil and NE-Oil secondees. And those ones were, they couldn't really form one. NG-Oil is bringing their own characteristics from this angle, NE-Oil, so they couldn't really harmonise. So those were the things. Things were slow, not really active, except for SBP that was different. That communication was there you know. Datvolgas has several shareholders and each of them try to have their own influence. So where you have divisions that the head is the general manager, and he is from NG-Oil, you seem to have a traditional NG-Oil way of things. For example, in HR, it is always more of NG-Oil, so those were the things that affected that the culture being differently and perhaps grew up *(deepen)*. The typical finance staff who is under an NG-Oil driven finance division seems to behave in that way and think in that way. They are very careful to approve things. They want things to be dotted, papers need to be signed. Somebody in HR which is NG-Oil headed division. So that is how it was segmented, influenced differently by the companies in their own way (Oakden, Assurance Officer, Direct Staff).

> ...as per the speed, I will attribute it to the international influence. But NG-Oil is like a sleep yawning local. It is a Nigerian thing. We do things here. Who knows who, is there *(favouritism)*. Influence is there…NG-Oil, it is said to be free for all. The head man might be my clan man, and then we go on. He may be a Yoruba man to Yoruba man, or Hausa to Hausa man. Most of

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the time, perhaps throughout the day you may not relate *(communicate)* anything in English. It will be in local language... They have their own way of doing things. There is laxity, there is no speed of decision making. NG-Oil is a place where people are doctored *(expecting prescriptions / instructions on how to do things)* (Mackenzie, Supervisor Logistics Services, Direct Staff).

For NG-Oil secondee, you will see a bit of working in Silos. You will see a bit of over protocol or bureaucratic bottle neck kind of thing. You have to go through the boards, all those kind of due process like kind of things. For instance, an NG-Oil secondee, if he is going on leave, maybe they will pack the office and go on leave...So they will more or less put things in their drawers and go on leave. So they really much pack up the vital information and keep, pending when they come, so that, they are the only persons that have all the information and they are the core persons having a particular function. So that is what you will see when you look at the NG-Oil work culture (Tyrone, Public Affairs Officer, Direct Staff).

The above comment also suggests that secondees from NG-Oil often worked with a silo mentality that is unwilling to share information and resources with other colleagues. Participants informed me that the rationale for expressing the silo mentality was to gain recognition for their individual achievement and promotion from managerial personnel. A clear description of the predominant cultural differences between TS-Oil and NG-Oil secondees in Datvolgas is presented in Table 10 below.

Table 10: Cultural Differences of TS-Oil and NG-Oil Secondees in Datvolgas

TS-Oil Secondee	NG-Oil Secondee
Value: Company first in terms of productivity	Value: Personal interest first in terms individual achievement
Behaviours Expressed • Fair play • Speed in decision making • Open communication and trust • Communicate in English language	Behaviours Expressed • Nepotism/ Tribalism • Complacency/ Excessive bureaucracy • Distrust and poor communication gap • Communicate mainly in individual/ native dialect

Source: 2014-2015 Interview transcripts of participants.

In addition to these contrasting cultures, Datvolgas was open to a wide range of unethical practices to include bribery and corruption. These practices were widely expressed during employment, promotion, and allocation of service projects to contract executives (indigenous and non-indigenous). Pressures from prospective contract executives, particularly host community members, towards the provision of employment opportunities and contractual projects intensified selfish pursuits and corrupt practices amongst organisational members. For instance, during an interview session, an indigenous contract executive, Harrison, recounted an occasion where organisational members requested for money in order to assist in executing an assigned project. Harrison's comment below indicates the corrupt practices of fellow Nigerians in Datvolgas, in comparison with previous expatriate personnel:

> There was a particular equipment we needed to use, the others, we were improvising. And we said to the expatriate supervisor from the company, 'No, we don't have the equipment'. He went out of his way to get us the equipment to get the job done. A similar job was being supervised by our fellow Nigerian, what he did, he said he can get us the equipment but that we will have to pay him for the equipment, which of course we did. To pay to him personally and not the company. So you can see the difference. They are supposed to have provided for us. The former expatriate provided it for us at no cost, his own was that, 'Ok, you don't have it, let me see how I will help you guys get the job'. This one says, 'Ok, you don't have it, let me see how I can use this opportunity to make money for myself' (Harrison, PHC House Elder and Datvolgas Indigenous Contract Executive).

Eventually, the combination of these contrasting cultures and negative acts spread across division and subunits. These practices continued unabated with management awareness and acknowledgement.

7.3.2 Instigating a Culture Change in Datvolgas

The cultural differences from the shareholding companies, particularly the unethical practices instigated the need for a culture change in Datvolgas. However, besides these cultural differences and unethical practices, data analysis revealed that the main reasons for a culture change in Datvolgas were recent developments in the industry legislations. Data analysis

indicated that requirements of anti-bribery and anti-corruption regulations in the oil and gas industry; demands of corporate governance to enhance risk management and compliance on business operations to include corporate social responsibility practices, instigated an intensified need for culture change (see Raimi et al. 2013; Institute of Business Ethics 2011; Halpern and Herring 2010). For instance, several company documents highlighted the need for Datvolgas to comply with national regulations such as the Economic and Financial Crimes Commission (EFCC) Act; the Independent Corrupt Practices and Other Related Offences Commission (ICPC) Act; and international regulations such as the United Kingdom Bribery Act; United States Foreign Corrupt Practices Act (FCPA); and the Organisation for Economic Co-operation and Development's (OECD) convention on combating bribery of foreign government officials in international business transactions (Company Anti-Bribery and Corruption Manual, Company Code of Conduct Handbook: Integrity First 2013).

In addition, company document on the culture management journey indicated that compliance to these regulations was a key factor towards culture change initiative. In the culture management document, these emerging legislations were identified as an 'external headwinds' and 'buffeting winds'. For instance, in an official document, Glen, a public affairs executive stated:

> …the buffeting winds of an ever more challenging, competitive and most unpredictable business environment made the case for culture alignment *(management)* even more imperative. If the company was systematically sick, unfit to respond to the changing world with agility, then the business was bound to die sooner or later. In one word, culture alignment we have found is not a good to have, it is a survival imperative for company, and by extension for staff…Here the sea is getting rough with unpredictability of regulatory conditions. Complacency can only be a self-imposed death sentence. To survive, we must align our culture tightly to render the company more responsive and competitive, delivering speedily and efficiently… (Company Magazine 2014)

During interview sessions, participants also related this aspect as a fundamental drive towards culture change in Datvolgas. For instance, Raphaela, a human resources manager, stated:

> You must have heard of the headwinds, both internal and external recognised that because of changes on the local and international levels, the environment in which we operate in the continent; and that we have to change our internal ways of working, our attitudes, our behaviours, perception of what our values are of the company; in an effective position to face the headwinds…being an example of a work corporate excellence and a company that has strong corporate governance culture (Human Resource Manager, Direct Staff).

In addition, Gwynn, the newly appointed CEO from TS-Oil, commented in an interview session the need for culture change in order to comply with local legislations for the industry:

> The country used to be in a military era at the beginning, and then, it increasingly moved into a democratic setting. The approaches in the military era was easier. We had only one master who said everything, and everything became law. Now you have a new paradigm where one president cannot dictate anything. The house of assembly, the representatives, the senate, all have rules. Regulators became different. We needed to also re-position to how do we address that? While in the days when we had one military general dictator, you only needed to just focus on your business and talk to the general, and it is sorted out. But this new era is totally different… (Gwynn, CEO, TS-Oil Secondee).

For the same regulatory reasons, Gwynn publicly stated in the company document that:

> …enforcement of anti-bribery and corruption laws has stepped up significantly in the last decade in Nigeria, and across the world. Aside from the penalties, the taint of bribery and corruption could significantly tarnish the reputation of an organisation. Our reputation and success as a company is built upon a foundation of integrity-a commitment to act within the highest ethical standards and to conduct business honestly and legally (Anti-Bribery and Corruption Policy 2012).

For this core reason amongst other factors, Gwynn, on his inception as a new managing director from TS-Oil in 2011, set the company on a culture management journey. His intention was to establish the need for the ITEC values and develop practical behavioural steps towards the

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expression of these values. In the process he sought to identify a unique Datvolgas culture rather than multiplicity of contrasting and unconstructive subcultures and practices that are non-complaint to anti-corruption regulations. Thus the culture management journey was targeted towards attaining a state of fair play, transparency, accountability, effective communication, collaboration and trust amongst others. This is with the intention that the desired culture would be shared across the entire organisation, to include all secondees and contract personnel (contract executives and staff); and be demonstrated beyond the organisational boundaries to all stakeholders.

The managing director, Gwynn, with his perception that culture change in the organisation might not deliver the desired change, incorporated strategic and structural changes concurrently in Datvolgas. Gwynn explains below:

> …you *(we)* need a company with a different type of culture. But of course culture alone in the organisation will not do it. It will not take you *(us)* over those competition. So you needed again to be clear on what strategies you *(we)* are going to put in place to help that competition. So basically what we were facing was a future that was different from where we were and we needed a holistic approach to position the company to be better in the future. Like I said we have been a successful company. Being more successful is obviously what we wanted to be (Gwynn, CEO, TS-Oil Secondee)[42].

These changes were proposed to be effected within a three years plan that covers his term as a managing director (2012-2015). Interestingly, based on the foregoing, it is noted that while critical theorists doubt and question the feasibility of organisational culture management, practitioners, under rare contingencies of industry trends and leadership change, believe and actively engage in the process of culture management in organisations. This, as observed in this study, is with the inclusion of other change management programs to drive at the desired

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[42] See details of participants in Table 4, p. 120 and Appendix B, p. 332.

change. The next subsection presents empirical findings of culture management initiatives in Datvolgas through a combined approach of culture, structure and strategic change: the culture change process.

7.3.3. Datvolgas Culture Change Process

Planning Culture Change: Participants informed me that the CEO with the support of his managerial team requested the services of a range of consulting firms to identify the key aspects of Datvolgas culture change content and design measures to eliminate aspects that were contrary to the initial ITEC values and industry regulations. These consultants, together with managerial personnel identified and sieved out the underlying assumption of TS-Oil secondees to place the business first by collaborating towards meeting up key deliverables. Then, they identified and included the proactive behaviour of speed in decision making in their list of desirable values and behaviours. In addition, they also identified other behaviours they perceived would express the core values and adhere to industry regulations. In this process, they identified contrary behaviours they perceived as negating the actualisation of these values. After several meetings and deliberations, the consultants and managerial personnel set up ten aligning behaviours they believed that when expressed, would reflect the four core values and adhere to industry regulations. Table 11 presents the undesirable behaviours identified amongst employees as against desirable behaviours; and Table 12 indicates the ten aligning behaviours to the four espoused values.

Table 11: Datvolgas Identified Undesirable Behaviours Vs Proposed Behaviours

Reality of Identified Issues	Desired Future State
Silo mentality Lack of Selflessness	Integration, Collaboration and Company First
Distrust and Communication Gap Rumours	Effective Communication and Trust Transparency and High Ethical Standards
No sense of Urgency Excessive Bureaucracy Complacency	Robust Performance Management Motivated Staff / Role Modelling
Command and Control	Empowerment and Accountability

Source: Company document 2014.

Table 12: Datvolgas's Espoused ITEC Values and 10 Behaviours

4 -Values	10-Behaviours
I-Integrity	Being Fact Based
	Role Modelling
T-Teamwork	Continuous Improvement
	Effective/ Speed of Decision Making
	Creating a Sense of Urgency
E-Excellence	Listening
	Selflessness
C-Caring	Promoting Collaboration
	Empowering to Deliver
	Open Communication

Source: Company document 2014.

Based on the ITEC values and behaviours, the CEO in collaboration with the senior management team and officers from the consulting firms, proposed a three phase culture management project aimed at:

(1) *Aligning* members' values and behaviour to fit in with the espoused values and behaviours through concurrent strategy and structural changes; conducting and implementing massive awareness programs, practices (routines) and display of symbolic objects from 2012-2013.

(2) A *movement* phase in 2014 aimed at practical evaluation of members conscious practice of the espoused culture by assessing performance of established routines (specifically managers and supervisors); and then,

(3) The *embedding* phase, with attempts to assess members' unconscious practice of espoused values and behaviours from 2015 and beyond. Management perceived that this could be achieved through being persistent on new strategies, display of artefacts and repetitive practices.

Introducing Strategy Change: With this proposed culture management plan in view, Datvolgas management embarked on changing some of its initial business strategies, mainly in relation to policies and procedures. Within its alignment phase from 2012-2013, management had introduced over 45 policies; with reward procedures towards its compliance and disciplinary measures for non-compliance. These policies and procedures were listed in the company's expectation and compliance register; and process management handbook. There were sixteen (16) policies to internalise integrity; four (4) policies for attaining excellence; and one (1)

policy on sabotage amongst others[43]. These policies were accessible and communicated to all members.

Amongst the policies to aid members demonstrate the integrity value, and comply with anti-bribery and anti-corruption regulations is Datvolgas gift-policy. Based on the gift-policy, organisational members are not permitted to receive or give pecuniary or non-pecuniary gifts above the sum of a hundred dollars (approx. N10, 000)[44]. In rare situations, where the above set limit was received or given, employees were expected to report such actions. Failure to comply with this expectation, or any established intent to hide or conceal the violation or breach of this policy, would lead to outright termination of employment or withdrawal of contracts with no warnings. A breach of the "*policy may also result in civil or criminal proceedings against defaulters*" (Company Anti-Bribery and Corruption Policy 2012). In addition, Datvolgas management, in line with its gift-policy, abolished the giving and receiving of hampers and live animals to stakeholders, particularly, host community stakeholders. For instance in its Anti-Bribery and Corruption policy it stated:

> Seasonal gifts should be Datvolgas branded corporate items of nominal value (no hampers or live animals). Gifts and hospitality must be disclosed, declared and recorded fairly and accurately in Datvolgas's books and records.

The CEO, Gwynn, in an interview session, expressed reasons for stopping the giving of hampers and live animals to host community members:

> I think in 2011 there was quite a lot of fraud in that process because it was a process where you were carrying live animals all over the place. It was a process that was really not working well and so the decision then was taken to clarify and simplify and focus these sort of items. Indeed as communities, our relationship should be more about developing communities not about giving individuals things that don't develop the communities. Live animals don't develop the communities. If we can create employment, if we can build schools, if we can have micro-credit, new industries; I think that's what develops communities not these type of things. We also don't allow hampers. We don't allow any gifts that is not branded. So we allow pens and diaries,

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[43] Appendix D, p. 344 presents an outline of Datvolgas policies on integrity, excellence and sabotage, and related procedures towards compliance and non-compliance of the espoused culture.
[44] The gift policy set amount of a $100 was an equivalent of N10, 000 in 2012.

calendars....Because we also have a limit to those branded products, a hundred dollars. That's the maximum if it is branded.

There were other polices towards attaining the value of integrity. For instance, management introduced the public disclosure policy, a policy on honest disclosure of information. Based on this policy, employees were expected to tell the truth and be trustworthy in all they do, no matter the situation. They were expected to fully address situations and not to choose selected half-truths. As indicated in the company's intranet, "*Transparency is the norm and not the exception. Exhibit the highest standards of corporate and individual honesty and integrity at all times*" (The Integrity Approach 2012). In this regard, employees were to base all disclosed information on facts and not rumours. Failure to comply with this policy would lead to "*prosecution, suspension and fines*" (Company Corporate Code of Conduct 2013).

For efforts towards attaining excellence, managerial personnel introduced the people and safety policy, where organisational members were expected to treat others fairly and with respect. In this process, members were specifically instructed to "*base hiring, evaluation, promotion, training, development, discipline, compensation and termination decisions on qualifications, merit, performance, and business considerations only. Do not discriminate according to race, colour, religion, age, gender, sexual orientation, marital status, disability, ethnic origin or nationality*" (Company Corporate Code of Conduct 2013). To this end, management provided several illustrations of exemplary behaviours to attain an excellent value disposition amongst members. Stated examples include members should avoid emotional decision making; be selfless by acting willingly for the benefit of the whole organisation rather than self; and doing the right thing even when it contradicts natural instincts of self-interest. Similar policies and approach towards imbibing the values of teamwork and caring were also set by management with clear examples for members to emulate on a daily basis.

Lastly, Datvolgas management introduced a whistle blowing policy were members are expected to report unethical practices that negates set policies to management through a compliance hotline. This compliance hotline as indicated in company related document and website "*is an anonymous, toll free resource managed by external party. No call tracing or recording devices are ever used*" (Company website). As interviewees further stated:

> Datvolgas encourages the act of whistle-blowing to curb behaviours contrary to the espoused 10 behaviours. In this process, members are expected to report bad practices *(corruption)* to an international consulting firm...The consulting firm is expected to carry out an investigation on the reported issue and send their reports to management board. Management board then takes a decision (Salena, Health Safety and Environment Officer 1, Direct Staff).
>
> We have what we call a whistle-blowing. So anybody, a contractor, community member, staff, anybody can report that this person did so and so. When we pick it up again we investigate, we then take it to the panel (Gwynn, CEO, TS-Oil Secondee).
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> We have a whistle-blowing campaign. Ah! All sorts of things come up. It is all down to the leadership. You get a leadership that is sold out on it, and knows what they want to do (Raphaela, Human Resources Manager, Direct Staff).

Commencing Structural Change: In addition to its strategic change in policies and procedures, Datvolgas management commenced the restructuring of its workforce. Senior management team began with merging units and functional positions to provide a cohesive operation across the organisation. Workers were geographically and functionally relocated, and some promoted to different units in attempts to facilitate the elimination of individual idiosyncrasies and a silo mentality characterised by personal operational and functional ownership of tasks. This is with the perception that as workers are repositioned, they would need to accomplish new tasks which required learning new skills and knowledge built on the espoused ten behaviours and strategic procedures. In addition, management introduced a voluntary severance scheme that offered members, uncomfortable with the changes or unwilling to comply with the set policies, the opportunity to opt out:

> We did a voluntarily severance scheme, and people elected to leave. But I would say it is because of these type of changes that is happening; that if you know you are not able to align yourself with it, you can leave if you choose, but if you are not leaving, then definitely, you must live it (Alejandro, Technology Manager, Direct Staff).

> The organisation only less than a year ago we actually let go of a number of staff, about 63 of them. They voluntarily left. That is what Datvolgas has done. Throw it open and say... Yes a few of those people will leave... Well, they *(management)* did their consultation, but I probably will do the same thing. I probably would have done worst. I'll probably will not even... If it's my company, I will not even make it voluntary. I will just pick the dead legs and let them go (Abelard, Health Safety and Environment Supervisor, Direct Staff).

The above comments indicates that voluntary severance measures, as part of the structural changes, was carried out in order to influence culture change in Datvolgas. In this process, senior managerial staff repositioned other employees that appear happy with the espoused values in the vacant job positions. They also embarked on recruiting new managerial personnel for senior positions that could not be filled in by existing staff. Participants informed me that in the process, 3 secondees from the 3 international shareholding firms were employed for these senior positions. There was no report of NG-Oil secondees employed in these available positions at the time of my field work.

In addition to the strategic changes in policies and procedures; and structural changes that included relocation, promotion, voluntary severance and recruitment of staff; management introduced several programmes and routines to create massive awareness of the espoused values and behaviours. Details of these practices are explained below in the next subsection.

Introducing and Implementing Practices: Data analysis indicated that several routines were introduced and implemented in Datvolgas to inform organisational members of the culture change initiatives and attempt to ensure members demonstrate expected behaviours in compliance to set values, policies and procedures. For instance management introduced a culture training school where all organisational members were expected to attend. Participants

informed me that the training session was to remind them of the 4 core values and inform them of the expected 10 behaviours:

> The culture school, the one I attended was a crash programme within one or two days...It was more of defining those behaviours and giving those awareness. So you now know. And then one thing about culture is about being on the same page. What I understand by open communication should be similar to what you understand. And what I understand about by speed of decision should be similar to what you understand. So those were the big achievements of the culture school. So in one sentence, it was defining those terms and aligning them companywide and maybe showing you how you can demonstrate them (Oakden, Assurance Officer, Direct Staff).

> ...we have a real structure for on boarding process where when you come in, you go through what we call the culture school. That has been fantastic...Everybody knows the 10 behaviours. People can talk to you this is the behaviour (Raphaela, Human Resources Manager, Direct Staff).

Datvolgas management also introduced an annual culture week termed the ITEC week where all members were expected to attend and celebrate the espoused culture. Participants informed me that the one week programme was filled with several activities to reinforce the ITEC values and 10 behaviours. As interviewees explained, during this week, organisational members from different functional and geographical units, were placed in groups to present creative arts demonstrating expected values and behaviours:

> It *(ITEC week)* is basically to show the four Datvolgas cultures of ITEC, integrity, teamwork, excellence and caring. We want to portray that. We want to use that opportunity to get everyone together. We want to use that opportunity to know how well we've done in the last year, in terms of displaying the Datvolgas behaviours as well as the culture we expect from staff. So we put up programs that will bring everyone together. This year *(2014)* we did what we call photo collage. And the photo collage, we divided the whole company into teams, teams that are along the lines of department, and sometimes, location. And got everyone to come up with four photographs that best demonstrate the Datvolgas values, the ITEC itself. And we got everyone to sign on it. The objective of that was to get everyone to think about integrity (Abelard, Health Safety and Environment Supervisor, Direct Staff).

> …last year there were drama. People were put into groups, staff to act dramas...this year was departments are pulled together, and you are supposed to bring pictures that depict one of the core values...It could be pictures of staff but whatever picture you think best depicts the culture. It helps focus attention on the culture alignment journey and the four core values and the ten behaviours (Fulbert, Public Affairs Lead Officer 1, Direct Staff).

There were other routines initiated and implemented by management to reinforce the awareness of espoused values and behaviours. This includes a culture moment where staff talk briefly about any of the values or behaviour at the start of each daily meeting; a real time meeting feedback (RTMF) where staff assess managers and supervisors' behaviour during daily meetings; and a 10 behaviour checklist where organisational members and other stakeholders assess employees' behaviour amongst others[45]. The following comments illustrates aspects of initiated routines to facilitate actual demonstration of expected values and behaviour in Datvolgas:

Fulbert, a public affairs lead officer comments on the culture moment:

> During meetings round the whole company, in every meeting there is what is called a culture moment. So, people are asked randomly, or anybody, 'can a volunteer take us on one or two minutes on the culture moment?' So the person takes a specific virtue, value or behaviour. So you can talk on teamwork, what does teamwork mean to me? Discuss, share my insights, just one or two minutes. It is part of every meeting, is just like when we say our prayers to open every meeting. So any meeting you attend, that is the standard.

Raphaela, HR manager, explains the real time meeting feedback:

> So we do this real time meeting feedback. I sit at a meeting, I manage a meeting. At the end of the meeting, everyone participating has a form to fill and basically assess the leader on certain behaviours...it enables people to freely air their views and faults; possibly allow for discussions on difficult issues, give everybody an opportunity to voice their opinions. You run through the 10 behaviours. Do you do the collaboration, selflessness, role model?

In addition, management constantly displayed several symbolic objects and introduced specific verbal expressions to intensify awareness of culture change in Datvolgas. Visible objects included a digital signage, placed at office receptions, with a display of a monthly culture slogan and the photograph of the individual contributor; several banners at different office locations, indicating the slogan of the month, the 4 core values and 10 behaviours; and even

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[45] Appendix F presents a summary of initiated practices towards culture change in Datvolgas.

management set policies and procedures imprinted on picture frames were displayed along the hallways. Other verbal expressions termed the 'walk the talk' slangs were introduced and expressed by organisational members. I also observed members use such slangs to remind fellow colleagues of the espoused culture, when they perceived colleagues are working contrary to the expected behaviours. Commendation phrases were hardly expressed when colleagues demonstrated expected behaviours. Phrases were only expressed with a negative connotation. Common phrases expressed by members includes; "*Is your manager walking the talk or is he just talking the talk?*"; "*Sir please, sense of urgency, you need to approve something for me?*", "*You are not listening*"; "*You are not collaborating*"; and "*You are not empowering us to deliver*" amongst others (Field Notes, 2014).

These plans and changes were implemented within the first two years of Gwynn's inception as a CEO in Datvolgas. In 2014, Gwynn and his managerial team decided to assess the progress of the culture change journey. The next subsection presents a brief account on 2014 movement phase.

Assessing Culture Change Initiatives: In 2014, the movement phase, Datvolgas commenced the assessment of senior management team (SMT); supervisors; and personnel from the boat service unit and IT desk support unit. Managerial personnel assessed reports from the RTMF and the 10 behaviours procedure checklist filled in by organisational members and service users of Datvolgas's boat service (mainly host community members). The results of the reports indicated changes in different aspects of the company. Table 13 indicates the changes as at November 2014.

Table 13: Culture Plan Move Phase Report 2014

2014 Move Phase Status

Leadership	SMT RTMF 75%	Supervisors RTMF 60%	10 Behaviours (Upward) Feedback 50%	SMT Open Forum 75%	Leadership Retreats 60%
Wider Organisation	Culture School Mop-Up Sessions 90%	Culture Journey Website 100%	Online Voting & Banner Campaign 70%	Publish Success Stories 60%	ITEC Week 35%
System at Work	10B in Passenger Boat Service 70%	10B in IT Service Desk Support 70%	10B Procedure Checklist 90%		

Source: Adapted from company report November 2014.

The above table suggests that all staff (at 100%) could access the culture journey website; 90% of Datvolgas workforce had attended the culture school, including management personnel; and 60-75% of managerial personnel, based on the RTMF reports, had complied with the 10 behaviours during official meetings. In assessing personnel from the boat service and IT desk support units, using the 10 behaviours checklist, the report indicated 70% of these personnel had complied with the expected behaviour. Interestingly, the report indicated that on the general assessment of managerial staff behaviour, based on focus groups discussions and private conversations with the consultants, only 50% had demonstrated the expected 10 behaviours. Report on the ITEC week indicated only 35% of organisational members attended the annual culture event.

Based on these reports, it would appear that Datvolgas culture management journey has gradually taken a direction towards its set purpose. However, further analysis of the report indicated that it was based on individuals' perception and evaluation of staff publicly

demonstrated behaviour, and not their values or beliefs. For some managerial personnel, organisational members' mere demonstration of the expected behaviours was a reasonable progress. However, this was not the main intent of the culture change initiative, as the culture change was driven to influence the subconscious minds of employees to embrace high ethical standards. Subsequent interviews and data analysis from December 2014-early 2016 (movement phase to embedding phase) indicated that most employees disregarded the espoused culture in spite of the myriad of initiatives introduced and implemented. While some complied behaviourally, others openly repudiated the espoused values, behaviours and set policies. Only few, appeared to have totally adopted the espoused culture at the time of my research. This includes some direct staff as well as secondees from the international shareholding firms.

Further analysis indicated that two predominant factors lead to different responses to the espoused culture; (1) influence from key stakeholders; and (2) acts of inconsistencies in decision making amongst managerial personnel in Datvolgas. Data analysis shows that key stakeholder groups, their issues of interests, requested actions and request tactic influenced culture management journey in Datvolgas. The key stakeholders includes Datvolgas shareholding firms, the Nigerian government and host community members. For the shareholding firms, their varied interests in business processes in Datvolgas impedes efforts towards internalising management-espoused culture. These varied interest on business processes are directly imposed on Datvolgas employees or passed through their secondees, who in allegiance to their shareholding firms, uphold the shareholding firms directives rather than directives or policies from Datvolgas. For these secondees, they are seldom bothered about Datvolgas culture management journey but they are rather concerned about their shareholding company. In addition, the short-term duration of these secondees service in Datvolgas (2-4 years) limits the process of adopting the espoused values and behaviour. Interviewees

commented on shareholders' influence below (see Appendix B, p. 332 for details of interviewees):

> The unfortunate thing of Datvolgas is that it is a company that has multiple parents. Multiple parents that have multiple or diverse goals and objectives. That is our problem. It is not Gwynn *(CEO)*, it is not me…so that is the fundamental problem of Datvolgas. And when we know the fundamental problem then we will know the absolute solution to that problem. We will continue a culture alignment journey for the next 20 years and we will not be aligned…Because the problem is this…when you put in a process in Datvolgas, it has to fulfil four different criteria, while in GT-Oil it has to fulfil one criteria. It is GT-Oil criteria, or a TS-Oil criteria. But this one, Datvolgas, it is a GT-Oil, TS-Oil, NE-Oil and NG-Oil criteria. So when you now look at, at the bottom of the line, who is the manager now empowering? So a manager is getting two different directives, he is serving two different gods. And that is why I told you that shipping is different. Shipping is where you will get the real fact based answers because the GM of shipping is a Datvolgas direct staff. If Datvolgas caput *(dies)* today, he caputs as well. He doesn't have a company to go to. He doesn't have a GT-Oil to go to (Medwin, Assurance Supervisor, Direct Staff).

> So you find out that when a suggestion more or less comes from the TS-Oil angle about improvements in HR, if they don't align directly with NG-Oil structure or expectations, there will be some reactions to it. So that perhaps is one of the challenges to it…I know that the project team and one other activity that took so many things, worked out a lot of things that people felt will improve the motivation level here, improve value, and also get people to participate and perform better… It was one trip. The guy from NG-Oil just flew from his shareholding company; he went straight to Datvolgas corporate office, then got to Tipiway, then straight to SBP for a 30 minutes meeting, he cancelled the whole program. He stopped the program, boarded a flight and went back to his shareholding company. This guy was the group general manager of HR, in NG-Oil. He is not directly involved in Datvolgas. But he supervises all HR activities in Datvolgas still. It is under his purview. So there are external influence on the culture in Datvolgas that exists (Manfred, Engineering Lead Officer 2, Non-Indigenous Contract Staff).

Similarly an employee, on a social media site, anonymously indicated this aspect as a disadvantage for working in Datvolgas:

> Pros: Good pay, a forward looking company with great people.
> Cons: Changing management secondees almost every three to four years makes it really difficult to drive the company's culture (Anonymous Officer posted November 2015).

The Nigerian government influence borders on the core value of integrity. Interviewees informed me that financial demands from some government officials as acts of bribery influences the process of upholding the value of integrity in Datvolgas and demonstrating same

value to these stakeholders. However, as they recounted, this effect is minimal amongst staff when executing assigned services for Datvolgas mainly because management takes a firm decision to refrain from offering financial incentives to these government officers and bares the cost of such decisions. For instance Venn, a procurement supervisor and direct staff of Datvolgas explains the costs the company often bears for upholding its espoused values:

> We are paying a prize for it anyway. Paying a prize in the sense that...It is a different culture. Like now if I narrow it down to my bit here, the culture allows us to follow the rules 100%. For instance we have imported a material, it arrives the port, of course 70% or thereabout of what is on the plant is imported. So if you want to go to the port to clear, it is a bit difficult to get all your things off the port without giving one naira to a custom officer. But that's what we do. So what do we suffer? The least local contractor can easily clear his things at the port while it takes us months. And we spend a lot of money… everyday your cargo stays at the port you pay. Every day you pay demurrage, you pay this, and you pay that. And then, the singular fact that the custom officer knows, in fact they sometimes look at us as stupid. These guys are just crazy… But, we have chosen to play by the rule. So we make a lot of sacrifices in that regard. And a lot of money gone… For some of us here, we've seen that this is not a smooth ride… So we go to the ports, we suffer more than any other company. And some people look at us as if we are just stupid. So we just keep paying demurrage for as many months that the item is there. It is crazy, very, very crazy… Here you see, 8.6 million naira, 8.6 million, 1.2 million, this is 1.9 million naira, 2.7 million naira on high demurrage and days. 2.8 million, 3.6 million naira on cost of insurance... this 4.8 million naira. Most of them are excess stay at the port. Lots of them like that. It is crazy.

The above comment shows management's commitment to demonstrate the espoused value of integrity to government agencies and the challenges this incur. In most instances, as this case indicates, Datvolgas continues to bear the financial cost of such delays. A severe situation was when its management had a loss in excess of over a billion dollars for not immediately conceding to the financial demands of a government agency. The comment from an informant below highlights the challenges Datvolgas faces for upholding the espoused value of integrity; and sustaining its reputation:

> XXXX *(government agency)* case was more of political, because basically they said Datvolgas you have to be paying this money...You know, they have all these funny, funny laws in Nigeria. So they say, 'no, that is not part of the tax holiday'. But we say, 'No, this is part of the document signed which actually is the case'. So they pulled it and pulled it. Normally this thing was in the court. So while it was in the court…they blocked us from operating. And that's because they claim Datvolgas is owing them which according to what was signed, the Act that set up Datvolgas

exempted us from paying that money since our ships are not registered in Nigeria. So they said, 'No, it is a Nigerian owned company that owes the ship'. It is a long story. So long and short of it, they now just stopped the operations. And that was illegal because the case was in court, so they have no right to do that. Even the court themselves, the legal system was supporting the agency...And there were a lot of things that were around it. And basically all these money was needed for their own personal stuff…So at the end of the day, the court now said we should start paying the money, and so the board now later agreed that, 'ok, we have to comply with the court's verdict'. So the court now stated by law, the interpretation of this, is that we should start paying. So we started paying. But the main lesson about it all, when it involves the company is that it would have been easy to settle *(bribe)* a lot of people, which is the typical thing in Nigeria. But the company was ready to forfeit…the loss there, was in excess of over a billion dollars (Medwin, Assurance Supervisor, Direct Staff).

Interestingly, while Datvolgas bears the cost for upholding and extending its espoused values to government officers, the case is different for some Datvolgas's employees when dealing with same officials on a personal basis. Respondents confided in me that, for their own business pursuits, they consent to the acts of bribing government officials as they cannot afford to spend much more when requested services are delayed by these government officers. This indicates the limitation to managerial led espoused culture on employees' values and behaviour.

On the effects from Datvolgas's host community members, these community members' interests and requests for issues such as employment, scholarship funds, training, community development projects and other financial incentives, and the tactics used to attain their requested actions or interests, influence the process of managing espoused values and behaviours in Datvolgas. As data analysis indicated, the challenge emanates from the process in which organisational members provide these services for host community members. Often times, conceding to the demands of host community members and their indigenous workers in Datvolgas, results in inconsistencies in implementing policies and procedures. For instance, respondents informed me that there are inconsistencies in the salary pay between some indigenous contract staff in SBP and non-indigenous contract staff in Tipiway who work in the same job category. These inconsistencies often emanates from the influence of dominant host community members who negotiate with contract executives, on behalf of their indigenes,

different and better pay packages. These inconsistencies influence other non-indigenous employees' response to the espoused values and behaviours such that some repudiate the espoused culture. Pelltun, a non-indigenous contract staff explains:

> Those of us in this location, our colleagues who are at the same job field, are earning higher than those who are here. Indigenous drivers in SBP, earn more than drivers in Tipiway. So why the disparity? I ask myself that type of question. For just no reason. If the company has any integrity, any reputation to keep, it should be in this area. They should ensure that everything is across board.

While non-indigenous contract staff like Pelltun secretly complain about this issue and employs order tactical means to address similar inconsistences; other non-indigenous contract staff, behaviourally comply in order to retain their jobs; while some others with little or no regard for the espoused culture, engage in disruptive acts because of these inconsistencies (chapter 9 presents further details on differing responses). This indicates that the influence from each stakeholder group, the group's issue or related interest, their requested action and request tactic has effects on the acceptance, adoption or repudiation of culture amongst Datvolgas workforce.

In addition to the external factors and its internal implications, other internal issues on managerial personnel decision making problems on various social activities and business practices in Datvolgas leads to different responses to the espoused culture. These issues range from managerial personnel decisions on their private life, to decisions on company related matters. For instance, based on the social life of some managers, interviewees expressed their dissatisfaction with these executives having extra-marital affairs and still professing the value of integrity. Clyde, an engineering officer explains his disappointment on this issue which restricts his participation in some of the routines towards the internalisation of the espoused culture:

But what a lot of people do not understand is that, for a lot of us integrity should be holistic point…When the integrity club was formed, the orientation people were given was that it is all about company integrity matter. Examples were given about company issues. But a lot of us were, personally, I felt that is not the way I want to think of it. Because I will see you just sneak out now, you are going for a training course and you are going with a girlfriend, meanwhile I know that you are married man. And then, you are telling me you are the head of integrity club. So what is the sense? That's why I said, I wasn't motivated into that. If you want to do an integrity club in this environment, it shouldn't be just the integrity club because of company, you want it to be everything about company. I believe that if you use that word, 'integrity club' it should be a value that should be broaden. There are so many things people do which you just know that they don't possess that integrity, so what is the point?

While Clyde comments above indicates the effects of senior executives social life on members' response to the culture management initiatives, Colette's comments below indicates the effects of senior managerial staff decision making problems on company related matters, on the culture management journey in Datvolgas. In this instance, Datvolgas senior management decided to cut costs in staff travel expenses to save more money for the company. However, their decision to cut cost was basically targeted to other staff besides senior managerial personnel. This raised more questions on the values of integrity and caring amongst members:

What we are expecting is that when people talk the talk, they should also walk the talk. It is not just for them to say ABCD and then do something else. So when you say little things that ok, let's cut some cost, for instance. This cutting of cost, does it apply to every aspect of the business or it is just focused on certain aspects of the business? So for me, those are some kind of challenges that we can say, ok, if we are going to do things, if we are going to role model anything then it should cut across. So if you are telling me to cut cost in my own area of the business, I should also see the leadership cutting cost in areas that they are directing. One feels that it is not cutting across the business because for instance if you say let's cut cost, let's cut travel cost, then I expect that they should cut across. Company travel cost, I expect that ok, from different levels of management, from the shop floor to the top floor level, I should see that conscious effort that actually reduce expenses. For instance, when it comes to travel. I know we all have business reasons for doing what we do, but if I have to cut cost in the region of the shop floor, and I see the senior supervisors, it seems nothing has changed when it comes to their expenses, I feel that there is a gap somewhere… It is not there for people to tell us this is the culture, this is the behaviours we want, but we want to see the behaviour being demonstrated, I can't see those 10 behaviours being demonstrated. Is not only that I can see 4 out of the 10. I want to see the whole 10 being demonstrated, then I am encouraged to actually go ahead and do my own 10 behaviours.

These stated findings suggest there is a profound effect of managerial decision making problems on members' response to management-espoused culture. The findings also show that

these decision making problems emanate from individual choices. These choices are shaped by several factors to include the influence of key stakeholders, as this case study shows. While there are other factors that impeded the process of culture change in Datvolgas and some that facilitated minimal success at the time of my research, this study for the purpose of achieving research objectives, focuses on the influence of external factors in impeding and also aiding culture change in Datvolgas. The remaining empirical chapters presents the process in which a key stakeholder group (host community members) influence organisational members' choices to adopt or repudiate management-espoused culture. In focussing on host community members, it takes a broader analysis of Datvolgas-host communities' relationship context, and with emphasis on host community stakeholders' elements and attributes, it presents the implications of this relationship on attempts to manage culture in Datvolgas.

7.4 CONCLUSION

This first findings chapter has presented a brief overview of Datvolgas with details on its history; business operations and locations; and the composition of its workforce. It has also presented participants' account of the initial nature of organisational culture in Datvolgas; details of the rationale to influence culture change and the processes initiated and applied to effect desired culture change in Datvolgas. In this process, it briefly highlighted two predominant factors that impeded the process of culture change in Datvolgas: the influence of key stakeholders and acts of inconsistencies in implementing policies and procedures. Subsequent empirical chapters, in response to the research objectives, focuses on the effects of host community members on culture management in Datvolgas. Chapter 8 presents the relationship between Datvolgas and host community members; while chapter 9 indicates their influence on culture management.

CHAPTER 8

CORPORATE-COMMUNITY RELATIONSHIP: THE CASE WITH DATVOLGAS AND HOST COMMUNITIES

8.1 INTRODUCTION

The previous chapter presented the case of Datvolgas and the ways in which it has attempted to manage culture. There, the initial nature of organisational culture within Datvolgas; the rationale for culture management and the process for influencing culture change were presented. As explained, managerial intent for organisational culture change, was to ensure members internalise the espoused ITEC values and, in addition, demonstrate these values and behaviour to all stakeholders. These stakeholders include government agencies, other oil and gas companies and host community members, amongst other external stakeholders. The core purpose of this intent was to enhance its vision of making Nigeria better by demonstrating high ethical standards to all stakeholders; and in the process, portraying an exemplary organisational model for stakeholders to emulate. Although, this is a desirable feat for Datvolgas, this research shows that attempts towards this pursuit internally, with organisational members, is fraught with difficulties due to the corporate-community relations between Datvolgas and her host communities.

This chapter, foremost, shows the relationship Datvolgas has with its host community members through the presentation and analysis of empirical data. It presents the rationale for the relationship formation, the key actors that form the relationship and the means through which the relationship is sustained. In this process, it shows the predominant influences of host community stakeholders' elements (Perrault et al. 2011; Perrault 2012), Datvolgas business operational impact on host communities, and issue of resource-dependence relations in

Datvolgas-host community relationship in shaping the company's relationship management process with host community members.

8.2 DATVOLGAS AND HOST COMMUNITIES IN NIGER DELTA

In the course of executing its business operations, Datvolgas engages with over 100 ethnic communities in the Niger Delta region of Nigeria. These communities spread across 12 local government areas, covering a total geographical land space of 48km^2 at an approximate population size of over 3.2million[46]. In addition, the communities spread across several ethnic kingdoms, that speak different languages, and are governed by several and distinct paramount rulers, with the assistance of chiefs councils, youths and women associations. This indicates the diverse context of governance within these communities.

Each of the communities is identified by Datvolgas as a host community due to the company's business operations within their environs. The communities are further categorised into clusters of communities based on the level of Datvolgas operations and investment within their geographical areas. As company informants explained (see details of informants in Table 4, p. 120 and Appendix B, p. 332*):*

> For instance, our communities are rated in three categories depending on the facilities that we have in their community. Sueol and Sueol 1 where we have our plant, the IA *(industrial areas)*, the RA *(residential areas)*, and the Jetties are category 1. Then the node junctions, UBI and RU *(communities)* because we have our node, above the ground facility are category 2. Then the other communities where we have pipelines under the earth at 6 feet, are category 3 (Shevonne, Public Affairs Lead Officer 4, Direct Staff).

> For Datvolgas, the communities are divided, these are my words now, into three; what I call the A class communities, B class communities, C class communities. This is not in terms of quality but in terms of the structures Datvolgas have on ground in those communities. Sueol, Sueol 1 is the A class community, because the plant is on their land. If anything happens to the plant, business is dead. There are a few other communities; RU and UBI and a few others who have

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[46] This statistics is in line with the 2006 population census in Nigeria. This was the updated census information available at the time of the research. Data collected from City Population (2006).

some structures on ground, but not the plant, just like a node junction, where the pipe comes together and do things on ground. So those are called node junction communities. These are the B class communities. And the C class communities, for me would be those communities where the pipelines pass through their ground (Fullbert, Public Affairs Lead Officer 1, Direct Staff).

Based on the empirical data derived during my field work and in view of ethical requirements to adhere to the case organisation's request for anonymity, I have reclassified these communities into 3 categories herein identified as Producing Host Communities, Route Connection Host Communities and Transit Host Communities (see Idemudia and Ite 2006; Idemudia 2009). Details of their classification includes:

(1) Producing host communities (PHC) - all ethnic communities in which production of natural resource occurs.

(2) Route connection host communities (RHC) - ethnic communities on whose territory, facilities (pipelines) are connected above the ground surface, and redirected to output location.

(3) Transit host communities (THC) - ethnic communities where transit pipelines pass through their territory.

Empirical data indicates that Datvolgas relationship with host community members in the Niger Delta is predominantly an exchange relationship. This exchange relationship, on the part of Datvolgas is formed on the basis of the natural resource collected, transported, processed and disbursed from these local communities. In this exchange relationship, Datvolgas is expected by community stakeholders to provide varied requested services towards the concerned issue on the wellbeing of community members and the sustainable development of communities in the course of executing its business operations. As these requested services are provided, Datvolgas, expects host communities, in return, to provide an enabling and peaceful environment for Datvolgas business operations. The fundamental basis for this exchange

relationship is clear to both parties as evident in media reports, company documents and several interviews:

> I am pleased to announce the following three tranches of contributions that Datvolgas will make annually….. towards the operations and maintenance of ongoing educational and utility institutions; …towards the developmental initiatives of the Sueol community and another *(contribution)* would be set aside as bonus to the community, which would only be released on the condition that there was a conducive environment to our businesses (Gwynn, CEO, TS-Oil Secondee, Media Report 2015).

> …they *(host community members)* owe us something. They owe us a conducive environment to operate and we also owe them something. What we owe them is how we can impact these communities to take them from where they are to where they could be (Former Manager, Community Relations and Development; Company report 2010).

> It is a relationship thing because, as far as their facilities remained in your *(our)* community, they will remain there for their operations. The two parties are useful to themselves. Nobody can say ok, fine I cannot do without you. And that is born out of the fact that we co-exists. So what do we do? We ensure that we give them an enabling environment for their operations while they carry out some corporate social responsibilities towards the community (Tristan, Secretary, Community Council, THC).

Data analysis indicates that there are varied services Datvolgas provides to host community members in its exchange relationship with these members often on the basis of corporate social responsibilities (CSR). However, in providing these services as support initiatives on the platform of CSR, the underlying intention, as indicated in the company's (2014) annual report, is to "*maintain good relationships and enhance mutual advancement*" for the local host community in which the company operates, and for the progress of Datvolgas as well.

There are varied reasons towards the formation of Datvolgas exchange relationship with host communities, besides its operations within their environs and dependence on their natural resources (e.g. land). Other reasons based on my empirical findings, emanates from issues with the Nigerian government and the dispositions of host community members. The next section titled: 'The rationale towards relationship formation' presents these identified issues.

8.3 THE RATIONALE TOWARDS RELATIONSHIP FORMATION

This section presents empirical findings on the different reasons for the formation of an exchange relationship between Datvolgas and host community members. It presents the reasons for both parties' set requirements, expected, to sustain the relationship form. It discusses underlying issues from the Nigerian government, Datvolgas and host community members and concludes the section with the multifaceted effects of a tripartite relationship (state, company and community) on the relationship formation between Datvolgas and host community members.

8.3.1 The Nigerian Government

Foremost and most profound reason for the exchange relationship between Datvolgas and host community members, as expressed by respondents, is the effects of a failed state, where the Nigerian government fails to provide expected basic amenities and necessary infrastructure towards the development of these local communities. Community respondents informed me that this is due to the egocentric nature of elected officials and public servants; and corrupt practices inherent in the Nigerian governance system. For instance David, a human resource supervisor explained:

> There is so much expectation from Datvolgas from the community, that Datvolgas is supposed to provide this; Datvolgas is just doing a voluntary or should I say, what they call corporate social responsibility. Foremost Datvolgas is established to make profit not to take over social responsibility. Well it has some level of responsibility it should deliver but that is not the aim of establishing the company. But because of the perception people have and the failure of the government to provide some of the basic needs of the people these needs are now being transferred to some of these companies; and this is affecting Datvolgas.

In addition to the perceived self-interests of government officials, data analysis indicated that the issue of government inaccessibility to the needs of community members and unwillingness to attend to their demands constitute further reasons for the formation of an exchange

relationship with Datvolgas (see Table 14, p. 212 for supporting evidence on the reasons for exchange relationship). Interestingly participants also indicated that government officials' blatant support of host community members to confront Datvolgas for providing community members' demands and needs, instigates additional reasons for the formation of the relationship.

While these government related issues suggested reasons for host community members to engage in an exchange relationship with Datvolgas, the issue of actualising security policies for the successful operations of Datvolgas business, constitutes an additional reason for Datvolgas to engage in this relationship form with host communities. This issue is evident from my fieldwork observations and subsequent interviews with host community members. Based on my observations, Datvolgas had secured the services of armed military men to guard the company's two locations I visited. At the head office location, there were armed soldiers in two of the four check points to the company's main entrance. This was similar with the other office complex I visited, with armed men stationed in the two check points to members' offices. It would appear that Datvolgas pays for the government services to protect company officials and aid successful business operations.

In subsequent interviews with host community members, it was indicated that the company, in a joint venture with two other International Oil Companies (IOCs) in the PHC, spends on a quarterly basis, "*80 million naira to maintain the battalion of army on the island*" (Blake, PHC Executive Youth Leader). This suggest the lack of adequate security provisions from the government to safeguard company members and business properties from restive host community members. Indeed when Datvolgas request such services from the government, it comes with a cost. However, regardless of the price paid for government services, community members often engage in several tactics that obstruct business operations. In rare occasions, community members engage in physical combats with government officials leading to the

deaths of both armed soldiers and policemen. Such violent confrontations suggests that securing the services of armed government officials has not been a successful measure to wade off host community members from demanding and attaining community interests from Datvolgas. Thus government's failure to provide basic amenities for the local communities; and failure to safeguard Datvolgas business operations, serve as fundamental motives to request for an exchange relationship between Datvolgas and host community members. An exchange relationship aimed at developing host communities in return for a peaceful operating environment for Datvolgas business.

8.3.2 Datvolgas Operations: Issues and Concerns

Datvolgas business operations constitutes another fundamental reason for its exchange relationship with host communities. The issues identified from data analysis includes aspects of Datvolgas material constructions, and financial contributions. Datvolgas material construction of operating facilities within local communities emerged as a major organisational issue leading to the relationship formation. Material constructions herein refers to Datvolgas construction and laying of pipes in and through THC; the connection of these pipelines in RHC, linking to the PHC, and the construction of the base plant in PHC. It also includes the material construction of housing and health facilities for organisational members in the PHC; as well as educational facilities for members' children. The construction of these facilities had major impact on the livelihood and expectations of host community members (see illustrative comments on Table 14, p. 212).

Foremost, the material constructions of the base plant; laying and connection of pipelines are said to have disrupted the livelihood of host community members, such that respondents attest this as an additional reason to engage in an exchange relationship. For host community respondents, this constitute a rationale for requesting several services from Datvolgas in order

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to sustain peaceful work environment. Interestingly, organisational members also acknowledged the destructive effects of their projects on the local host communities. On this basis, they accept the willingness to engage in an exchange relationship and thus, provide community requested services for host community members as acts of compensation in sustaining favourable relationship.

Secondly, Datvolgas material construction of sophisticated housing accommodation; modern facilities for the transportation, education, recreation and health needs of its members constitutes reasons for host community members' demand for an exchange relationship. This rationale emanates basically from the PHC where Datvolgas major facilities are situated in a secluded environment, distinct from where local community members reside. Based on the CEO/Managing Director, Mr Gwynn's comments; Datvolgas had to construct these facilities for organisational members due to the Nigerian government failure in providing adequate infrastructure for residents in these communities. In addition, as Gwynn clearly stated, these facilities were constructed within the community to "*provide secured shelter for our staff*", indicating the company's responsibility towards the protection of employees, especially given the low security situation in the country (Interview transcript). Interestingly, the construction of these classy facilities created a clear difference between provisions made for company members against facilities for community members. Apparently, these differences constitute a constant desire to request for similar or same facilities from Datvolgas. Thus Datvolgas material constructions meant to aid successful business operations, instigates further desires and expectations of host community members in the relationship.

In addition, Datvolgas publicised information on the financial benefits of its project to the Nigerian economy initiates host community members' expectations for an exchange relationship. Company reports indicated that host community members' considerable awareness of these huge financial contributions led to their constant request for several desired

services in the relationship. The illustrative quotes on Datvolgas material constructions and financial contributions in Table 14 suggests that both aspects of business operations on host communities instigates the need for an exchange relationship; and the expected demands. This factor of material constructions collaborate with the issues discussed in chapter 6 on oil and gas companies and the evolving relationship with the Niger Delta people.

8.3.3 Dispositions of Host Community Members

Data analysis indicates that the dispositions of host community members also contributed to its exchange relationship with Datvolgas. Dispositions here refers to individual(s) beliefs, values and attitudes created via interaction with the society, and demonstrated through verbal and non-verbal behaviours (see Ritchhart 2002). The findings indicate that host community members' dispositions of being enlightened on Datvolgas' CSR towards local communities, and perceptions of being marginalised by Datvolgas and the Nigerian government, results in their *being demanding* for an exchange relationship, and *being violent* when making their request known. These aspects of their dynamic dispositions contributes to the formation of an exchange relationship with Datvolgas.

On the disposition of being enlightened, the data indicate that there have been changes in the level of host community members' understanding and awareness of corporate social responsibility (CSR). Community members are now enlightened on actual and perceived obligations of oil and gas companies to their local communities. So they engage with Datvolgas on the basis of their understanding of CSR, or what is best described as actual and reframed conceptions of CSR. On actual notions of CSR, host community members informed me of the environmental impact of Datvolgas operations and the need to be environmentally responsible in containing the effects. So they engage in the relationship to ensure this is mitigated. In the course of my fieldwork, I also discovered that besides this actual understanding of CSR, there

was a wide preconception amongst host community that CSR also entails developing all aspects of community life as long as it is within the desires of the local people. This includes infrastructural development of roads, schools, hospitals and town halls; to economic empowerment via offering job opportunities, skills acquisition trainings, and micro credit loans amongst others. Thus, host community members use this reframed CSR conception as reasons for their expectations and engagement in an exchange relationship with Datvolgas members.

In line with host community members' understanding of CSR, is also the issue of being marginalised, which is used as a basis to engage in an exchange relationship with Datvolgas. Throughout my interviews and discussions with host community members and Datvolgas employees, terms of being "*deprived*"; having "*nothing*", "*can't see anything*", "*neglected*", "*take everything*", were used to express community members' firmly held belief of being marginalised by the Nigerian government and oil and gas companies to include Datvolgas. In the section on the Nigerian government (see section 8.3.1), I explained the governments' failure towards the adequate development of these areas which is best described as marginalised reality. However, community members' perception of marginalised reality is made more apparent with their understanding of the Nigerian constitutional laws on land acts (see Table 6 Land Use Act). Community members' understanding of this land act and its application that provides minimal support towards community development, makes community members' perceive it as a continuous reality of being marginalised (see quotes in Table 14 Perceptions of Marginalisation).

Host community members also express issue of marginalised reality from Datvolgas. However this is not as obvious in comparison with the case of the Nigerian government. The main aspects of marginalised reality is on the same premise that the natural resource from the community land is taken by Datvolgas without contributing directly to the development of these communities as expected by community members. As Talbot explained:

It is poor now. It is poor. If you look at the Sueol 2 community…and if you go into the community now, there is not much impact of Datvolgas in the community. Nothing. We don't have anything. The only one we have now is that road...... But inside the main village, the real village, there is nothing (Talbot, Datvolgas Indigenous Contract Staff and PHC Youth Leader).

This indicates that the issue of marginalised reality leads to and reinforces the widely held marginalised mentality amongst community members of being deprived. The constructed reality and belief of being marginalised reaffirms host community members' rationalisation for engaging in an exchange relationship with Datvolgas. This is not just a rationale for relationship form with Datvolgas but, in addition, serves as an excuse to make demands from Datvolgas.

Table 14: Reasons for Datvolgas-Host Community Relationship

Why an exchange relationship?	Quotes /Extracts
Effects from Nigerian Government	
Egocentric and Corrupt Practices	'...these politicians, they allotted everything to themselves. After voting them in, you don't know what is coming to the community, and what is not coming...They don't regard the people at the community level...' (Alan).
	'...the government have allocations for all the projects that we are begging the company to come and do. But they have actually wacked up (spent the money) the money...and their communities are lying fallow' (Blake).
	'...because of so many corruption in the system, the government hardly has any impact on the people's lives. The government does not do roads again, they don't do water, they don't do electricity, they don't do anything... So all the things that government failed to do, they want the companies to do' (Naylor).
Inaccessibility and Unwillingness	'Why we don't channel to government is that, I know, government has other things, and it is where we know that this person can do this for me, is where you will go and demand or place your request. Because anything government, it can be there for several years, and nobody can even care to talk about or speak about it' (Elliot).
	'...these communities are not seeing federal government...All they are seeing are those people on ground that are working in their community. So all the expectations from federal government, expectations from state government...they are now putting the burden on the oil and gas companies (Hamilton).
Blatant Support to Local Communities	'You have a shameless government. You have a government official who works not for the benefit of the people, but shares the money and still point to the company. Rather than caution the people, they align to the

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to Confront Datvolgas	*aggression (caused by the communities). These are the kind of pressures we have to face....' (Glen).* *'There is a community where we went to commission a project. The local government chairman shamelessly stood up and said to us, that we have tried to do this project, but we should do more. Meanwhile, he has not done anything... (Shevonne).*
Inadequate Security	*'...about 2009, when the shooting started, there was real killing, real shooting. It affected the companies. They couldn't go to work...Even the army they brought, they (youths) killed more than seven or eight. Police are their babies. If they want to kill they kill five, six, seven policemen....' (Ethan).*

Issues from Datvolgas Operations

Material Constructions	*'Why the communities are making request, you know some of these areas that Datvolgas is operating, or the areas that their gas pipelines are, are original communities. They are communities that the local people, that are fishing, farming, and carrying out some subsistent operations for a sustainable living. So now that their pipes are there, because of the dangerous nature of these operations, some of them (community members) have left their actual areas of operation, because of gas flaring, gas explosions, the ecosystem has been damaged and there are a lot of things have made particularly the local people to move away. So they said ok, if you are operating in our area, having deprived us of some of the benefits that we had, so these are the things we need, that you are supposed to do....There are other social, corporate social responsibilities that you also have to meet...'(Jason).* *'Datvolgas had radically affected the social and economic life of Sueol (PHC). The projects (community requested projects) are meant to ameliorate the situation and better prepare Sueol to cope with the challenges of its new status' (Former Construction Manager, Company Magazine, 1998).* *'The residential area...when Obasanjo (Nigerian's former president) went in 1999 to commission the plant, he was on a chopper. The pilot took him first of all, he hovered around Sueol town, before he now took him to the residential area where our staff live in. And he was like, 'This is a tale of two cities, pilot can you take me back to Sueol, let me see how Sueol is?' He came down, they hovered around the residential area again which the contrast was really much. I mean, our residential area is well structured, you think you are in some foreign country. Everything is well laid out through road network, houses, everything air conditioned, constant power supply and all that. But Sueol town is a typical riverine community' (Floyd).*
Financial Contributions	*'I have heard of this idea of supposed figure of five percent that should somehow be invested in the (Sueol) community. I don't know where they had that expectation from but off course it is something that the community likes to believe. They know what the widely published total size of the project is and so they quickly do their arithmetic' (Former Construction Manager, Company Magazine 1998).*

Dispositions of Host Community Members

Awareness of CSR	*'You know when you look back from that 2002...you will know that really at that time people have not known what these companies are. You understand, so preceding from that time till now, we have opened our eyes and we know what the companies should be doing for us, you get? (you understand?)'(Leo).*

Perceptions of Marginalisation	*'...The laws here are not people friendly in the sense that whether we agree or not, the Nigerian government has a law that says, the natural resources anywhere it is found, under the earth and all of that belongs to the government. It is different from where you have laws that allow people to own natural resources so that even if natural resources is found in your land and you don't have the technological know-how to probably tap it, the government wants to probably do something, you are still acknowledged...but in this circumstance, XYZ owes the land, natural resources is found. So when they start doing anything, royalties still goes back to the government against the original owners of the land. What will you talk about that? That is marginalisation from the first premise... And then two, Datvolgas comes and then Datvolgas do everything they do, they take the natural resources and all of that, and cannot even invest or plough that which they've taken from me into my land. I can't see it. I can't see it. They take everything...At the end of the day, if you follow what happens in Nigeria state, will you say the people who own the land really enjoy or get the benefits of the natural resources that is found in their place? The answer is obviously no. The answer is obviously, no'* (Tristan).
Resort to Violent Tactics	*'So when we go asking, they (Datvolgas) come to do it. And most times we ask forcefully. For instance, we stage a protest, block the roads, seize their cars, and all that. And then, that will drag them to a round table for us to talk'* (Cooper).
	'There is always expectations and pressures from the community. This is what we want. We want you to do road. In instances where we don't comply, we go into conflict. Conflict that could go into they (community members) stopping work' (David).
	'Yes. They lock the gates and chase everybody away. You will be outside especially when it comes to employment (Orford).

Source: Data analysis from interview transcripts and company document (2014-2016).

In chapter 6, I presented a brief explanation on the nature of Niger Delta community members and their acts of resorting to violence when demands are not met (see chapter 6). This request tactic is no exception in the case of Datvolgas-host community relations. The nature of community members to be forceful in their request from Datvolgas, often times, employing violent means that obstruct company operations is a fundamental reason for Datvolgas to establish an exchange relationship with host community members. On several occasions, participants narrated actual violent means employed by host community members to secure their interests. This range from blocking Datvolgas's official complex and staff residential quarters; seizing company properties to outright physically molesting employees. This suggest that the violent dispositions of host community members and its impact on Datvolgas

productivity, influences the need for Datvolgas to decisively engage in an exchange relationship with host community members. The disposition of host community members, Datvolgas business operations, and issues with the Nigerian government constitutes a tripartite connection that leads to the formation of this exchange relationship. The next section presents the actors in the relationship, and the process which Datvolgas sustains the relationship.

8.4 THE RELATIONSHIP: ACTORS AND PROCESSES

In this section I will present findings on the actors involved in corporate community relations in Datvolgas, and relationship management process Datvolgas uses to sustain peaceful relations with host community members. There are several actors involved in Datvolgas's corporate-community relationship based on varied interests or stakes. These include direct or internal actors who are either members of the organisation and/ or the host community; and indirect/ external actors or wider stakeholders, who are non-members of both parties. These wider stakeholders include government agencies, the mass media, non-governmental associations, international regulatory bodies, local businesses amongst others. Each of these actors have the propensity to influence Datvolgas's corporate-community relationship, and may directly or indirectly influence its organisational culture management journey. Exploring the feasibility of their effects on Datvolgas's corporate-community relationship and culture management is beyond the remit of this study. For the purpose of achieving the research objectives, I have focused on identifying direct actors in the relationship. However, while presenting the findings on this study, I have included aspects of wider stakeholders. These stakeholders were only included in cases when their services were requested by direct actors in the course of the relationship management process.

On Datvolgas relationship management process, two main themes emerged as avenues in sustaining the relationship: (1) formal means via organisational standard relationship process and (2) informal means through individual(s) oriented approach or initiatives that are similar yet distinct from standardised process. Formal means identified includes contractual agreements through memorandum of understanding (MOU), various community development services (CDS) and corporate-community scheduled interactive meetings, visitations and acts of gift giving. Informal means used were unscheduled visitations, meetings and other personal forms of interactions.

Empirical data indicated that the extent of the means used by Datvolgas to sustain relationship with host communities was determined by three factors. This includes (1) host communities expression of stakeholder elements (e.g. request tactics) and its level of impact on Datvolgas operations (e.g. tendency to disrupt operations); (2) Datvolgas level of impact on the host community in terms of business operations (material constructions); and (3) resource-dependence relations between Datvolgas and specific host communities. Details of these factors and how they shape Datvolgas-host communities relationship management are presented herein. Corporate community relations (CCR) as an aspect of corporate social responsibility is also discussed.

8.4.1 The Relationship Internal Actors

The internal relationship actors, in the context of Datvolgas-host communities relationship includes organisational members and host community members. These are segmented into two categories: (1) main relationship actors that make key decisions and act as intermediaries/ mediators of the relationship and (2) secondary relationship actors that includes all other organisation or host community members. Table 15 shows a list of internal actors in Datvolgas-host communities' relationship.

Table 15 Internal Actors in Datvolgas –Host Communities Relationship

Category	Datvolgas	Host Communities	Role
Main Relationship Actors	Senior Management	Paramount Rulers, Chiefs, Key Influencers	Decision Making (Strategic)
	Public Relations Officers	Leaders and Members of Community Development Committee, Caretaker Committee, Youth Associations, Community Liaison, Women Group and other community associations	Acts as intermediaries to mediate corporate-community relationship between both parties
Secondary Relationship Actors	Other Staff to include Direct, Secondee and Contract Workers from other units in the organisation and Contract Executives	Other Community Members to include Elders, Youths, Women, and Children	Contribute to decision making

Source: Data from company document (1998-2016) and interview transcripts.

8.4.2 Datvolgas Relationship Management Process

Data analysis indicated that Datvolgas operates formal and informal means of managing relationship with host community members. The formal means used were official and approved by management personnel. These are set standardised procedures of relating with host communities. Informal means were often unofficial but, in some instances, tactically supported by management. Intricacies of both means are presented below.

Formal:

Contractual Agreement Vs Verbal /Spoken Promises: Empirical data indicated that Datvolgas formal means of relating with host community members were in two-folds; either through contractual agreements with a signed memorandum of understanding (MOU) or via verbal / spoken promises. A written and signed MOU was used as a formal means in relating with PHC

members; while verbal/ spoken promises was approved means used when dealing RHC and THC members. Interview data indicated two perspectives that influenced decisions towards this formal MOU agreement with PHC. Foremost is the company wide perception that the decision emanated from Datvolgas's management intent in setting the pace for industry-community relations. Based on this reason, organisational members informed me that Datvolgas in a joint collaboration with other IOCs in PHC (Sueol), and PHC members entered an MOU to facilitate the development of the community[47] as part of their CSR initiative while carrying out their business operations.

> ...we signed an MOU with Sueol to say that we will provide infrastructure, we will build roads, we will provide water, we will provide electricity. So we signed an MOU with them because none of these things were really existing in Sueol (Gwynn, CEO, TS-Oil Secondee).

> They brought the three companies together, called the Joint Energy Business Group, JEG *(pseudonym).* These came together, signed an MOU for the development of Sueol and there are projects under this MOU which the companies are supposed to deliver for the kingdom… Datvolgas is the driving the JEG and sits as chairman of the JEG. So sometimes Datvolgas pays for *(all)* projects and back charges the other companies to deliver all the projects (Oldrich, Public Affairs Supervisor 3, Direct Staff).

> Datvolgas, it's only in Sueol that we signed an MOU. But for the other communities, we don't have an MOU, we just deal with them from time to time. It is only in Sueol you have a structured MOU, not just signed by Datvolgas but with other companies in Sueol… They came together under what we call the JEG. So they have this MOU with Sueol which is committed to providing electricity, water, roads and all that (Naylor, Public Affairs Supervisor 4, Direct Staff).

Based on the above extract, most organisational members indicate that the rationale for entering an MOU with PHC is on the basis of being socially responsible to PHC and in this process, through the JEG, attempt to set the pace for industry-community relations. On the contrary, PHC members recount that the reason for Datvolgas's written MOU agreement with their community emanates from PHC members' urgent request and forceful threats on Datvolgas to

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[47] The Joint Collaboration with two other IOCs in the producing host community formed an MOU with community members to provide community development infrastructures in the community. The multi-billion naira project is funded in the ratio of 50:30:20, with the case organisation responsible for providing 50% of each project costs.

sign and implement an MOU. As host community members recount, Datvolgas failure to enter

an MOU with their community resulted in violent protests:

> …we locked their gate because they didn't do what they're supposed to do, what they ought to have done. And then, they started shipping gas. We said, 'No'. They have not implemented an MOU to start shipping gas (Lucas, PHC House Chief and member of rulers' council, and Indigenous Contract Executive).

> That was in 1999. It was when Datvolgas wanted to do their first shipment…I was at home, they called me that we wanted to gather at the roundabout, that the king gave order that everyone should gather at the roundabout, and that an MOU was not followed…All of us now came out at the roundabout, stopped workers and every other thing (Talbot, Supervisor Logistics Services 3, Indigenous Contract Staff and PHC Youth Leader).

Interestingly a company member narrates the ordeal as stated below:

> I remember when we first started in 1999, the first cargo was supposed to take off but the Sueol community just decided to block the access from the plant to the residential area. So no way workers could get to the plant to load the ships. We had about a week or ten days delay…It was really terrible. We were held up in the RA *(residential area)*, it was terrifying. Our families, they commandeer some vehicles, they wanted to even enter the RA. It was really terrifying. That time, we were even talking about evacuation, to evacuate the families out of Sueol. The plants were shut down (David, Human Resources Supervisor, Direct Staff).

The above extracts from interview transcripts indicates that the effects of PHC stakeholder

request tactic of violent protest towards their requested action for an MOU to address a

concerned issue of community development resulted in this formal means of relating with PHC

members. It indicates the influence of stakeholder elements, particularly, request tactic with a

coercive power attribute, influences Datvolgas relationship management process amongst host

community members.

While Datvolgas continues to use this contractual agreement (MOU) to sustain exchange

relationship with PHC, it uses verbal/ spoken promises as attempts to sustain relations with

RHC and THC members. The issue of commitment was expressed by most participants as

reasons for applying this vocal means to RHC and THC members. For Datvolgas employees,

the signing of an MOU with these communities was irrelevant as this does not offer a definite

guarantee of company's commitment towards these host communities. On these premises, organisational members informed RHC and THC members that their spoken promises is better than an agreed formalised statement and justified their decision on the services they provided to these community members, which is actualised without any MOU. For these community members, they perceived Datvolgas's reason to sustain the exchange relationship on spoken promises, is basically a means to abscond from commitment. The following comments illustrate issues on commitment using verbal/ spoken promises:

> …they have refused to have a covered MOU with us. They don't want to. What they do is that, if we want something, they will chip it in and say, 'Ok, my chief, let us discuss on this'. But really, we want a formalised MOU, so that we can say, 'Look, this is how much you are giving us, in terms of roads, in terms of development, hospitals, and other things'. But they don't want that (Riley, Paramount Ruler RHC).

> For Datvolgas now, unfortunately does not have an MOU with my community…And I wanted to find out why Datvolgas did not keep an MOU with the community. And they explained. In fact, it was in a town hall meeting where they came to explain that is it not in their place to keep MOUs. And we say, 'well, these are some of the problems you may have. If you don't keep MOU with communities, what happens when there is a problem?' But they say they believe that they even do more than what they would have in the MOU. We said, 'No problem, but keep the MOU. You can keep the MOU and do more than what you have in the MOU'. So as I speak with you, *Datvolgas* does not have a sustaining MOU with my community… (Grayson, Former CDC Chairman THC).

> In fact, in the last meeting, the position was why can't they enter an MOU with us? Everybody that operates on our land has an MOU, and the question *(Datvolgas asked)* was, 'with or without an MOU, is there anything that we have told you *(promised you)* that we have not done for you? And why would you want us to enter into MOU with you? For instance, at the end of season, during festive periods and all that, we call you, we give you Christmas packages and all that. It is not written anywhere. Why do we do it? We give you scholarship and all of that, we train your people…we award contracts to your persons and all of that, yet you do not have an MOU itemising what we need to do for you yearly'…That's the argument. But we feel that overtime, it might become an issue because you know, as communities grow, companies grow; all the parties become wiser. And at a point, the only thing you can rely upon to settle those areas and issues of disputes is when you have a document signed by both parties (Tristan, Secretary THC Council).

In spite of some RHC and THC members' efforts to discuss and negotiate the interest of implementing an MOU, Datvolgas continues in this verbal approach towards these community members. Interestingly, unlike the forceful request tactic of PHC members towards their requested action of an MOU; some RHC and THC members' request tactic of dialogue, did

not secure their interest for Datvolgas to implement an MOU. This suggests that expressions of violent tactic, as an aspect of host community stakeholder elements, influences decisions towards community relationship management in Datvolgas. In addition, Datvolgas response to such community stakeholder element indicates the existence of an instrumentalist stakeholder culture amongst its members when dealing with host communities (see Jones et al. 2007). As this study further shows, besides community stakeholder violent tactic and its power attribute, Datvolgas level of operational impact on host communities influenced the provision of community development services as means of relationship management with host community members.

Community Development Services (CDS): A core part of Datvolgas exchange relationship with host communities, as explained earlier in this chapter, is meeting up with the requested actions of host community members, specifically the provision of several community development services (CDS). Datvolgas, in meeting up this requirement includes the provision of CDS as a formal means to sustain relationship with host community members. The range of services provided are segmented into two broad areas: (1) community development infrastructure projects and (2) business and human development services. Community development infrastructure projects include the construction of new infrastructures and upgrading existing infrastructures to include government hospitals, health centres, road networks, town halls, electricity and water supply amongst others. Business and human development services include supporting local businesses; offering employment opportunities; supporting education and skills development; and facilitating health interventions of host community members. These services are provided based on Datvolgas's categorisation and prioritisation of its host communities, with more CDS provided to PHC members in comparison to little or no provisions to some RHC and THC members. Table 16 shows

differences in the distribution of CDS across Datvolgas host communities while Table 17

indicates similar CDS across all host communities.

Table 16: Datvolgas Distinct Distribution of Community Development Services to Host Communities

Producing Host Communities (Over 10 PHC)	Route Connection Communities (Approx. 2 RHC)	Transit Host Communities (Over 100 THC)
Community Development Infrastructure Projects		
• Designing a development master plan for the town • Established a utility company to facilitate water and electricity supply (servicing over 200, 000 households and businesses) with the inclusion of 300 water fetching kiosks, overhead water tanks and water treatment plants • Constructing over 65 residential houses • Established nature park • Renovated public hospital, town halls and schools (classroom blocks) • Built community health centres • Constructed road networks and a bakery • Provided commuter boats and buses • Constructed a market square • Ongoing project, constructing a stadia	• Constructed a road in a RHC (1 RHC) • Provided a science laboratory for a secondary school in a RHC (1 RHC) • Ongoing project in constructing a road drainage	• Constructed health centre staff quarters (4 THC) • Installed electricity transformers and built generator houses (1 THC) • Complete installation of water bore-hole in a community school • Built a town hall (1 THC) • Upgrade health centre (1 THC) • Ongoing projects in constructing a primary school, and a cold room
Business and Human Development Services		
• Salary top-up scheme for over 300 public officials (post primary schools and the local hospital) • Established a vocational training centre to develop technical competencies of the youths in PHC towards electrical installation, mechanical fittings, and civil construction; air-condition maintenance; project and		• Surveillance and maintenance contracts over pipelines (monthly payments at N125,000)

procurement administration; hospitality and general business administration amongst others •Health campaigns and treatment (malaria, tuberculosis, visual impairment and HIV/AIDS) and health care of de-worming school children (ages 6-15)	223	

Source: Compiled from data analysis 2016.

Table 17: Datvolgas Distribution of Community Development Services to All Host Community Members

> **Business and Human Development Services**
>
> •Providing unskilled and skilled jobs; and contract services
> •Micro-finance scheme
> •Scholarship funds (post primary, undergraduate and postgraduate)
> •Youth development scheme for ages 18-35 (renewed focus on automobile transformation)
> •Support towards aqua culture farming and management
> •Health campaigns on malaria, and preventive treatment for pregnant women
> •Health care in mass de-worming exercise campaigns
>
> All these services are provided on a yearly basis with the exception of jobs and contract services. PHC members receive more jobs than other host communities.

Source: Compiled from data analysis 2016.

Table 16 and 17 indicates the varied CDS provided to host community members. It also clearly shows the disparities in the services provided to host community members with PHC receiving more CDS than RHC and THC members. For instance, in providing community development infrastructure projects, PHC received uninterrupted power supply (electricity) and provision of potable water; while some RHC and THC had relatively no provision of these services. As Table 16 indicate, only one rural THC had received generator houses and installed transformers in support of government electricity power supply to the community; and one THC school had a water bore-hole facility constructed by Datvolgas, at the time of my research.

In the provision of business development services; a free vocational training centre was provided to PHC members to promote vocational and entrepreneurial skills; an education endowment fund to top-up teachers' salaries; and also a top-up salary scheme for medical doctors in PHC was also provided to these host community members in comparison with none of these provisions made available to RHC and THC members. It appears that the reasons for such disparities in using CDS as a means of relating with host community members is similar with the rationale in using a signed MOU or spoken promises. The reason centres on the PHC stakeholder elements. PHC expression of stakeholder elements, mainly attributes of power, legitimacy and urgency defers from some RHC and THC members stakeholder elements (mainly moral legitimacy). PHC members apply all three stakeholder attributes (power, legitimacy and urgency) as request tactic in enforcing their interest of CDS from Datvolgas. For instance, interview data indicated below shows that the provision of a vocational training centre for PHC members was instigated via forceful and urgent demands:

> For instance now, training; once upon a time too, we asked for all that. In fact, we had to seize their cars and then they came down to the town hall. We had a meeting and then they set a motion, the process, to get our people trained. After that, they built a place called the Sueol vocational centre, SVC; which today every Sueol son...and daughter can benefit from there. People, based on their school certificate, gain admission *(in the centre)* and they *(Datvolgas)* also pay them stipends and transport to encourage them (Cooper, Indigenous Contract Staff and PHC Youth Leader).

In addition, the level of operational impact from Datvolgas to host communities also influence their decision to provide more CDS to PHC than other communities. The company report below illustrates this operational impact factor on relationship management through CDS:

> There is a big difference between the THC and the PHC. In the THC, once we have built our pipelines, we move on. That pipeline construction has not upset the social fabric and their lives. When I was here in 1992, Sueol was basically a very rural community. It's an old kingdom with very high respect for its traditional values and suddenly Datvolgas started to introduce major construction, at the peak 18,000 people were employed here including about 2000 expatriates. Of the Nigerian workers, only a small minority came from Sueol. So there has been major influx

of people in *Sueol* but also influx of money and capital because those people earn good and high wages. So there has been a lot of local inflation. Sueol is one of the most expensive towns in Nigeria. This has upset the social fabric of this community. Consequently, we owe the Sueol community more than we do the transit communities (Former Construction Manager, Company Magazine 1998).

Other distinct CDS to PHC members were provided based on Datvolgas resource-dependence relations with PHC members in terms of land resource made available for Datvolgas operations. While stakeholder elements, level of operational impact, and resource dependence relations predominantly guided the company's relationship management processes in offering CDS services to host community, data analysis indicates that managerial thoughtful acts towards corporate social responsibilities also influenced decisions to continually provide CDS to PHC members, as well as other host community members. For instance company documents and interview sessions with community members indicate Datvolgas renovation of a public hospital in PHC and distributed funds for post primary education in host communities was not instigated via forceful demands or stated as a requirement in agreed MOU (see Table 16 and 17). Datvolgas's considerable acts towards corporate community relations also leads to the continual provisions of CDS as formal means in relating with host communities, besides the need for business survival. These considerable actions suggest there is a minimal aspect of moralist stakeholder culture of Datvolgas towards host community members.

Corporate-Community Interactive Sessions, Meetings, Visitations and Gift Giving: In addition to the formal means of relating through MOU or spoken promises, and via the provision of CDS to host communities; Datvolgas uses scheduled interactive sessions, meetings and visitations to sustain relationship with these communities. Senior management personnel are involved in interactive sessions with PHC members on a monthly basis while sessions with RHC and THC members are organised by other public relations personnel on a quarterly basis. The main issues discussed in these meetings are centred on the fulfilment of agreed promises

from both parties; with Datvolgas making provisions of CDS to host communities; and host communities, providing conducive business environment for Datvolgas operations. In addition to these interactive sessions, scheduled meetings are held either through the request of organisational members; or at host community members' summon, to discuss on any rising issue. The issues discussed at the request of organisational members range from changes in the wider external environment (e.g. industry regulations, shale gas, crude oil prices); the internal dynamics of the organisation (e.g. espoused culture, management strategy) and corporate-community affairs (e.g. altered CDS) amongst others. Contrary, issues discussed at the request of host community members are mainly centred on the execution of CDS to these communities[48].

Datvolgas also uses visitations to paramount rulers as a formal means to sustain relationship with host community members. Public relations personnel are scheduled on an annual basis to pay courtesy visits to paramount rulers of their host communities. Particular attention is accorded to rulers of PHC due to the resource-dependence relations with PHC; their demonstration of stakeholder elements, predominantly the demonstration of violent tactics, and massive level of organisational facilities situated in these communities. Organisational members during casual conversations informed me that demonstrations of such attribute as a disruptive action would impede business operations, hence the need for such visitations. On this basis, these paramount rulers receive frequent visitations from senior management personnel, besides the standard yearly visits. Visitations to paramount rulers in RHC and THC are very rare as these communities are deemed not too risky to Datvolgas operations. As Aubrey informed me in an interview session, senior managerial staff de-emphasise paying courtesy visits to these rulers with the exception of a paramount ruler in a RHC. Visitation to

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[48] In the interactive sessions and meetings environmental related issues that impact the livelihood of host community members are also discussed.

this ruler is as a result of combined demonstration of his stakeholder request element and attributes of power (normative-social power) and urgency; and Datvolgas resource dependence relations with his community:

> …within the last two years, the only person we have really visited is the paramount ruler Justas *(RHC)* the others we have not really visited…But the paramount ruler Justas is the only person we visit. Sometimes we meet him more than three to five times every year because his whahala *(problem)* is too much. And again in his domain, we have some facilities there, besides the pipelines….So if anything goes wrong, it will affect us and affect the community (Aubrey, Public Affairs Officer 3, Direct Staff).

Aubrey's comment shows the influence of community stakeholder attributes over Datvolgas relationship management process amongst host communities, such that, in this case, it is more significant than the level of operational impact Datvolgas has on host communities. As with the RHC leader, his demonstration of such attributes accords him extra attention with more courtesy visits; while the other RHC and THC leaders receive none (though annual visits are scheduled).

During these visitations, the paramount rulers express their contentment, expectations, requested actions, and grievances with Datvolgas. In response to the expectations, requested actions, and grievances, managerial staff and public relations personnel provide clarifications on their actions and inactions. Expensive gifts are also presented to these rulers in accordance with the customary tradition of the community, indicating a sign of respect and honour from Datvolgas to these rulers. This act of gift giving, as part of the courtesy visits, helps ease tensions, and secure favour from these paramount rulers. As Shevonne stated, acts of gift giving helps avert conflicts from restive youths, and so, constitute a significant aspect of Datvolgas relationship with host community members:

> …to pay a courtesy visit to a first class king, the estimate is 300, 000 naira *(approx. 1100 pounds)*. And that amount is small for them. For the second class chief is 250,000-200,000. For the third class chief, we present 150,000 naira. So what we do is that amount is used to buy drinks and gifts. And there is what they call two-by-two here. That means we don't go to visit them with one item. For if we want to buy seaman's aromatic schnapps, it has to be two. This is the culture. When you give one drink it is an insult. ... The item has to be doubled. ..And these presentation of gifts is just to greet the chiefs. And it helps because, any day you have issues.....any day we have any sort of pockets of small, small agitations by people looking for money; we'll call the chief, ' ah, your royal highness, we are from Datvolgas we came to work and some of your subjects have refused for us to enter the site, that we did this and that'. He, the king, will send people to flog them out of the place because of the relationship we have built through the gifts. But if we've not been doing that, he won't even answer us (Shevonne, Public Affairs Lead Officer 4, Direct Staff).

In addition to these interactive sessions, meetings and visitations, public relations personnel also attend several ceremonies organised by host community members, when invited to such occasions. This includes wedding, burial, birthday, coronation ceremonies; and food festivals amongst others. Special gifts are also presented in these occasions as part of the cultural expectations of host community members. This range from drinks, huge cash and the traditional presentation of cows. As Aubrey explained:

> Because our culture, the way it is, when those kind of things are happening, the way it has been is that you will take one cow, and go there. Yes. You take one cow, and still take drinks and all of that, and go and give to the Eze *(chief/ ruler)* and say, this is our contribution as a company...So it is either you go with the live cow, or you go with the rope and then you give them the money. That rope is to signify the cow. The normal type of rope they used to tie cows. So we just cut a piece of that rope and go with it, and give him the envelope and all of that. So that's the culture (Aubrey, Public Affairs Officer 3, Direct Staff).

Lastly, as acts of gift giving to sustain corporate-community relationship, is the formal means of distributing bags of rice and groundnut oil to host community members during festive seasons. Datvolgas offer these provisions to paramount rulers and representatives of host communities to distribute to their community members. It is thus used as a formal means to sustain relationship with host communities in the Niger Delta region.

Informal:

Individual initiatives: Individual initiatives here implies the personal processes of relating with host community members, which is not formally written or scheduled. In this process, public affairs personnel often visit host community members beyond the required expectations. This includes casual visitations to host community members' homes; attending naming ceremonies of community members' children; commemorating the loss of their loved ones amongst others. Occasionally, unofficial gifts are presented during these visitations to host community members. Organisational members informed me during casual conversations that such individual initiatives develop trust in the relationship and secures favour as well. In rare instances, through the expressions of these individual initiatives, in addition with formal organisational processes, host community members' confer chieftaincy titles to some public relations personnel. This further indicates host community members' trust, acceptance, friendship, and honour towards these officials as a result of their informal dealings with community members.

Based on the empirical findings in this section on relationship actors and processes, it is clear that Datvolgas mainly operates an in-house corporate community relationship with host communities. This is evident in organisational members' direct engagement with host community members rather than through any third party foundation or organisation. The data also indicates that within this in-house corporate community relationship, three predominant factors influence Datvolgas relationship process with host communities. This includes host community stakeholder elements, Datvolgas business operation impact on host communities, and resource-dependence relations between Datvolgas and host communities. Foremost is host community stakeholder elements. As data indicates, a predominant element of stakeholder tactics (violent) influences organisational decision to meet stakeholders' requested action on particular salient issues. This factor triggers other stakeholder elements such as the particular

host community as a stakeholder group, stakeholder issues, or host community stated requested action.

In addition, the findings suggests that the level of Datvolgas operational impact on host communities and the extent of its resource dependence on host communities influences organisational decisions towards relationship management with host communities. As indicated in subsection 8.2 Datvolgas operational impact such as its facilities in host communities determines the priority accorded to their members, such that PHC members receive high priority than RHC and THC members.

8.5 CONCLUSION

This chapter has presented the relationship Datvolgas has with host communities in Nigeria's Niger Delta region. It shows that the relationship with host communities is categorised based on the extent in which Datvolgas depends on the resources made available by communities. This aspect of resource dependence relations led to segmenting host communities into three categories: the producing host communities (PHC), route connection host communities (RHC), and transit host communities (THC). Through empirical findings, it indicates that the relationship across all host communities is generally an exchange relationship with a basic concern amongst host communities that Datvolgas provides community development services in exchange for a conducive business environment. It also shows, through discoveries from its relationship formation and relationship management process, a predominant element of host community stakeholder tactic that influence Datvolgas's relations with host community members amongst other factors such as the level of dependence on local host community resources and company's operational impact on the community. In addition, the findings suggests that host community members with perceived or actual demonstration of stakeholder

tactic element with attributes of power, legitimacy and urgency were accorded high priority in Datvolgas relationship than those with less demonstration (perceived) of such attributes. This leads to inconsistencies across its relationship with host community members.

Nevertheless, in order to survive within these communities, Datvolgas continues to engage in an exchange relationship with host community members through the provision of (or attempts to provide) several community development services. The provision of these services in exchange for a peaceful operating environment, and the host community stakeholder elements that shapes this relationship has a strong influence on Datvolgas culture management journey. The next empirical chapter presents the implications of this relationship on culture management in Datvolgas. It indicates how these influencing factors, specifically the demonstration and perception of host community stakeholder tactic element presents a challenge in internalising the desired ethical culture in Datvolgas.

CHAPTER 9

IMPLICATIONS OF DATVOLGAS- HOST COMMUNITY RELATIONSHIP ON ORGANISATIONAL CULTURE MANAGEMENT

9.1 INTRODUCTION

In chapter 7, I presented empirical findings on attempts to manage organisational culture in Datvolgas through several managerial led initiatives. I also presented some impeding factors towards this managerial desirable pursuit. These include both internal and external factors. A predominant external factor identified was the influence of host community members. Data analysis indicated that host community members' influence on culture management emerges from the relationship between these community members and organisational members in Datvolgas.

In the preceding chapter, I presented the nature of Datvolgas-host community relationship, noting that it is mainly influenced by host community stakeholder elements than any other factor such as resource-dependence relations with Datvolgas, or the level of Datvolgas's operational impact on host communities. In this chapter, I present findings on the implications of Datvolgas-host community relationship on culture management process in Datvolgas. In order to provide clarity and understanding of the implications of this relationship on culture management, it is useful to draw on Perrault et al. (2011) stakeholder tetrad model discussed in chapter 4. In line with this model, the stakeholder elements explored include stakeholder group, stakeholder issue, requested action, and request tactic.

On stakeholder group, the preceding empirical chapter highlighted host community members as key stakeholders based on resource-dependence relations with Datvolgas. I also identified a general stakeholder issue shared across all host communities which is a concern that Datvolgas

engages in the development of their communities through attending to several requested actions such as the provision of community development services (CDS) amongst others. Two request tactics were also identified as a means through which host community members request for desired actions. The tactics include the demonstration of violent and disruptive protests, and resorting to peaceful request tactics such as negotiation and dialogue. The empirical data indicated that Datvolgas response towards host community stakeholders' elements in its relationship management process was predominantly based on the demonstration of violent and disruptive protests than any other tactic used.

In this chapter, I focus on the other two components of stakeholder elements to include stakeholder requested action and request tactic. In this process, I present how host community stakeholder requested actions and request tactics influence culture management in Datvolgas. The chapter is divided into two sections for purpose of easy comprehension. The first section presents direct implications of host community stakeholder requested action and request tactics on culture management in Datvolgas. Direct implications herein implies the effects of these stakeholder elements on attempts towards internalising espoused culture in Datvolgas amongst host community members who work *in* and *for* Datvolgas; and for public affairs officers (direct staff) who relate directly with host community members. The second section presents the indirect implications of Datvolgas relationship with host community members on attempts towards internalising espoused culture amongst other organisational members.

9.2 HOST COMMUNITY STAKEHOLDER REQUESTED ACTION AND REQUEST TACTIC: DIRECT EFFECTS ON CULTURE MANAGEMENT IN DATVOLGAS

In this first section, I present how host community stakeholders' requested action for job opportunities and the request tactic used to secure this interest influences managerial attempts to manage culture in Datvolgas amongst indigenous personnel (contract executive and contract staff from local host communities). In addition, by focussing on the provision of CDS towards host community members, I present how host community stakeholders' demonstrated actions, and organisational members perceptions of community members' reactions on these requested actions (CDS), influences public affairs officers' (direct staff) decisions to accept or negate the espoused value of integrity. Finally, I present host community members' negative reactions on the gift policy and the effects of such reactions on culture management initiatives in Datvolgas.

9.2.1 Host Community Members Getting *IN* Datvolgas

The term *'getting in'* herein implies the process through which host community members are employed in Datvolgas. Empirical findings in chapter 7 indicated that Datvolgas recruits host community members to work either as indigenous contract executives or indigenous contract staff (see chapter 7, p. 174). Indigenous contract executives and indigenous contract staff are assigned contractual projects ranging from providing specific internal organisational services such as security, catering, and logistics services amongst others, to executing other external CDS projects within their host communities, on behalf of Datvolgas. For instance, Pelltun, a support based supervisor, in an interview session, explained the provision of these internal organisational contract services to indigenous community members:

> Indigenous contractor *(contract executive)* get contracts *(contractual projects)* that are related to their environment while the non-indigenous contractor also get contract in other different locations. So a PHC contractor gets the same type of contract relevant in their own location, for example, the provision of drivers. Now, if there is no capable PHC contractor to handle a

particular project, then it is given to a non-indigenous contractor who then employs a percentage of indigenous and non-indigenous contract staff to execute the job.

The above extract suggest that host community members are recruited to work as contract executives and contract staff within Datvolgas, executing similar services opened to non-indigenous staff (contract executives and contract staff). However, in cases where there is no competent host community member to execute contractual projects, Datvolgas then recruits the services of non-indigenous contract executives or international expatriates, who then employs indigenous host community members amongst others, to execute the assigned project. In terms of CDS projects within host communities, participants informed me that Datvolgas mainly assigns such projects to indigenous community members or contract executives recommended by host community members. For instance Naylor stated:

> For community projects we deal mainly with local contractors. But for all other kind of company projects, of course, there are international contractors, like BO, we have JI, those are international companies. But for those of us in community relations, and for community jobs, we prefer to use local contractors *(contract executives).*

Datvolgas also recruits host community members as direct staff in addition to offering these members contractual services. Data analysis indicated that their recruitment and selection process as direct staff differs from potential candidates from other geo-political zones in the country. While other non-indigenous candidates undergo a rigorous process to be employed as direct staff (see Chapter 7, p. 173), members from host communities are given preferential treatment. In most instances, the pass mark for host community members during the rigorous aptitude test is set at 30% below the general standard; and on rare occasions certain members of the host community are recruited as direct staff without going through the standard recruitment process. Medwin explains during an interview session:

…if they *(Datvolgas)* are doing graduate recruitment, it's ongoing now, there is age limitation, and there is qualification limitation. People from the host communities are given preferential treatment. Those things don't apply to them …Like the direct staff Mr Raymond, his father is the King of Sueol 1 community, and Sueol 1 community is Datvolgas main host community, which is under PHC. So people like him, working in our European office, got into Datvolgas without doing any test…That for me, I would say is why that *(Datvolgas)* operation is going on…

Based on the above extract, it appears Datvolgas offers such employment opportunities, under flexible conditions to host community members in order to continue operations within these communities. Interestingly, as empirical findings indicated, these varied services are often offered in response to host community stakeholder requested action for such job opportunities and the request tactic in securing their interest. Host community members informed me that on several occasions they enforced the employment of their community members on the basis that Datvolgas managerial personnel operate on favouritism in employing Nigerians from other geo-political zone; tend to marginalise host community members; and fail in terms of job opportunities to provide the needed support towards community development. On the part of Datvolgas managerial personnel, the contention to employ host community members is based on issues of non-availability of job positions; incompetence nature of most host community members; and cost of training same members. As Gwyn, Datvolgas CEO, stated during an interview session "*...employment is a big issue in the community, we cannot employ many people, about 250,000 people, how can we employ?*" and in previous media report he noted that "*the oil industry is a huge capital intensive industry, it does not employ many people. I mean, our contributions as a company to employment is very small compared to the amount of money we spend*" (Media Report 2013). However, in view of these prevailing factors, Datvolgas still employs host community members as direct staff, contract executives and contract staff.

Data analysis indicated that host community members employ different request tactics to secure job positions in Datvolgas. This includes collective coercive actions such as violent

protest, involving mass media support, the use of negotiations and dialogues, as well as influential authorities within the communities. PHC members often use these stated request tactics to secure the employment of their members. For instance in an interview session with Cooper, a PHC youth leader and indigenous contract staff in Datvolgas, he recounted how he used the local mass media and collective support to secure the employment of two PHC members as direct staff in Datvolgas:

> …they *(Datvolgas)* employed 33 operators, as in OND/HND operators[49]. There was no community indigene employed, not to talk of Sueol 1 community *(including Sueol 1 community).* As I speak to you, I paid the money, I funded the youths to go to the media. We dragged Datvolgas to the media. We complained at the media times without number. In fact, we dragged them to the media. How could they employ 33 operators, youths with OND/ HND certificate with no community indigene, not to talk of Sueol people? Hausas, Yorubas, a few Delta people, few Igbos. But mainly, Yorubas and Hausas...So when we took that action, they were forced to come down to Sueol to conduct a separate interview. And at the tail end, two of our boys emerged as staff. Today they are working as direct staff. So imagine where somebody who hasn't got the guts to pull them to such position. That means, they *(Datvolgas)* will be doing what they want to do at their own way, at their own pace…

In the case of Talbot, a youth leader in PHC, his employment as logistics supervisor in Datvolgas was secured through the influential support of PHC chief (ruling) council:

> I went to the palace *(rulers' council).* Submitted my papers *(credentials)* to the palace. I was picked from the palace. They *(Datvolgas)* now gave me a letter for the job.

While indigenous contract staff like Talbot are recruited through the influential support of ruling elites in PHC, others are employed through Sueol 1 community leaders' authoritative demands for employment opportunities from Datvolgas management. For instance, Leo, a house elder in PHC commented on this tactic used by these community members:

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[49] OND and HND operators are personnel who have obtained Ordinary National Diploma (OND) and Higher National Diploma (HND) in a particular field of study.

> Sueol 1 community is not like Sueol Community, Sueol 1 community says this is it and they *(Datvolgas)* stand by it. .. If they *(host community members)* say to the company, do like this, they do it. But we are still the same Sueol oh! Many people for employment came through Sueol 1 community *(secured job positions through Sueol 1 community)*. If you come through Sueol 1, nobody will touch you *(Datvolgas will not interfere with you)*. So that is what we are experiencing.

In the case of RHC, informants noted that host community members are employed into Datvolgas through community influential leaders' authoritative demands. In the process of applying authoritative demands, these RHC influential leaders resort to acts of nepotism and bribery to secure job opportunities for their relatives and non-indigenous community members respectively. Interestingly, non-indigenous community members, in view of these unethical acts, offer financial incentives to these rulers to secure employment positions in Datvolgas. As participants recounted, chiefs and other cliques in RHC identified as "*strong men*" and "*cartel*" recommend these non-indigenous community members to work in Datvolgas, after collecting bribes from these individuals. For instance, Brody explains;

> …a contractor *(non-indigenous contract executive)* comes, even if the contractor is not qualified as the ones we have in our community, he dangles a bundle of hundred thousand naira. All those chiefs there who are hungry will tell Datvolgas that this is the best contractor, and you know, it is the recommendations that comes from these persons that Datvolgas deals with…

In cases, where Datvolgas fails to award contractual projects or jobs to certain members of the host communities, the same host community members often obstruct the implementation of contractual project or Datvolgas business operations. As Carter noted, in such situations, within his THC, "*they (THC members) will stop the contractor from doing the job, and then the job suffers setbacks. So many jobs like that, so many contracts like that*" (THC CDC Secretary)[50]. What ensues is the active employment of these members into Datvolgas workforce mainly in response to host community members requested action for job opportunities and varied request

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[50] For details of all participants from the local host communities, see Table 4, p. 121 and Appendix B, p. 335.

tactics to secure their desires. These actions influence management decisions to go contrary to espoused value of excellence, as managerial personnel offered preferential treatment in hiring host community members in view of this challenge to business operations and on the basis of ethnic background.

Data analysis indicated that majority of these workers are then employed as unskilled personnel. Some of these workers bring into the organisation their personal idiosyncrasies and unethical practices that is contrary to Datvolgas espoused ITEC values and 10 behaviours; and demonstrate coercive power attributes that challenges Datvolgas's compliance procedures towards internalising its espoused culture. In the next subsection, I present these host community members actions within Datvolgas that challenge managerial attempts to internalise desired values and behaviours amongst such personnel. In this process, I present aspects of host community members who comply or resist to uphold ITEC values and 10 behaviours; and organisational members' reactions towards such dissenters from host communities.

9.2.2 Host Community Members Working *IN* and *FOR* Datvolgas

In this study, the term host community members *'working in'* Datvolgas refers to the actual process in which indigenous personnel (contract executives and contract staff) undertake their day to day internal organisational services; while *'working for'* Datvolgas implies their daily activities in executing other CDS within their host communities on behalf of Datvolgas. Data analysis indicated that these indigenous personnel are aware of Datvolgas expected ITEC values and behaviours in executing their assigned tasks. As indicated in chapter 7, 90% of all organisational members in Datvolgas, to include indigenous personnel, had attended the culture school (see Table 13. p. 194) and 100% of workers had access to the culture journey website. Thus, these workers were duly informed of the policies, expectations and compliance

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procedures, as well as the initiated practices to aid in internalising the espoused ITEC values and 10 behaviours. However, empirical findings indicated that some of these workers were less concerned about Datvolgas culture management initiatives. They were rather more interested on remuneration packages they could gain from working *in* and *for* Datvolgas. The drive for monetary rewards led to either behavioural compliance to the expected 10 behaviours, and in some instances, deviant behaviours contrary to managerial expectations. For instance, during an interview session, Gaspar commented on indigenous contract executives who complied behaviourally to the espoused culture due to their need for such financial rewards from Datvolgas:

> So some of them *(indigenous contract executives)* still align themselves to the culture *(espoused)* of the company because this is like their source of daily bread, and they really need to be very careful whatever they do out there.

In the case of indigenous contract staff, some of them were prepared to exceed managerial expectations towards the value of excellence in order to support their families. In this case, they merely complied and demonstrated the expected behaviour of selflessness for their personal pursuit, than accept and internalise the value of excellence and display its expected behaviour of selflessness for the benefit of the organisation. As Talbot, an indigenous contract staff explained:

> ..I don't want to have problem, so I am just doing the work. If I am supposed to close at 2pm and they say, oh boy, close at 5pm to meet work demands. I will shut up my mouth and close at 5pm. Just to make sure I take care of my family. So that is just the thing.

Empirical findings suggested that there were some indigenous contract executives that were simply interested in the monetary benefits of Datvolgas contractual services rather than uphold the values of integrity, excellence and care in accomplishing assigned tasks as specified. For

this purpose, substandard services were provided, projects were delayed, and corrupt acts of embezzling project funds meant to execute specified jobs continued at the disrepute of Datvolgas management and the detriment of the host communities (i.e. for CDS projects). As Naylor, a public affairs supervisor noted, in terms of CDS projects:

> …most people *(PHC indigenous contract executives)* don't care, because there are people from particular communities that have done project in their communities and the projects don't stand the test of time. And they don't care really, they don't care.

Similarly, Clyde commented on the delay of projects due to selfish monetary pursuit of some THC indigenous contract staff:

> While a project is going on, you give them PPEs *(personal protective equipment)* and then, they don't use it. You give them the PPEs, they will sell it. Our engineers will say, 'No, no. If you don't use the PPEs, you can't work'. Our contractors *(contract executives)* go to the site and inform them, 'If they don't work, they will not be paid'. And the end of the month issues arise, so what do you do? You push out the work and they don't get paid that day, it becomes a community problem, and then the job is not done as scheduled.

On the issue of embezzling funds, Brody, chairman of the caretaker committee of a RHC commented:

> Like the contractor *(indigenous contract executive)…* when I looked at the quality of the job *(road surface drainage),* nothing was there. And they *(some RHC members)* had shared their money. I am quite sure the company members are right. One or two persons may have benefited from the community and shared the money.

Data suggests that some indigenous contract executives promote selfish interests by acting willingly for themselves rather than for Datvolgas or even their communities. In response, rather than appeal to their subconscious mind to uphold values of integrity, excellence and care; report their misbehaviours to relevant authorities, or chastise them for such misdemeanours, all in accordance with the processes to internalise Datvolgas's espoused ethical culture;

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organisational members, often times, permit such actions for fear of being molested in making attempts to assess and report substandard work. Brody's comment below illustrates management staff tolerance of such misbehaviours from a RHC indigenous contract executive:

> …when we spoke and I mentioned the issue of contractors *(indigenous contract executive)* not doing their jobs to specification, they *(management staff)* said, 'Yes, the contractors are recommended by the community'. Are they? Yes, they are. But then, 'don't you have a company policy where when you have given a contractor a job, you also go and supervise? Because the money is coming from you, you need to know if the job is done to specification. So they need to check. They said even if they check, community will want to kill them, so they let it go.

In the case of indigenous personnel from PHC who disregarded the espoused culture in pursuit of selfish interest, managerial staff resort to less stringent measures such as engaging in conversations with these workers rather than the standard compliance procedure of withdrawing their services from Datvolgas operations (see Appendix D Integrity 6). Participants informed me that management differed approach towards these workers is in response to PHC leaders' threats of disrupting Datvolgas business operations if stringent measures of dismissal or withdrawal of operations is applied to their community members. A typical illustration is the case of Cooper, an indigenous contract staff who purposely defaulted Datvolgas's policy on good conduct. The case was an unauthorised use of company vehicle. When reprimanded and suspended for such actions, PHC leaders enforced his reinstatement into Datvolgas. Cooper narrates:

> Like being the man in charge of logistics, we have a strong policy *(Datvolgas's policy)* that says you don't carry unemployed members in our vehicles. The vehicle is meant for the company's employee. And for me, I have my official car *(company vehicle)* I take home and back to work with. So when I was caught some time going to service *(church)* with my wife and family, the next day in the office on Monday, I was queried. So when I responded to that query, of course my boss was furious because it was as if I want to tell him what to do. So he went ahead and gave me a warning letter and I told him that I won't sign it. And he said if I don't, then I won't work with him again. I told him that I will work, that he has no choice. He thought it was a joke. The next minute he asked the IT department to disconnect my system. And for me too, I left, I went home. The next two days, a warning letter came from the community to the XXX manager with regards to this matter. And the then XXX manager called me and so, I had to come. And my boss too was called. The matter was discussed in a round table and then I went back to work... The

XXX manager then was appealing to me that this is the company's policy even though I want to use the car for personal movement and my boss frowns at it, I should be civil and polite enough to make him understand how and why I used the vehicle and not to sound as if it is my right because I am a native of the community.

The above empirical findings suggest that while working *in* and *for* Datvolgas, host community members continue in their requested action to retain their job positions and contractual services from managerial personnel. However, this is with the intent to gain financially from Datvolgas. In the process, they apply four predominant tactic to secure their interest; (1) through dialogue they behaviourally comply to espoused culture; (2) wilfully disregarded espoused culture in pursuit of selfish interests; (3) use coercive power to benefit financially from contractual services; and on occasions where managerial personnel make attempts, through stringent measures, to internalise espoused culture in them, they; (4) use warning letters, as threats to disrupt company operations, to retain job position.

Data analysis also indicated that managerial personnel frequent tolerance or application of less stringent measures towards host community members' actions, for fear of being molested and impeding business operations; reinforced the continual misbehaviours of some host community members in Datvolgas. These factors further constrained managerial efforts towards internalising espoused ITEC values amongst some indigenous personnel in Datvolgas. Interestingly, there were occasions Datvolgas management was partly successful in using disciplinary measures as attempts to inculcate espoused values and behaviours amongst host community members. However, this was subject to the wilful acceptance and support of the wider host community. I was informed of three cases of such disciplinary actions towards host community members to include two THC indigenous personnel (contract executive and contract staff), and a direct staff from PHC. The disciplinary actions were mainly the suspension and withdrawal of contractual services; and dismissal of staff. In the case of a THC

indigenous contract executive, there were reports that the staff misappropriated funds to execute a CDS project for his community and in the process, failed to accomplish the tasks as scheduled. Managerial staff decided to suspend all community development infrastructure projects in his community. Tristan, secretary of his THC council, explained:

> In my own community, before they *(Datvolgas)* completed the health centre and the residents' blocks for the medical personnel, the earlier contractor *(Charles))* misappropriated money and of course, they *(Datvolgas)* told us in the meeting that they will not go into doing anything, until that project has been concluded.

Similarly, Grayson, a former THC development chairman, noted:

> …the contractor *(Charles)* was not able to finish it *(health centre staff quarters)* and so Datvolgas will not award any contract for any project again until that project is finished. This is also a good one so as to make the contractor to complete the project so that it can be useful before any other one will be awarded. But I tell them *(Datvolgas)*, why use the sin of one man to now punish the entire community? Go ahead and do what you intend to do.

These comments illustrate management disciplinary actions taken to curtail dishonest and corrupt practices amongst indigenous contract executives. In this example, there is the suggestion that Datvolgas's management implements punitive measures on the specific host community whose members recommended the dissenting staff, rather than the individual who defaulted. In response to these measures, there were deliberate attempts from his THC members to participate in ensuring indigenous contract executives uphold the ITEC values while executing contract projects for Datvolgas. As Grayson informed me, after several meetings and negotiations between Datvolgas and his THC representatives, Datvolgas decided to award the contract again, regardless of the loss of money, to a different indigenous contract executive, who in upholding the ITEC values, completed the project successfully.

In the case of the THC indigenous contract staff, respondents informed me that the staff was dismissed for wilfully violating the company's code of conduct. His dismissal was accepted by his THC leaders on the basis that Datvolgas management explained the details of his misconduct, and promised to replace the dissenting member with a different indigenous contract staff from the same THC. For the direct staff from PHC, he was dismissed by Gwynn for being dishonest about his account of a car accident he was involved in while residing in Sueol. As Orford explained:

> It was a serious accident. So they *(managerial personnel)* now went into investigation and called the guy *(Jumbo)* for interview to state what happened…The guy said he wasn't him that drove the vehicle, it was his wife that got the accident in the night. So after the investigation, they found that it was him that drove the car and had the accident. Datvolgas *(management)* don't compromise when it comes to that; believing in real you. So he is sacked now…Yes. He was supposed to say, 'yes, it is me'…. So he lied that it wasn't him that drove the vehicle. Datvolgas is not happy about people telling lies.

The above comment suggest managerial use of disciplinary measures as attempts to internalise the value of integrity amongst workers. However, while this incident indicates management commitment to inculcate espoused culture amongst indigenous workers, some organisational members suggested that this would not always be the case, noting that "*if he (Jumbo) came from a major house (in the community), it would have been different. It happens*" (Gaspar, Accountant, Non-indigenous Contract Staff). In this case, indicating that Datvolgas's management would have treated the incident differently if Jumbo was from an influential family in PHC.

The implication arising from these comments and incidents shows that Datvolgas's attempts to internalise espoused culture amongst indigenous personnel through exerting punitive measures on dissenters is subject to the wider host community members' acceptance of such disciplinary measures on their community members. It also shows, as in the case of Charles, that managerial

attempts to achieve such desirable pursuits amongst indigenous personnel, largely depends on the wilful support of their host community members.

In the next subsection, I present implications of Datvolgas-host community relationship on culture management amongst organisational members (public affairs officers) who relate directly with these community members. Here, I show that host community stakeholders' requested action of CDS and request tactic results in the continual expressions of tactical deceits amongst these organisational members that opposes the core espoused value of integrity. In addition, in focussing on Datvolgas policy on gift giving, and its underlying value of integrity, I present how host community members' reactions and perceived reactions to the aspects of gift giving policy influences public affairs officers decisions to either negate or accept the value behind the gift giving policy and ultimately the act of gift giving.

9.2.3 Dictating the Tune for the In-Betweens? Datvolgas or Host Community.

> What many don't know is what *William* and his colleagues do behind the scene to parley peacefully with various groups in the communities. Behind the scenes activity of a show or movie is always intriguing- the rehearsals, the mistakes, the volte-faces, the stunts, and whatever the crew puts in to produce the final cut. In maintaining harmonious community relations by any company, the behind the scenes events are not exactly the same. They are laden with sweat, understanding, empathy, perseverance, patience and courage (Company report 2010).

The above extract from Datvolgas company report indicates, in a rather simplifying yet in an intriguing manner, the various challenges public affairs officers encounter while relating with host community members. It shows a slight awareness of these challenges to include the 'sweat', the 'perseverance' and 'courage' required in relating with community members. Interestingly, as my findings revealed, these behind the scenes acts were still ongoing in Datvolgas. Empirical data shows that public affairs officers continually demonstrated acts of deception that contradicted managerial espoused culture. This includes acts of tactical deceits, repudiation of espoused values and related policies; and tactical support towards deviant

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behaviours amongst other organisational members. In some instances, these officers demonstrated acts of acceptance of the espoused values and related policy. Data analysis indicates that their reactions were mainly in response to the dispositions, interests, requested actions and request tactic of host community members than Datvolgas management policies.

Tactical Deceits towards CDS

In the previous chapter, I discussed on the dispositions of host community members (see Table 14, p. 212) and presented the violent request tactic these members use to enforce their interests and requested actions on organisational members. This, as discussed, emanates from host community members' perception of marginalisation that they are deprived of their communities' natural resources and are neglected by Datvolgas. It is this perception of marginalisation and disruptive tendencies that public affairs officers are expected to cope with in the process of sustaining peaceful relations with host communities; and upholding Datvolgas espoused ethical culture. Public affairs officers, during interview sessions narrate their ordeals with some host community members:

> It was stressful but because we had to, want to make everybody *(host community members)* happy, which is something that we cannot actually do... It was actually, extremely difficult. It was very difficult…Yeah, we are meant to be very accessible. And then, we also have scheduled meetings aside the other nitty-gritty things that happen every day. Because there are always activities that happen every day, every day. In fact, sometimes, ten times a day there are new things. For instance, I could be called this morning that some youths are angry that one contractor *(non-indigenous contract executive)* has employed two people and they didn't consult them before employing. For that, they have blocked the gate. Now I will go and beg them, 'please leave this gate, Ok, let's talk about it'… Everybody calls you for different reasons. They call me from 1am, 2am. But what I do, I try to control it. I try to make them understand that once it's passed a certain time. But of course, you can only say that. But in reality, you can't switch off your phone. Because sometimes, what if they go to block the plant? What will you do? (Ned, Public Affairs Supervisor 2, Direct Staff).

> They *(host community members)* can't talk *(communicate)* in a calm gentle manner. Every issue is presented in a tussle way, everything is fight. They will shout. Sometimes when we go for these meetings, everybody will be talking, shouting…Sometimes they will even tell us, that if it wasn't for their community, will we be in operation? If we *(community members)* shut that gate now, we *(company staff)* cannot operate. I tell you, their own talk is, they don't say, 'we appeal to you. We demand'. That is their language. Everything is fight. Threat, threat (Shevonne, Public Affairs Lead Officer 4, Direct Staff).

In response to host community members request tactic for CDS, these public affairs officers often engage in tactical deceits to avoid being overstressed by host community members; and in the process, use these acts of deceit to reinforce the conscience of host community members that they are not marginalised by Datvolgas. This is in spite of their awareness of Datvolgas's espoused value of integrity and expected behaviours. Organisational members, as stipulated in Datvolgas espoused ITEC values are expected to "...*listen and respond to them (all stakeholders) honestly and responsibly*" (Communication and Engagement Principle 7 on Company Website). In addition, Datvolgas 'Public Disclosure Principle' stipulated in the company's code of conduct noted that:

> Any written or oral communication made publicly on behalf of Datvolgas is a public disclosure. Information disclosed must be true, accurate, consistent and not misleading (Datvolgas Corporate code of conduct 2013).

These public affairs officers, regardless of the values and code of conduct, refuted the espoused value of integrity by crafting tactical deceits, often referred to as 'stories' and relaying same to host community members. Officers, relating with RHC and THC members, during interviews, discussed on the process of crafting these tactical deceits. As they informed me, it often involves a time consuming process of developing trust between the public affairs officers and host community members. This is via informal relations where they build personal relationship with these host community members by visiting them several times, often up to "*one million times*" (Ned, Public Affairs Supervisor 2, Direct Staff). In this process, these public affairs officers then present themselves as being disconnected from Datvolgas, acting in the interest of host community members. Once this false pretence has been established, most of them engage in relaying half-truths to host community members on different issues that are of interests to host community members. Aubrey explains:

> I will say it's a very difficult job because communities are there demanding and they are plenty…and when they come and complain, you know that their *(host community members)* complains are genuine but you continue to give them stories…keep them in the hold; 'Well they've not met, you see, projects like that. In fact, I don't know, but let's just be hoping'…I tell them, say, 'Come Oh! Nothing, nothing has been heard. I've not seen your letter. Those letters have gone out, but they've not come to me. If they've come to me, I'll let you know.' Then one year will pass, two years ...and then the man's tenure *(community representative)* will end and another person will now come.

Wynford expresses same tactical deceit to avoid challenges that may emanate from no response (or honest response):

> They *(host community members)* are calling you on Sundays, Monday morning, and Friday nights, anytime. And you have to answer the calls. So if I am a person that normally don't answer calls, there's a challenge. Just answering their calls alone is a lot of positives. Just answer the call saying, 'I know, I know'. They believe I am working, even if I am not doing anything.

Data analysis indicated that while public affairs officers relating with RHC and THC use personal relationships as a basis to being dishonest, public affairs officers relating with PHC use acts of ignorance (omission) to tactically deceive PHC members when these community members request for CDS. In this case, rather than relay information that is accurate and true, they blatantly inform PHC members that they forgot about statistical details of company information requested by PHC members, to quickly avoid immediate pressures of unending expectations and requests. These deliberate and covert acts of tactical deceits continued amongst some public affairs officers when dealing with host community members.

Acts of Repudiation and Acceptance on Gift Policy

Empirical data indicates that public affairs officers' acts of negating or accepting the espoused culture also bothers on issues pertaining the policies and procedures towards gift giving and receiving. As stated in the chapter 8, gift giving in Datvolgas is practically used as a means to sustain favourable relationship with host community members. But due to the ethical dilemma of gift giving where it could be denoted as an act of bribery, Datvolgas management, set

policies towards gift giving and receiving in attempt to curb bribery and other corrupt practices (see Chapter 7, p. 187). In addition, Datvolgas management abolished acts of receiving or distributing hampers, and live animals (e.g. cows) to organisational members and external stakeholders.

The changes towards this act of gift giving was a contested issue amongst public affairs officers as it was a significant means of managing relationship with the host communities. Management reactions towards the policy of gift giving made it more controversial as they only accepted and approved a stipulated amount of money above the set limit as gifts to influential community leaders. The main intent for these gifts to influential leaders was to solicit their support towards Datvolgas's business operations; and not necessarily towards community development (see Chapter 8, p. 228). Besides this approved amount to influential leaders during courtesy visits, on any other occasion, it is required that organisational members, including public affairs officers, formally request an approval, with justifiable reasons, for receiving or giving expensive gifts above the set limit. This process is often time-consuming involving the approval of a supervisor, a line manager, and in most cases, the managing director. Often times, as organisational members stated, such request is hardly granted. For example, Fulbert explains:

> I mean I have had to go with my former manager and general manager and went to meet the MD to discuss the issue. I mean a community member's father died, and we wanted to go see the guy *(visit the member)*. How can you go to the guy and give him ten thousand naira? And this is Datvolgas. And the society, because of the failed system in which we live, and the government has failed in its responsibilities to its citizens and so they expect so much from the company. So CSR how we do it here is not the same with how they do it in London or how they do it in the US. So if we agree, and we know that; and we adapt in those such circumstances; why are we not adapting or why are we doing several adaptations in this circumstance? And so we were talking to the man and the man *(Managing Director)* says 'I don't know what you guys are talking about, sorry, your mere presence is enough'.

In addition to this unfavourable response, the thought of seeking for such approval would label these members as potential dissenters, with the tendency to work contrarily to the espoused value of integrity. In this case, most public affairs officers covertly and overtly repudiated the set policies on gift-giving, on particular occasions, when dealing with host community members. For some, they complied with the policy by receiving gifts within the stipulated amount, and only discouraged acts of expensive gift-giving when it does not relate with host community members. On the contrary, there were few public affairs officers who narrated their acceptance and actual engagement in the set policy on gift giving. These officers expressed the espoused value of integrity by firmly communicating this new gift policy to host community members and presenting gifts of the set approved amount to host community members. Interestingly, data analysis suggested that their willingness to accept the gift-giving policy, as an act of integrity, or negate it, was mainly influenced by actions and perceived reactions of host community members, than the expectations of Datvolgas management. Table 18 provides a synoptic illustration of varied reactions of public affairs officers towards the gift-giving and gift-receiving policy, indicating that acceptance of the gift-giving policy towards host community members was mainly subject to the actions and reactions of host community members.

Table 18: Acts of Repudiation and Acceptance on Gift Policy towards Host Community Members

Management Gift Policy in Datvolgas	Reactions from Public Affairs Officers		Reactions from Host Community Members
Managerial Expectations -In order to uphold the espoused value of integrity, organisational members are not permitted to give or receive pecuniary or non-pecuniary gifts above the sum of a hundred dollars (approx. Ten thousand Nigerian Naira). -To this end, all gift-giving and receiving of hampers and live animals to all stakeholders was abolished. In situations where the above set limit or gifts were received or given, employees were expected to report such actions. -A deliberate and wilful violation of the gift policy would result in the termination of employee and withdrawal of contract personnel from company business operations.	Towards Gift-Receiving -Reduction in acceptance of expensive gifts from all stakeholders, including host community members. -Deliberate acts of discouraging all stakeholders, to include host community members, from offering expensive gifts to organisational members.	Towards Gift-Giving -Accepted and upheld the gift-giving policy thereby demonstrating the espoused value of integrity amongst host community members. -Altered organisational funds to give above the set limit to avoid humiliation from host community members. -Covertly gave above the set amount to appease host community members and facilitate peaceful operations of Datvolgas business. -Tactically supported other organisational members to give above set limit to avoid disruption of work; and being stressed-out and molested by host community members.	Positive Reactions to Gift Policy - Considered a minor issue since there was no binding agreement by both parties towards the provision of such gifts. -Considered a minor issue in comparison to other CDS such as employment and sustainable development. Thus, it was partly accepted by some host community members. Negative Reactions to Gift Policy -Considered as a sign of respect, regard, care and understanding of community needs. -Considered a significant financial inducement to facilitate conducive work environment for Datvolgas operations. Thus some host community members enforced organisational members to concede to the requested action of giving expensive gifts through incessant demands.

Organisational members informed me that there was a wide reduction in the acts of bribery with the inception of the gift policy. Public affairs officers also attested to this change during interview sessions noting that they actively engaged in discouraging all stakeholders from offering expensive gifts to organisational members, and refrained from accepting same expensive gifts from all stakeholders. However in terms of gift-giving policy towards host community members, data analysis indicated that the policy was only accepted and upheld by same public affairs officers when it was considered a minor issue amongst host community members. In the case of some PHC members, it was considered a minor issue as there was no binding agreement towards the provision of such gifts. In addition, it was of less concern to some PHC members in comparison with the provision of CDS. For instance Cooper comments on his PHC members reactions to the gift-giving of cows:

> So they've *(Datvolgas)* stopped that based on their policies, saying it is bribery and corruption. So they've actually stopped it...it is against their policy now as it stands...Well, when they stopped it *(cows)* in my PHC, nobody complained because it wasn't an agreed package that the company must do this for us every festive period or whenever the king's daughter wants to get married. So it is out of their own will they were doing that. So even when it was stopped nobody complained, no issue…So if you don't want to give, nobody complains. For me too, as a stakeholder, I don't see it as a right that they must do it. Where it bothers us is in the area of employment and sustainable development in our community. When it gets to such areas, we shout, we go to the media, we stage protest.

Similarly Ian comments on gift-giving of hampers and cows:

> In giving hampers to various agencies in PHC, so what are you *(Datvolgas)* changing to? Are you changing in terms of human capacity development? That is where we want to hear the change. What plans do you have for human capacity development? What plans do you have in terms of trying to curb the gas flaring that is almost destroying the roofs of people's houses? ... What plans do you have or changes have you put in place to try to look into employment creation or training? These are the areas where I am expecting them to have a change. Not change in giving hampers, not change in giving cows…because for us, that is not change. What we benefit the masses is what we are looking at. Those critical areas is where we are looking for a change...So if you want to define integrity, if you want to define excellence, you should define it on some core areas, not just on giving hampers. Anybody can give hampers...His majesty *(paramount ruler)* buys hampers and share to his chiefs. So it doesn't make sense to me.

The gift policy was also considered a minor issue amongst some RHC and THC members, since there was no binding MOU for organisational members to provide such services for their communities. These positive reactions from host community members facilitated the acceptance of the gift-giving policy by some public affairs officers. However, amongst some other host community members it was considered a significant issue because of the monetary benefits these community members derived from the gift-giving policy. On this basis, these community members demonstrated negative reactions towards the gift policy by forcefully demanding expensive gifts from public affairs officers. These officers in order to avoid being stressed out, humiliated, and molested; and avert disruption of business operations, negated the policy of gift-giving and offered expensive monetary gifts covertly and overtly to host community members. In most cases, they tactically supported other organisational members to give contrary to the espoused culture. For instance, Aubrey comments below illustrates tactical support to give above the set limit to avert disruption of business operations:

> During those kind of meetings, I introduce the contractor *(contract executive)* to them *(RHC and THC members)*. And then, the contractor also has its own strategy of dealing with them. The contractor might be shy to say ok, instead of giving them that thing *(expensive drinks),* I might give them money to say, I can give them money, cash, to buy the thing. Me, at that point, I will not get involved. Immediately I go and introduce the contractor to them, and say, this is it. He is going to employ…I will not even talk about the drink aspect. I am going to talk about the employment aspect. Then I leave them and then, already the contractor tries to give them drink or he tries to give them money. Whatever they *(community members)* agree there... if he *(contract executive)* does that, they don't have issue...Sometimes if it is drinks, we buy them the drinks, and then, the work goes on.

In addition, these public affairs officers tactically supported contract executives to give contrary to the espoused culture to avoid pressures and frustrations emanating from the persistent financial demands of host community members. The following field notes on THC members' persistent verbal demands for settlement fees from a non-indigenous contract executive illustrates this point:

Outside the organisation, as they so will, certain members of the community decided to stop staff members from working on the pipelines as observed on 03/12/14. The officer responsible for THC relations was contacted to come on site to discuss with the community members. The officer via telephone conversation appealed to them to allow the men work; and scheduled a one on one meeting with the community leaders to discuss their grievances. The community members had a meeting with the officer on the scheduled day to discuss on their issues in Datvolgas support base location. They assumed that the contract executive and contractors on the transmission site was a new contract executive, and thus requested for some sort of settlement money to carry out their job. When the community members were informed that the contractors were from Datvolgas, and that they had paid the initial settlement fee when they came on site three years ago to fix the pipeline, and have only returned for maintenance purposes, the community members stated that they have no issues with Datvolgas, but demanded that the contractor schedule a meeting with them to pay huge settlement fees. On further inquiry with the engagement officer relating with these communities, the officer, with so much irritation stated that, 'if their grievances is with contractors, they *(contract executive)* should take it up with them *(community members)'*. To this I observed that, in this case, the public affairs officer's reaction wasn't so much of an encouragement towards the issue of paying huge settlement fines, but more of neglecting the contractors when overstretched (Field notes 03. 12.14).

In other instances, some public affairs officers wilfully disregarded the gift-policy to avoid being molested by host community members. For instance, Aubrey expressed his wilful disregard for the gift-giving policy during special events organised by THC and RHC members to avert being molested by same community members:

> If it is a burial ceremony, you cannot go there and represent company with empty hand, there is no way; and you cannot go with 10,000 (naira). I will not go, the MD or the person who brought that law should carry that 10,000 and go there and see whether they will not stone him or her.

Similarly Fulbert expresses same challenge the precarious situation the gift giving policy to uphold the value of integrity in Datvolgas places public affairs officers. To him the whole culture management process in Datvolgas *'is crap'*. He explains further:

> You can't give more than ten thousand naira (N10, 000). We have corporate gifts here. Our department houses *(manages)* that for the company. We prepare gifts but it mustn't be more than ten thousand naira for the whole year. If it is more than ten thousand, then you have an issue...We have issues because of our department, we are in an external space. So a community member's daughter is wedding and the MD has to be there. And we go into a shop, knowing the exchange rate, ten thousand naira buys you a set of spoons made in China that will crack and rust in two weeks and it's the size of a small hymn book. In our society, if MD purchase that and calls to give the community man, the man will be like 'this man must be drunk'. In such situation, it is at your detriment to go.

In Oldrich's case, it is one of covert repudiation where during an interview session he confided in me that he gave from his personal funds, over a hundred thousand naira to THC and RHC members, and concealed this act. To Oldrich, the gift-giving policy, in relation to the culture management journey in Datvolgas, is not practical and blatantly states "...*forget it, you are talking book here. I am a very practical person*". Further analysis of his motive suggests that it was in reaction to avert RHC and THC members disrupting business operations, and ultimately to save the reputation of the company. These reasons are stated below in his explanations:

> ...once the gate here is locked, it affects production. Once the gate is locked, people can't even travel to Sueol again. And once people like our operators cannot travel, the plant will be affected. So we try to manage the relationship. And this also stress on us the engagement team because a lot of times, we go out of our pocket to help *(go out of our way financially to help)*. We have to. It is a reputational thing. If we don't manage it, nobody... because the guys in production, in the plant, doesn't even know what we are doing. So no other department, sometimes even know what we are doing to give company the freedom to operate.

Interestingly other organisational members in Datvolgas were aware of these acts, and rather than report such misbehaviours to senior management personnel, they justifiably (tacitly) supported and concealed this covert repudiation by public affairs officers to avert the anger of host community members. This is illustrated in the comments of Clyde, a direct staff:

> But I know some people in public affairs do give gifts to community people without recording it. Personally, I feel so. Say for instance you are the daughter of a king, Sueol King, and you are getting married, and the king gives an invitation to the company. And then we buy something of 10, 000 naira for his daughter. The king will be annoyed with us oh. So we will go and buy something big. But are we going to inform the company that we gave that? We can't. Some people do it at their own expense. But you know the trick about doing it at your own expense, is that when they receive it from the same external people, you also receive at your own expense. So if I give gifts of 50,000 naira and I don't declare it, the day an external person gives me a gift of over 10,000 naira, I probably will not declare it. That's again is the problem....the external environment has some influence on the behaviour especially for people that interact with the external people. Those people whose day to day jobs has to do with people outside. They are the ones that face this issue.

What ensued in Datvolgas was the covert offering of expensive gifts to host community members by some public affairs officers and contract executives (see Appendix G for additional supporting evidence). However, while some of these workers secretly violated managerial policy and ultimately resisted the espoused value of integrity, others continued in deliberations and negotiations with senior management personnel on the need to review the gift giving policy in view of the challenges they encountered with host community members in attempts to uphold managerial expectations. In response, public affairs officers informed me that Datvolgas management later introduced the practice of donation in 2015. This practice involves the presentation of expensive gifts to host community members during special occasions such as burial and wedding ceremonies. In this reformed practice of donation, I was informed that management set no limits to the amount of funds given for such gifts. At the time of my research, senior management personnel had not approved any rate but it was accepted that such expensive gifts that exceeded the set limit, would be given to host community members during special occasions. In this process, management agreed that during such donations, they would invite the local media to witness and report the event openly, indicating publicly, Datvolgas's financial contribution to host community members, rather than covertly offering such incentives that could be misconstrued as bribes.

While this reformed policy attempts to resolve issues of humiliation and molestation of public affairs officers during special occasions, it did not address other situations where host community members demand for such gifts or when public affairs officers engage informally with host community members on a daily basis. However, changes in the gift policy suggests that the reactions and perceived reactions of host community members influence culture management initiatives in Datvolgas. The positive reactions of host community members facilitated the acceptance of the gift-giving policy amongst some public affairs officers. The negative reactions of host community members such as the forceful request tactic to attain the

requested action of huge monetary incentives; and the negative perceived reactions that host community members would molest public affairs officers if they concede to managerial expectations of the gift policy, influenced public affairs officers to negate the gift policy, and ultimately influenced the reformation of the gift policy to all host community members on special occasions.

In this first section of the chapter, I have presented how host community stakeholders' requested action for varied issues (CDS and expensive gifts) from organisational members through request tactics of using the local mass media, collective actions, warning letters; incessant and forceful demands, and threats of disrupting business operations, influenced managerial attempts to manage values and behaviours of organisational members in Datvolgas. Data analysis in this section, suggest managerial attempts towards culture management in Datvolgas is subject to host community members acceptance or negation of espoused ITEC values and 10 behaviours, as well as the guiding procedures to attain these values and behaviours.

In the next section, I present the indirect effects of Datvolgas-host community relationship on culture management amongst other organisational members, specifically amongst non-indigenous contract staff.

9.3 DATVOLGAS-HOST COMMUNITY RELATIONSHIP: INDIRECT EFFECTS ON ORGANISATIONAL CULTURE MANAGEMENT

In chapter 8, I presented Datvolgas resource-dependence relations with host community stakeholders and how in their dependence on the natural resources within these communities, and in response to host community stakeholder elements, organisational members concede to the several requested actions of CDS from host community members. Earlier in this chapter, I

also indicated how the requested action for employment opportunities and varied request tactics of host community members in securing their desired interest, influences organisational members' decisions to offer preferential treatment to host community members working in and for Datvolgas. Interestingly, findings presented in this section indicate that organisational members' response in providing these requested services, and preferential treatment to host community members, contributes to an adverse effect on the internalisation of espoused culture amongst non-indigenous contract staff in Datvolgas. The issue of inconsistencies in employment practices as a result of Datvolgas-host community relationship contributed to acts of resentment and resistance of the espoused culture amongst most non-indigenous contract staff.

9.3.1 Issues of Inconsistency in Employment Practices: Generating Resentment and Resistance

Datvolgas employment relations with its contract executives gives contract executives the discretion to decide the remuneration for their contract staff, in order to fulfil the terms and conditions of their contractual services. This results in inconsistencies in the wages and benefits of contract staff, such that the remunerations given to most contract staff is either depreciating, relatively poor and in some instances delayed. In comparison with compensations to direct staff, there is a wide difference in remuneration such that, as a user on a social media site stated, "*it can literally sink a cargo ship*" (Nigerian Social Media Site, 2014). This causes concerns amongst contract staff.

Amongst some non-indigenous contract staff, this issue is intensified, in view of Datvolgas's relationship with host community members. The constant observations and in some instances, active involvement of these non-indigenous contract staff in the provision of CDS to host community members elicit feelings of resentment and jealousy amongst them when they

compare these CDS to the minimal benefits given to them. For instance, Pelltun's comments

below illustrates this aspect:

> What they *(management)* do to communities, we envy. We who are working for them, who are supposed to be the first community per say, we envy what they do to external communities … because they are communities who host the company, so maybe that criteria is the reason why they should get what they get. But we are supposed to be the number one community because we work directly for the company. Our energies, our life, strength is dedicated to the company. So why should we get nothing? It's disheartening. Their relationship with the community is excellent. We read it, we know it, and we are part of it because our drivers go to these communities. We see what they do for these communities…Maybe fear of the communities not rising to obstruct business, so they pacify the communities. So we now, we are....there is a sword of Damocles over us, so we dare not, the sword will strike. (Pelltun, Support Base Supervisor 3, Non-Indigenous Contract Staff).

In view of this inconsistency, most non-indigenous contract staff were of the assumption that

Datvolgas management and contract executives (mainly non-indigenous) do not really care for

them. For these members, they believed that management would rather focus on providing

benefits for themselves as direct staffs and secondees, and benefits to host community

members. The reasons for according these benefits to host community members is on the basis

that the company would benefit more, financially, from providing such services to host

community members, than providing better welfare services to them. As, Quinn stated:

> …the company is looking at the benefit in whatever they do. They want to maximise in everything…But it saddens me to see that even the people at the helm of affairs don't see things the way the people at the grassroots see them because they are just interested in how to feed themselves. If not, it is a simple graph. You are not only to draw graph about profit, draw a graph about the trend of your process, on everything (Quinn, Support Base Supervisor 2, Non-indigenous contract staff).

In view of this issue on inconsistencies in welfare packages, most non-indigenous contract staff

disregarded the ITEC values and expected 10 behaviours. What follows is their expressions of

deviant behaviours contrary to espoused culture. Foremost is their reluctance to internalise the

value of upholding excellence. Most of these employees, unlike direct staff who receive extra

benefits, were reluctant to provide selfless service by going above the call of duty when requested. As Manfred recounts, some of these staff were unwilling to work extra hours on any assigned job:

> If you call him for a job after 4 p.m., his reaction is different because he tells you, mind you, if I work beyond this time I won't be paid overtime. So why do I want to work? (Engineering Lead Officer, Non-Indigenous Contract Staff).

The same disinclination was expressed in my conversations with Quinn. During the interview session, Quinn expressed his reluctance towards internalising the espoused culture, questioning the core value of integrity on the basis of inconsistencies:

> I can't be what I don't have. It is only when I am culturally *(mentally)* OK, I can also give out, or exhibit characters that are culturally bound…Yes. You are talking about integrity, you are talking about cultural values, you're talking about a lot of things…I will call it, that is window dressing. I will regard that as a window dressing. Why? Now you want me to have integrity. You want me to be selfless in my dealings. You want me to give that within me that is most…you want me to put in my unreserved output for a process when I don't have what it takes to deliver that. In life, everything is about equal and opposite forces. If you want me to give you, you must be ready to give too…. And you want to come and tell me about culture? You want to come and tell me about integrity? You want to tell me about collaboration? What drives collaboration? It's a state of mind. All these core values, they are talking about, is being driven by the state of mind…What will drive values is when you appreciate the circumstances that surrounds the persons' condition.

While some non-indigenous contract staff were reluctant to internalise and express values of excellence and integrity by demonstrating forms of selfless service; others behaviourally complied with the rituals of Datvolgas to be publicly seen as though they are aligning to expected culture. A case in point was on their attendance to the culture training school. Manfred informed me how these non-indigenous contract staff merely attended the culture school to be seen as being aligned or imbibing the espoused culture:

> I spoke to some of the guys here who said *'oga make we go make them no write our name say we no come* (Nigerian Pidgin English).

Translated as: Sir, let us go and attend (referring to the contract staff intentions to attend the culture training school) before it is recorded that we did not attend.

In Pelltun's case, he explains his reactions towards the annual ITEC week:

Sometimes one is not even interested. We can just go there, sit down, and pretend that we are part of it. In the real sense of it, the spirit is not there. You want to get the whole truth? I am telling it to you. I will just sit there because I look at the people *(management)* as fraudulent. They are fraudulent. They are cheating me, and they are drilling me at the same time. So I can decide to be just numb. I sit down there, pretend I am listening, but I am not listening.

In response to the culture training school, Pelltun continues:

The same thing happens. We just go there...we are not part of the system, so why do anything? It doesn't help me. They are only shaking me up to give all the services and I get nothing in return. That's fraud. I am an intelligent human being. I can decide to just be there and I am not there. A lot of grudges…

On further inquiry, it was discovered that the main purpose for these workers' behavioural compliance to set rituals in Datvolgas was to retain their jobs. While these workers publicly displayed sham compliance to Datvolgas's espoused culture, other non-indigenous contract staff, in some cases, resorted to stealing, lying and calculative actions of disrupting company properties. A typical example of these misbehaviours, contradicting the espoused culture, was expressed during interview sessions with respondents. Respondents informed me, at the time of my fieldwork, that some contract executives on several occasions delayed payments of contract staff salaries; reduced initial salary packages and even unjustifiably dismissed contract staff. During same period of alterations in workers remuneration and dismissal of contract staff, the company embarked on the construction of over 65 residential houses for PHC members. What ensued were intensified acts of pilfering, deceits and sabotage. For instance Pelltun comments indicates incidences where these workers were actively involved in deceits, theft and destruction of company property:

…negative reactions are beginning to happen. Other people may begin to think of some other measures and so on. So small, small things begin to happen in reaction to it. You never can tell what will happen. In my own case, God help me they don't steal my tyres, they don't steal my car batteries. These are things they will do. They drive the vehicle to the mechanic workshop, open and dismantle the engine, take out the compressor, radiator and bring back a mutilated engine. The next time you ask them they will say, 'Sir the vehicle is faulty. I cannot work with it. I will need a replacement'. And this is a vehicle we serviced last month, it doesn't work? They cause you headaches and concerns every day. This one is bad, the other one is bad. They *(contract drivers)* will just sit down there and be laughing at you. How many of them can you fight at a time? How many of them would you want to check at a time? How many vehicles do you want to go and take inventory every day; check tyres and record every day? Tomorrow you go and record. How many days can you do it?

Similarly, Gaspar recounts cases where things were stolen and in most cases, missing in the base plant:

There was an issue of stolen vehicles. Some security guys *(non-indigenous staff)* stole vehicles and took it to the main city…a lot of things were missing. At a point they sent emails telling people about it, and instituted a search for all members while leaving the company premises (Gaspar, Accountant, Non-indigenous Contract Staff).

While these comments illustrates the negative reactions of some non-indigenous contract staff, the case of some indigenous contract staff was different. In the case of most indigenous contract staff, their contract executive-contract staff (employer-employee) relationship, in terms of remuneration and job security, differs from the non-indigenous contract staff. The differences is centred mainly on the dependence relationship between Datvolgas and host community members; and the demonstration of host community stakeholder request tactic to enforce the employment, retention and remuneration of their members. For instance, in view of these occurrences, Cooper, an indigenous contract staff of Datvolgas and youth leader of PHC, explained to me how he and a fellow indigenous community member were reinstated, after they were unjustifiably dismissed by a new non-indigenous contract executive:

Like when TS *(non-indigenous contract executive)* left. TS left last year June *(2014)*, then VT *(new non-indigenous contract executive)* took over. Because of the amount that I was being paid with TS 650,000 naira, VT came with her staff from Tipi which they are paying 180,000-190,000 naira. You won't believe it. And for me, me and one of my colleague, Sammy, we were asked to leave. So we came back to community and they *(PHC members)* wrote to Datvolgas, not even

VT because Datvolgas gave VT the job. And they told Datvolgas that if our sons are not being reinstated that VT will not work in Sueol island. So they had no choice but to call us back. That is how we came back to the system.

Interestingly, the request tactic of PHC members did not only secure their jobs but also accorded them the privilege to renegotiate their monthly payment, such that Cooper's monthly salary was twice the payment of other non-indigenous contract staff. Though it was 45% less than his previous package, the contract executive still paid him much more than other non-indigenous contract staff. In the same period of delaying and altering salaries, and dismissing contract staff, Blake, an executive youth leader in a PHC narrated how he forcefully secured the employment of PHC youths as contract staff into Datvolgas. This, as he narrated, led to two contract executives' further dismissal of their non-indigenous contract staff:

One morning I woke up with close to 350 youths to block their gate. This was on the 16 of September 2014. I blocked their gate. It was that day, my chairman, the local government chairman called me. I refused to answer him. My chief council chairman called me oh! Datvolgas manager for external relations called oh! Kpa! *(Exclamation).*Then they *(company members)* came outside, and started begging and begging. I went with camera. I went with the press. I went with everything. I said the only thing that will make me leave your premises is when the contractors' official buses are taken outside the premises. They said some of their buses are parked outside already. I said, just bring them and point at each one as you drive them outside the premises. So when they point at each one, I said to them *(community members),* 'take it to my office'. About 15 buses and coaster buses were taken to my office…I know that Datvolgas, they don't play with their reputation. You see Datvolgas is an international firm. Their reputation will determine if; you have competitors, when you get out there and they *(investors)* say, 'this people *(Datvolgas)* are not good with their communities, they will always fight and disrupt production, so if we *(investors)* sign contract with those people (*Datvolgas)*, they *(community members)* will shut our production. They might not meet up to the contract terms'. They, Datvolgas, don't want to hear that. And I followed the law, the way it should be…I did everything within the bounds of law…Police was even advising them (*Datvolgas),* 'please go settle with them' *(community members)*…After they *(company members)* begged oh! We now agreed for a meeting. Most things changed. Right now as I speak to you, they sacked *(dismissed)* almost every non-indigene and brought in indigenes. So as I am talking to you now, close to 95% are Sueol people *(working)* from the both companies (Blake Executive Youth Leader PHC).

These comments shows the effects of Datvolgas-host community relationship on employment practices such that most non-indigenous contract staff stand helpless with little or no job security, and poor remuneration packages as against similar indigenous contract staff. This

reinforces negative effects on the beliefs, values and behaviours of non-indigenous contract staff such that they do not readily align to the espoused culture in Datvolgas. As indicated in the preceding comments, most of these staff resorted to deviant behaviours as quick attempts to secure their desires and resist the espoused culture, rather than openly (or secretly) voice their predicaments. However, as respondents informed me, there were some non-indigenous contract staff that expressed their opinions on the issue openly; others negotiated demands tactically, while some others remained silent (indifferent). For instance, in my interview with Pelltun, he informed me that managerial staff simply ignored them, when they openly air their views during general meetings, stating that "*...as a contract staff, we are not recognised. Because if you are not a staff (direct staff), blow your whistle, not whistle, but a trumpet, blow the trumpet, nobody listens...if you blow trumpet they won't hear. So we are like ghost living, ghost beings living amongst the living*".

Similarly Quinn comments also illustrates that though management staff are aware of their predicament, the opinions of these contract staff are rarely considered:

> There was a time DD *(deputy director)* came, we had a town hall meeting. And I came out and I said a lot of things with this same issue *(remuneration)*. They said, 'Ok, we will think about it and review it. Then things will change'. Things are still what they are. This was a one on one interaction. It is not as if let me send him an email *(I spoke with him directly and not through email correspondence)*.

For Orford, he was advised by Datvolgas management to discuss such concerns with his contract executive, who did nothing about the situation:

> …we are complaining and complaining of many issues, salaries, changing of contractors …because now, you *(we)* chat now your complaints to your contractor *(contract executive)* and that is where it ends, that is where it ends. The company *(management)* cannot do anything, they will channel it to the contractor. For instance, my salary, there is supposed to be increments, they cannot do anything about it because they signed a contract and they sealed it. They simply tell us to talk to our contractor (Procurement Officer, Non-indigenous Contract Staff).

In Pelltun's case, he finally resorted to negotiate tactically through a private discussion with a management staff by appealing to his conscience, stating the benefits of reconsidering the remunerations of contract staff in his unit. Through this tactical negotiation, Pelltun received a modification on benefits for all contract staff in his unit. Pelltun explains:

> And the irony of this I told them the other day, they don't give these people *(contract staff)* health services. Before I got the medical service for the drivers, I had to fight it out with Mr Bolton *(management staff)* the day I had a one on one with him. I told him, 'my boss, that if I didn't love you, I won't even report this to you. Because I so love you, I like your style. The way you work. The way you do things. You are cool. Now if I give you a driver that has tuberculosis, because you wouldn't know the driver has tuberculosis. Then I decide to give you a driver that I know, has tuberculosis. He will sit in the front wheels, driving, while you will sit behind as a big man, yes. He will switch on the air conditioner, with the windows shut. And he coughs 'ughh ughh'. Then you will ask, 'what is that?' And the sick driver will say, ' I am sorry sir'. And he drives on, he does it again and again. For three days the same driver is serving you, you will eventually get infected with tuberculosis. Is that good for you? Give these people medical service so that they can…their reflexes will be sharp. When a trailer crosses suddenly, they will be Ok to be able to stop the car and save you…' My boss looked at me, he said 'Pelltun, you are a criminal'. So we won that medical service because we were able to appeal to their senses. So my dear, it is not easy but we are getting on.

For others who remained silent, they continued with their employment relationship with Datvolgas and contract executives, mainly complying to set behaviours without any regard for the ITEC values and aligning behaviours. Majority of these staff (all participating non-indigenous contract staff in this study) expressed little or no value of care, integrity, excellence or teamwork towards organisational goals (see Appendix G, p. 356. for additional supporting evidence). They basically worked for their own survival and in rare cases, as Quinn recounts, some resigned from Datvolgas for other options:

> …if the system can give you a statistics of how many staff are leaving the system, resigning and going to other jobs. This is because in the system, the graph is going down the drain. The graph is coming down. People, including contract staff, are voluntarily leaving the company.

Interestingly, some non-indigenous contract staff still complained about their employment conditions during causal telephone conversations, up until my final writing up stage in January

2016. This indicates, at the time of my research, managerial attempts towards influencing espoused culture amongst most non-indigenous contract staff in Datvolgas was ineffective. This is in spite of all the different measures and policies set up to influence desired changes towards organisational goals.

9.4 CONCLUSION

In this chapter, I have presented direct and indirect implications of Datvolgas-host community relationship on attempts to manage a unified culture amongst organisational members. Foremost, in focussing on host community stakeholders' requested actions and request tactics (Perrault et al. 2011), I presented the complexities involved in attempts to change the values and behaviours of some indigenous workers, who through these stakeholder elements, uphold ingrained values and behaviours that opposes managerial espoused culture. In addition, I presented the direct effects of both host community stakeholder elements on public affairs officers' attempts to uphold espoused values and behaviours. This, resulting in the wilful disregard or acceptance of the core value of integrity and expected behaviour. Then, I presented the unintended implications of Datvolgas-host community relationship on attempts to manage culture amongst other non-indigenous contract staff. Here I discussed on the issues of inconsistencies in employment practices towards these personnel leading to their resentment and resistance of the espoused culture.

The empirical findings in this chapter calls into question the ability of managerial personnel to develop a unified culture in a context of multiple, fragmented and contentious external relationship with host community members. The next chapter presents a summary of the main findings of this study and discusses the challenges an organisation encounters in attempts to manage culture in view of a complex relationship with external stakeholders, within a

developing country. In addition, it discusses the specific contributions of this study to the literature of organisational culture management, stakeholder management and African management and organisations.

CHAPTER 10

DISCUSSION AND CONCLUSIONS

10. 1 INTRODUCTION

In this final chapter, I will present a summary of this thesis with a focus on the empirical findings of this study and theoretical contributions on organisational culture management, stakeholder management, and African management and organisation studies. I will then present the contributions of this thesis to practitioners that make continuous attempts to manage culture in organisational settings. The concluding part of this chapter will discuss the limitations of this study and the potential avenues for further research that would improve the theoretical and empirical findings of this thesis.

10.2 SYNOPSIS OF THESIS

The rationale to conduct this study was based on the limitations in extant research on organisational culture management that emphasise on analysing internal factors and intricacies in attempts towards managing culture in organisations (see Jorritsma and Wilderom 2012; Harris and Metallinos 2002; Barratt-Pugh and Bahn 2015) without in-depth analysis of external factors . In addition, these studies were conducted mainly within specific national contexts such as in the UK and the USA, with few studies beyond these Western contexts (Harris and Metallinos 2002). This study aimed to fill gaps in the literature by exploring the potential influence of external factors on attempts towards managing organisational culture in an overlooked context of an African organisation. Drawing on a Nigerian oil and gas firm as a single case study and the local host community in which it is embedded as an external factor, the study analysed the relationship between the case organisation and host community

members, and assessed the implications of this relationships on attempts towards managing culture in the organisation.

The objectives of this study as outlined in the introductory chapter includes:

- To explore and provide understanding on attempts towards managing organisational culture in a Nigerian oil and gas company.

- To explore and provide an understanding of the relationship context between the Nigerian oil and gas firm and the local host communities in which the company is embedded.

- To investigate the implications of the relationship between the Nigerian oil and gas firm and local host communities on attempts towards culture management in the company.

In order to achieve the research aim and objectives, I developed a theoretical framework to analyse organisational culture and attempts towards its management. Drawing from extant research on organisational culture (Schein 1985; O'Reilly and Chatman 1996) and organisational culture management studies (Harris and Metallinos 2002; Armenakis et al. 2011; Ogbonna and Harris 2014), an understanding of organisational culture management as a process through which organisational members make deliberate attempts to internalise cultural attributes to include values, norms, attitudes and behaviours, amongst members through various change and stability initiatives, was considered a holistic approach to explore culture management in the case organisation. In addition, a focus on analysing organisational culture at the level of artefacts and values; as well as exploring the culture management content (what is intended to be managed), and the culture management process (the implementation process), was presented as a basis to analyse attempts towards managing organisational culture.

The theoretical framework also provided a basis to analyse organisation-host community relationship drawing from Perrault et al. (2011) stakeholder tetrad with a focus on the four

elements of tetrad to include: stakeholder group, stakeholder issue, stakeholder requested action and stakeholder tactic. Through a review of related literature, it was argued that this framework could serve as a viable means to explore the attributes and elements of stakeholders; and assess how these stakeholder elements form the basis of organisation-host community relationship. Based on this framework, I conducted a qualitative research in a Nigerian oil and gas company that was undergoing an organisational culture management process at the time of my study. I discussed in detail, my methodological choices, and research process in conducting this research. I noted the analytical benefits of the chosen qualitative research methods (interviews, observations, document analysis) to address the research aim and objectives, specifically noting its relevance in assisting to gather relevant information for my study and provide a clear chain of evidence to ensure confidence of findings.

Additional aspects discussed in my research methodology were reflexive awareness of factors that influenced my position as a researcher and the nature of the relationship I developed with the participants. Two key aspects discussed were my reflexive accounts as an indigene of the wider Niger Delta community as well as my shifting positions as a young female insider-researcher to local community members and a UK-based female outsider-researcher towards organisational members. I indicated how my being part of the wider Niger Delta community led to my decision to locate such research within this context. The rationale was on the basis that I had relative knowledge about the region to include the expected norms, and the ability to understand expressions of meanings either verbal, through the local Nigerian Pidgin English and non-verbal, via bodily expressions.

Secondly, I indicated how my background as an indigene of the Niger Delta region influenced my relationship with the research participants. For example, I indicated the community members as the first constituent, and how my reflexive awareness on my familiarity with the elders enabled me conform to these members expected social needs. Based on this knowledge,

I indicated how I was able to develop an enhanced rapport with these participants and other community consituents. I also indicated how I was able to understand bodily language and deference towards the aged that an inexperienced white-skinned researcher, unfamiliar with the region, would have found challenging to understand and inteprete. I also explained an additional example of my shifting positions with participants of the case organisation. Here, I indicated how I understood, reflexively, that the company members respected me as a stereotypical intelligent Western-influenced female academic as well as a female advocate while on the field, which gave me access to sensitive information.

I recounted my reflexive thoughts of positioning myself as an intelligent UK-based female scholar within the local communities or if I were a white–skinned outsider-researcher. I came to the conclusion that the latter position would have made it challenging to elicit information from particpants in order to interpret meanings due to the security situations of the Niger Delta region at the time of the study. Thus, a recount of my degrees of reflexivity indicated how knowledge claims of organisational culture and attempts towards its management are social constructions of all the actors involved in the research process; such as the perceptions of participants by the researcher and the perceptions of the researcher by participants.

The next chapter presented a historical and contextual overview of the setting of this study: the Nigerian state, its oil and gas industry and the Niger Delta communities, prior to presenting empirical findings from this research. This contextual chapter provided a synopsis of the Nigerian oil and gas industry. It specifically identified the local host community members of Nigerian's Delta region as key stakeholder groups, based on the natural resources situated in their environs; the prominence of their expressed issues of concerns (e.g. community development and remediation of ecological system); requested actions from the Nigerian government and oil and gas multinationals; and the request tactics employed towards addressing issues of concern.

The historical overview indicated that the salience of the Niger Delta local community members as key stakeholders in the industry emanated mainly from the request tactics they employed rather than the abundant natural resources of hydrocarbon deposits of oil and gas situated in their environs. Violent request tactics of disrupting oil production to include shutting of oil facilities, sabotage of oil installations and pipelines, to extreme cases of abducting and killing of oil and gas company workers; as well as legitimate tactic of securing collective support from international agencies, were instrumental in making them a recognised stakeholder group. The analysis also indicated the response of oil and gas companies towards these Niger Delta community members. The reports indicates that their responses have evolved from engaging the Nigerian government to offset pressures from local community members through military repression, to predominantly forming corporate-community relationships with the locals. The latter approach involves attending to the requested actions of local host community members in many respects.

The implication of this contextual overview is that organisations do not operate in a vacuum. In as much as these firms execute their assigned objectives towards improved productivity and increased revenues, they are also influenced by external forces. For instance, the review in chapter six indicated that there are close boundaries between the oil and gas firms and local host community members in the region. This is such that local community members could influence practices within firms, and the oil and gas firms could also impact the living standards of the locals. A case in point is the influence of local communities in obstructing business operations of SPDC by abducting company staff in demand for financial incentives, and SPDC corporate response to offer these locals with gifts as well as embarking on other community development projects (The Economist, 2001). This suggests that such inter-relationship has implications on the development of actual practices within organisations. Its also starts to

indicate the difficulties of introducing culture change from within organisations and the impact of social context on firm's culture.

In addition, the review also indicated the effects of industry regulations on business operations of these oil and gas firms. For instance, the Nigerian Oil and Gas Industry Content Development Act 2010 has the potential to exert control on the recruitment and selection of employees in the industry (see Table 6, p. 142). This is such that it is expected that the workforce, within this context, largely comprise Nigerian personnel regardless of the nature of the firm (e.g. global, multinational, transanational or national). This suggests that the demands of industry regulatory bodies influence management decisions and practices. As Gordon's (1991) study indicated, industry effects could shape cultural elements in organisations.

Intrestingly, in view of the related literature as discussed in chapter two and three, existing studies on national culture indicates further societal effects on cultural assumptions and expectations of individuals. For instance, Hofstede's (1980, 2001) conceptualised dimensions of national culture to include power distance, uncertainty avoidance, individualism /collectivism, masculinity / feminity, and long / short term orientation; indicates further implications on value orientations and behaviours in this context. Based on Hofstede's (1980, 1991, 2001) analyses in relation to the Nigerian context as indicated in chapter six, Nigeria could be classified as a high power distance society where individuals accept and expect social inequality without questioning its bases. As indicated, within the traditional societies of the Niger Delta region, a higher degree of inequality is established through hierarchical structure of control, predominantly influenced by males (see section 6.2.3 on the Niger Delta People). In addition, privileges are accorded to these individuals and others who demonstrate power, wealth, and status. This is such that the legal system reinforces such privileges once power, wealth or high status is demonstrated. A case in point is the introduction of the Presidential amnesty deal to favour armed violent youths due to their demonstration of coercive power. The

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implication is that access to resources and capabilities are limited to these few influential individuals (see House 2002 on Project GLOBE).

In analysing aspects of Hofstede's (2001) individualism vs collectivism dimension, the Niger Delta society could be classified as a more collectivist society where relationships exceed beyond nuclear family ties to tribal units. In this context, the people demonstrate a sense of collective identity in pursuing same views. For instance in chapter six, related literature (Frynas 2001, Aaron and Patrick 2013, Ejobowah 2000) illustrate the collective protest of clans, ethnic and tribal units againts issues of under development and environmental degradation in the Niger Delta (e.g. the Ogonis and Umuechem youths of Rivers State, Isoko people of Delta State and Ilaje youths of Ondo State). What this implies is that there is more dependence amongst the Niger Delta people on the opinions and actions determined by tribal group members.

The contextual overview in chapter six in relation to the literature review on organisational culture management suggest that the relationship with local host communities, demands of industry regulatory bodies, and the wider national cultural context has implications on management decisions and practices. In this case, societal expectations and relationships pose potentials to control cultural assumptions and influence value orientations of organisational members towards practices within such firms. Interestingly, while literature on national culture (Hofstede 2001) and industry effects (Gordon 1991) on organisational culture does exists, there is limited study on the effects (relations) of the immediate environment on attempts towards culture control. This study analysed the nuances of the reciprocal relationship. Thus the presentation of this historical and contextual overview of the research setting in chapter six positions the empirical findings chapter in perspective, providing a more accurate and clear knowledge of the context, and related influences.

The empirical findings in chapter seven highlighted the culture management process in the case organisation. The data suggested that managerial personnel made deliberate attempts to alter aspects of organisational values driven by personal interests, and behaviours considered unethical. In this process, there were deliberate plans, procedures, and initiatives to sustain and introduce values driven towards prioritising organisational goals over self-interested pursuits, and support behaviours considered ethical such as fair play and transparency, over acts of nepotism, tribalism, rumour mongering, bribery and corruption. Policies introduced towards internalising the espoused culture included the gift policy to curb bribery and corruption and the people and health policy to ensure fairness and excellence of service. Initiatives employed included a culture training school to inform members of the espoused culture and related policies and procedures; a culture moment for organisational members to express understanding of the espoused culture; and a Real Time Meeting Feedback (RTMF) to assess managerial behaviour during official meetings on a daily basis, amongst several others (see Appendix F).

Further analysis of the empirical evidence presented in chapter seven indicated that in spite of the myriad of procedures and initiatives introduced and implemented in attempts to attain the desired ethical culture, some organisational members publicly demonstrated expected behaviours as acts of compliance; others openly repudiated espoused values and behaviour, while few appeared to have adopted managerially espoused culture. The findings suggested that the differing responses to the espoused culture was instigated by the influence of key stakeholders of the case organisation, to include the shareholders, the Nigerian government and local host community members; the issues of concern of these stakeholders; their requested actions from managerial personnel; and the request tactics employed. In addition, acts of inconsistencies in the decision making process amongst management staff to include decisions

on company related matters and managerial personal private matters constituted further internal complexities in internalising the espoused culture amongst organisational members.

In response to the research aim and objectives, chapter eight focused on exploring the relationship between the case organisation and local host communities. The findings indicates that the case organisation engages in a general exchange relationship with a variety of local host communities. Further analysis suggested that the means of relating with clusters of local communities is dependent on the level of resources made available by these communities to the organisation to execute business operations; and the level of impact of the business operations on community environs. In addition, drawing on Perrault et al. (2011) stakeholder tetrad framework, the study found that the actual demonstration of community stakeholder elements influences the extent of the means through which the oil and gas firm relates with local host communities and sustained the exchange relationship. For instance, the empirical findings indicated that PHC stakeholder request tactics of violent and disruptive actions towards requested actions for a formal contractual agreement (MOU) and vocational training centre led to positive organisational response to their requested actions. Similar contractual agreements requested by RHC and THC through legitimate means of dialogue failed to secure positive responses from organisational members. Stakeholder tactic was thus found to be an activating element in the stakeholder tetrad of local host communities that influences organisational response and relations with these local community members.

Chapter nine focused on empirical findings on the implications of organisation-host community relationship on attempts towards managing culture in the case organisation. Empirical findings indicates that the relationship between the case organisation and local host community members had direct and indirect implications on attempts towards managing culture in the organisation. Drawing on Perrault et al. (2011) stakeholder tetrad framework, the research concluded that whilst host community stakeholder tactic was an activating element

that triggered the salience of other community stakeholder elements to organisational members, the underlying reasons for organisational members' positive responses to community stakeholders was to facilitate the continuation of business operations, and survive as a company and as individual employees. For this underlying purpose, managerial personnel conceded to the dictates of key community stakeholders, and in this process, overlooked and tolerated misbehaviours of locals (indigenous personnel) that were contrary to the espoused culture. For other organisational members, such as public affairs officers, their personal need to avert stress from local host community members, and survive within their environment, while relating with these community members, led to the misbehaviours of these organisational members, that opposes the espoused culture. Thus, the direct implications of Datvolgas-host community relationship on managerial personnel and other organisational members includes inconsistency to uphold espoused culture; misbehaviours, tactical deceits and repudiation of expected values and practices.

Chapter nine also highlighted the unintended implications of Datvolgas-host community relationship on other workers, specifically non-indigenous contract staff. These staff, in comparison with indigenous contract personnel, appear to be more predisposed to value internalisation, yet they bemoan the way the organisation treats them relative to host community members. These differing relationships present negative effects on their 'buy-in' to the espoused culture, and ultimately resulted in acts of resistance. The forms of resistance presented includes behavioural compliance, covert reluctance towards espoused culture, sabotage and resignation. In summary, the findings indicate that there were challenges in attempts to manage organisational culture in view of the complex relationship between the organisation and its host communities.

10.3 THEORETICAL AND EMPIRICAL CONTRIBUTIONS

This study offers theoretical contributions to studies of organisational culture management, stakeholder management, and African management and organisations. It also provides empirical contributions and the implications of this study to practice.

10.3.1 Main Theoretical Contributions

Contributions to Organisational Culture Management Studies

The first contribution of this study arise from the findings that the immediate external environment of an organisation influences the process of culture management in organisations. The findings of this study suggests that the external environment such as host community members can facilitate or impede the process of culture management in both direct and indirect ways leading to either change or stability outcomes. Previous studies on organisational culture management have focused on analysing internal influences in organisations and their intricacies (e.g. Harris and Metallinos 2002; Grugulis and Wilkinson 2002; Jorritsma and Wilderom 2012; Barratt-Pugh and Bahn 2015) with the possible exception of Ogbonna and Harris's (2014) study which identified football fans as extra-organisational factors that may influence the perpetuation (continuation) of a desirable culture, no study has discussed the external environment as facilitating managerially espoused culture and/or impeding culture change. This is despite the fact that scholars have identified and highlighted this issue (see Ogbonna and Harris (2014) and Schein et al. (2015) whose most recent studies have alluded to the importance of external environment in organisational culture studies).

Through studying the influence of the external environment in the context of a developing African country, this study claims a contribution in that it incorporates the influence of the external environment in understanding organisational culture management. In this regard, the study provides an interesting contribution of how the external environment can be both a

facilitator and/ or in the context of this case largely an impediment to organisational culture management. In the current case, the management of Datvolgas decided to change organisational culture to introduce management policies towards ethical conduct. However, the attempts of managerial personnel to control culture were mainly thwarted by the influential external environment wherein host communities with differentiated objectives made it difficult for the organisation to realise their aims. Empirical findings on the gift policy and its underlying aspect of demonstrating the espoused value of integrity are illustrative examples of how the external environment can act as an impediment to culture management initiative in a given organisation. Aspects of the external environment impeding culture management include host community members' deliberate and direct negation of the espoused integrity value and related policy. Aspects of facilitating culture management in the case includes their tolerance of gift policy and espoused value. By focusing on the impact of the external environment on culture management, this study responds to the calls of scholars such as Ogbonna and Harris (2014) and Schein et al. (2015) that studies should integrate the influence of the external environment in analysing organisational culture. In some repects, the omission or de-emphasis of the external environment may account for why culture management programmes are not as successful as managers may want it to be.

A second contribution arising from this study is the importance of incorporating wider theoretical perspectives, such as stakeholder theory, in analysing organisational culture management. By incorporating a stakeholder theoretical lens, specifically Perrault et al. (2011) stakeholder tetrad framework, this study was able to construct a conceptual framework to explore and understand the elements and attributes of external stakeholders. Drawing on stakeholder tetrad elements of stakeholder group, stakeholder issues, stakeholder requested actions and stakeholder tactic and its related attributes of power, legitimacy and urgency, the study was able to indicate how external stakeholders have differentiated influences which can

come to bare on organisations and attempts towards culture management. As this study shows, different stakeholder requested actions and request tactics have implications on organisational members' response to espoused culture. In this case, the requested actions for job opportunities and other CDS, as well as request tactics of warning letters, verbal threats, incessant demands and violent protests, influenced both managerial personnel and other low level employees' response to the espoused culture. The study therefore demonstrates that incorporating stakeholder theory, specifically Perrault et al. (2011) stakeholder tetrad framework, provides a framework to analyse the influence of external stakeholders on culture management studies.

While this study contributes to provide a framework through which external influence on organisational culture management could be analysed, it also serves as a potential theoretical lens to analyse the influence of other internal stakeholders such as organisational members and shareholders. Previous studies on organisational culture management, centred on analysis of managerial personnel and other low level employees, have explored the rationale why members resist or accept espoused culture, and the means through which this was demonstrated (Awasthy et al. 2011; Harris and Ogbonna 2000; Ogbonna and Wilkinson 2003). In using Perrault et al. (2011) stakeholder theoretical framework, these aspects can be explored through analysing elements of stakeholder group (e.g. employees), their issue of concern (towards resistance/ acceptance/ implementation), and tactics (actual response/ actions) in demonstrating stakeholder issues. Yet an additional benefit of using this theoretical framework is the possibility it offers to explore stakeholder requested actions. This is seldom analysed explicitly in studies on organisational culture management (see Harris 2002; Jorritsma and Wilderom 2012). An application of Perrault et al. (2011) stakeholder tetrad offer further opportunity to explore basis on which managers would concede to stakeholders (e.g. employees and shareholders), or their claims (issues, requested actions, request tactics) in attempts towards organisational culture management. This could either be on the basis of each element such as

stakeholder tactic, as this study indicates, or a combination of the interactions of all elements of the stakeholder tetrad. In addition, it could be on the basis of the legitimacy (morality) of the stakeholder tetrad in comparison with the rationale for attempts towards culture management.

In exploring the external environment through such wider theoretical perspective, this study highlights an additional contribution of aspects of power that shapes external environment influences on organisational culture management. The study shows that the external environment influence can be based on the different, yet integrated power capacities. This includes power capacity derived from resources (Eesley and Lenox 2006; Pfeffer and Salancik 1978) and coercive power (Mitchell et al. 1997; Etzioni 1964). This study suggest that both aspects of power can be incorporated together in analysing the influence of external stakeholders on culture management. The incorporation of both aspects of power would lead to the development of identifying and characterising external stakeholders and their salience. This is an important contribution which have not been explored in previous studies on organisational culture management..

Previous research have analysed power differently in exploring culture management studies. For instance, Ogbor's (2001) study indicates culture management process as a subtle hegemonic and dominating means employed by managerial personnel to control other organisational members. Ogbonna and Harris's (2014) recent study also implicitly identified power as a resource. Ogbonna and Harris's (2014) analysis indicated that football fans ownership of shares in the football club also facilitated relations between both fans and members of the football club. However, this thesis explored power as both resource and means of coercion. In this case, this study clearly shows that organisational members' reliance for economic resource (natural resources) made available by host community members shapes managerial response and relationship with host community members. This economic resource

partly influences managers' decisions to tolerate host community members' values and behaviours that are contradictory to espoused culture. For instance, based on the natural resources provided by PHC, these members commonly expressed countervailing power and in effect, choose the aspects of culture they subscribe to, to which organisational members concede. The study indicates that power resources in organisational internal-external stakeholder relations may have an influence on culture management in organisations such that power imbalance could facilitate or impede culture change initiatives.

The second aspect of power as coercion was evident in the relationship between organisational members and host community members, such that organisational members, to avoid being molested by host community members, expressed values and behaviours that contradicts and deviates from managerial espoused behaviours. It is on this basis to avoid maltreatment, that organisational members form new practices to suit the expectations of host community members. Thus, in analysing organisation-host community relations, this study unveils two aspects of power that shapes relationships in organisation-environment setting, and shows how they influence the process of managing culture. The implication of this contribution is that such aspects of power should be incorporated in understanding the influence of stakeholders in culture management studies.

Evaluating Other Contributions

- The study also contributes to the influence of government institutions in attempts towards culture management in organisations. Extant research on organisational culture management studies have predominantly focused on Western organisational contexts (Harris and Metallinos 2002; Wankhade and Brinkman 2014; Ogbonna and Harris 2014) where there appears to be strong government institutional structures to support moral practices. This study shows that other national contexts with weak or embryonic

government institutional structures (see Mamman et al. 2012; Kamoche et al. 2012) may constrain attempts to internalise an ethical culture, grounded on integrity, amongst organisational members. As this case study shows, the effects of institutionalised corruption amongst public officials makes the process of culture management costly, as these officials intentionally delay the requested services of organisational members when their demand for financial incentives (bribes) are not granted. In addition, the embryonic institutional structures that provide little development support to local communities in the Niger Delta region; tactically support (or refrain from reprimanding) the violent and forceful pressures of these local community members' on oil and gas workers; and proffers weak legislative arm to enforce fairness and equitable practices between managers and local community stakeholders, constitute additional challenge to internalise espoused moral culture. Thus, this study provides an additional aspect of state institutional structures in creating the required environment to facilitate culture management in organisations.

- An additional contribution of this study is highlighting the significance of gaining the support of key external stakeholders in attempts towards internalising culture in organisations. Previous studies have concentrated on highlighting the importance of soliciting internal organisational members' acceptance, support, and buy-in to the espoused culture (Awasthy et al. 2011; Cameron and Quinn 2006; Silverzweig and Allen 1976; Jorritsma and Wilderom 2012). This study indicates that in other context, key external stakeholders buy-in is equally important because of the strong ties that link the organisation with these stakeholders on the basis of power and exchange relationships.

- The study also shows that similar implications of organisational culture management found in extant research within Western organisational contexts were also indicated in

this study. For instance issues of behavioural compliance (Ogbonna and Harris 1998); employee resignation (Harris and Metallinos 2002); repudiation (Harris and Ogbonna 2000); and cynical behaviours (Jorritsma and Wilderom 2012). However, this study indicate that these implications also resulted from the relationship context between the case organisation and local host community members. It therefore adds to knowledge that the implications of culture management are not confined to Western organisational context, but are also evident within an African firm.

Contributions to Stakeholder Management Studies

Refining Perrault et al. (2011) Stakeholder Tetrad

In applying Perrault et al. (2011) stakeholder tetrad this study contributes to developing further understanding of the elements and attributes in the model, specifically the stakeholder tactic element and related attributes. While Perrault's (2012) doctoral study, isolated the stakeholder tactic, shareholder resolutions, "to tease out the dynamics between the other elements of the tetrad" (p. 178) and assess the response of managers to stakeholders; this study explored different stakeholder tactics employed by local host community members. In this process, this study showed that stakeholder tactics have the three salience attributes to include legitimacy, urgency and power. Based on empirical research, Perrault (2012) argued that stakeholder "groups do not present urgency in and of themselves, and issues and requests are not powerful" (p. 174). The requests include both requested actions and request tactic. Attributes of legitimacy and urgency were conferred aspects of stakeholder issues, stakeholder requested action and stakeholder tactic (see chapter 4). Issues, requested actions, and request tactics were assessed on the basis of either they are legitimate or illegitimate; and urgent or non-urgent as a result of criticality and time sensitivity of the requests. However this study, in analysing the various tactics of local host community stakeholders, noted that most often, these stakeholders

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employed forceful and violent tactics to get the attention of organisational members towards their desired requested actions. These actions indicate that stakeholder request tactics could also be assessed in terms of power. Power, as understood from Mitchell et al. (1997) conceptualisation, is the probability that one actor, within a social relationship, would be in a position to impose desired will despite resistance, either through coercive, utilitarian or normative means (see Etzioni 1964). This aspect of coercive power which involves actual physical sanctions, or threats to apply such sanctions on organisational members was evident in the tactics employed by local community members. This therefore shows that amongst the other attributes of legitimacy and urgency, the element of stakeholder tactics portray attributes of power.

Contributions to Studies on African Management and Organisations

Adapting Managerial Practices to Ambient Societal Culture

This study contributes to the literature on African management and organisations by offering further insights into cultural practices to manage people in a Nigerian oil and gas company. In view of several HRM studies (Anakwe 2002; Kamoche et al. 2004; Mamman et al. 2009) that indicate most organisations in the continent continue to adopt practices from Western contexts, this study contributes to these findings by showing managers' deliberate efforts to change culture in the case organisation, by applying similar processes and procedures used in Western organisational contexts. This includes requesting the services of management consultancy firms to facilitate culture management process (see Hartmann and Khademian 2010; Nyberg and Mueller 2009); introducing different change initiatives such as training sessions (see Silverzweig and Allen 1976) introducing logos and a time frame (see Harris and Metallinos 2002) to effect desired changes.

Interestingly, while Azolukwam and Perkins's (2009) study indicates colonial and post-colonial era influenced the adoption of Western practices with the influence of former colonial administrators that seek to perpetuate their practices in post-independence of African nations; and Jackson et al. (2013) study that traces such foreign practices to Western education, this study indicates that ongoing interactions between Nigerian personnel and individuals from Western organisations, and direct affiliation of Nigerian personnel with individuals from these Western organisations, also influence the disposition of Nigerian managers to adopt these Western practices. Indeed several studies have questioned the suitability of Western management practices in African organisations (Kamoche et al. 2012; Horwitz 2015; Booysen 2007). Horwitz and collegues (2004; 2009) studies have indicated limitations of these Western practices within distinct African societal culture (i.e. South Africa), this study support these analyses. However, this study also indicates that through the influence of both external host community stakeholders and low level organisational members, managers, gradually acknowledged the challenges posed by adopting Western practices and took deliberate steps to mitigate any damage to social relationships and business operations. Managerial attempts to change the gift-giving policy in this study is a case in point. It shows that organisational members would create distinct management relationship practices suitable with expectations and values of the ambient society in order to continue business operations, and the survival of both the organisation as an entity and its individual members. Thus, it indicates managers within an African context attempt to integrate Western values and practices with requests and cultural expectations of ambient society. A practice that reflects a mixture of both the convergence and divergence theses (see Anakwe 2002; Mamman et al. 2009) resulting to what is best described as an adaptation or cross-vergence practice.

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10.3.2 Empirical Contributions

This study provides an in-depth qualitative research of managerial attempts to develop an ethical organisational culture in a Nigerian oil and gas company. Previous research on managing people in the Nigerian context have focused on analysing core human resource management issues such as recruitment and selection procedures, training and development programs of human resource managers and their departments (Anakwe 2002; Okpara and Wynn 2008; Fajana et al. 2011). Further most of these studies have applied quantitative research methods to their analysis (Anakwe 2002; Azolukwam and Perkins 2009). This study is the first qualitative research that has explored organisational culture management in Nigeria using a Nigerian oil and gas company within the Niger Delta region as a case study. In this process, it goes beyond the perceptions of human resource managers on core HRM practices to investigate cultural values, behaviours and practices of a Nigerian firm. Through qualitative research methods (interviews, observation and document analysis), the study provides thick descriptions of culture in a Nigerian oil and gas firm, and indicates how managers, in spite of the ingrained corruption that pervades the Nigerian society, make deliberate attempts to internalise ethical values and behaviours amongst organisational members.

This study also provides another contribution which indicates that the rationale for culture management within the case organisation emanated from international and national regulations. Other studies on effects of institutional regulations in the oil and gas sector have discredited the viability of Nigerian national regulations (Ikpeze and Ikepeze 2015; Ogri 2001), and there has been no theoretical or empirical study to assess the implications of international regulations on Nigerian oil and gas firms (see Udo 2015 on media reports). This study provides an important contribution of the ways in which international and some local regulations are applied and shows empirically that managers within an African organisational context make deliberate attempts to uphold aspects of these industry regulations.

10.3.3 Implications to Practice

On implications to practice, the study suggests that the development of a unified culture for all employees is unlikely in such organisational contexts where there are different employment arrangements for staff. In this case the specific and different employment arrangements for direct staff, secondees, contract executives and contract staff to include indigenous and non-indigenous personnel may prove challenging to inculcate unified values and behaviours. For as long as these employment arrangements persist, managers will continue to face difficulties in attempts to internalise espoused culture amongst all organisational members. Managerial attempts could, at most, be targeted towards the level of behaviour and artefacts. However, as this and Ogbonna and Harris's (2002) study demonstrate, this may simply result in behavioural compliance amongst staff who are on transitory positions or on short term contractual agreements. This is not to imply that permanent staff with favourable arrangements would necessarily imbibe the espoused culture, but it indicates that a fair and consistent employment arrangement is more likely to contribute to internalising expected values and behaviours.

In addition, the study suggests that in such organisational-environment contexts with strong relationship ties on power and resource exchange, it would be beneficial for managers to actively engage both internal and key external stakeholders in the planning process of initiating new cultural values, behaviours and practices that are alien to ambient society. While this might prove difficult with different perceptions of stakeholders that are often contradictory to each other and managerial intentions, it is arguably worthwhile to engage these stakeholders on a continuous basis through several means of negotiating meanings, values and practices. This may reduce the negative effects of internal and external stakeholders' resistance on the culture management process; and foster practices that would be of mutual benefit to all stakeholders. Further aspects to consider in this process is the financial commitments required and time

involved to engage these stakeholders in the planning and implementation process, as well as training sessions.

10.4 LIMITATIONS AND FURTHER RESEARCH

As with most academic research, there are limitations to this study, most of which have been presented in chapter 5 on the research methodology. In this section, I will discuss two additional limitations and suggest avenues for further research. The first predominant limitation of this study is the time restraint to conduct a qualitative research on organisational culture management. As an international doctoral student in the UK, with limited timeframe to conduct research and government restrictions on extension of international student visas, it was pertinent that I managed the time given. On this basis, there was self-constraints on data collection period. It is arguable that this research would have generated more insights from a longitudinal study. Further research on the culture management journey in the case organisation to evaluate the implications of external influence over five to ten years period may generate more insights to the literature on organisational culture management. This is more so since local media reports indicated that the CEO, Mr Gwyn had completed his secondment assignment in the case organisation, and returned early September 2016 to his shareholding company. Further analysis on the case organisation with the inception of the new CEO from TS-Oil would generate richer insights on the ability of the firm to either continue with the espoused culture of the preceding CEO, introduce new strategies or completely halt initiated values, expected behaviours, practices and policies.

An additional limitation of this study is a focus on an aspect of the case organisation's stakeholder group, the local host communities. Limited financial resources and access to explore other stakeholder groups contributed to limiting the analysis to the relationship between the case organisation and local host communities. The research would have generated

more insights from investigating the stakeholder tetrad of other stakeholder groups such as the Nigerian government and related agencies, customers (local and international); employment trade unions, media organisations; non-governmental organisations; and the general public. Potential insights on the implications of these varied groups and their relationship with the case organisation would have generated further insights on external influence on organisational culture management. On this premise, future research can investigate the effects of other external stakeholders, and their implications on attempts to manage culture in organisations. A potential avenue to analyse would be how organisational members with multiple and varied relationships with several external stakeholders attempt to manage culture in the organisation. In addition, further studies could explore the relative and cumulative influences of several stakeholders on culture management in an organisation. While it may be challenging to explore these issues using qualitative methods, further research could apply mixed methods to get in-depth interpretations from organisational members through interviews and observations, as well as aggregate quantitative responses from stakeholders through surveys.

Further research could take into consideration other organisational settings with different industry and national contexts. As Johns (2006) argued, context can have both powerful and subtle effects on research results. For instance, this study indicated that stakeholder request tactics of local host community members generated more prominence to the case organisation, and triggered organisational members' response to other elements of the community stakeholder tetrad. An exploration of other contexts and stakeholders may provide understanding on which aspects of the tetrad would generate more effects on organisational members and culture management processes. The findings of this thesis could serve as a springboard to analyse similar organisations in the oil and gas industry as well as other organisational and industry settings (private and public organisations) in different national contexts.

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LIST OF APPENDICES

Appendix A: A Summary of Contemporary Empirical Studies on Organisational Culture Management

Author (S)/ Year	Contexts			Internal Issues Complexities, Facilitators and Implications[51]	External Issues Complexities, Facilitators and Implications
	National	Industry	Organisation		
Grugulis and Wilkinson (2002)	UK	Aviation (British Airways)	Public[52]	Complexities: 1. New Chief Executive *Processes:* 1. Issues with employment practices such as job insecurity on part-time, seasonal and sub-contracted workers. 2. Managers exhibited behaviours and took decisions contrary to espoused culture (macho approach). Facilitator: 1. Poor performance within the organisation. *Process:* 1. Employment policies and practices aligned with espoused culture to include appointment based on personal qualities, increased in managerial bonuses based on exhibiting behaviour and achieving quantitative goals; and commitment to job security for core staff. Implications:	Facilitator: *Contingency:* 1. Improved productivity from external competitors instigated need for change.

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[51] In reviewing complexities, facilitators and implications; three questions were posited: (1) what factor(s), if any, made the process complex? ; (2) what factor(s), if any, facilitated the process? ; (3) what were the implications from the identified factors, if any?

It is also pertinent to note that most theorists, based on their paradigmatic perspective and analysis of organisational culture management in case organisations, discussed mainly on complexities and implications. Only few included facilitating factors. It could be deduced that consideration and adherence to the complexities and implications noted by other scholars could facilitate attempts towards culture management in organisations but this is not directly proposed by some scholars.

[52] British Airways was fully privatised in 1987 under the leadership of Chairman Lord King (see British Airways website on 'Explore Our Past'). The culture management initiative was launched in 1983 with Colin Marshall as the CEO.

				Negative: 1. Several long strike actions, acts of sabotage, financial loss and resignation of the CEO. Employees' negative reactions to culture management were influenced by their work experiences. *Other suggestions include managers should enact, demonstrate, and practice the cultural patterns they advocate; consider diversity and dissent as insisting on one true dogma will result in schisms and heresy; and align culture with structure, emphasising on ensuring employment policies and practises are coherent and support espoused culture.	
Harris (2002)	UK	National Retailers	Not Stated	Complexities: *Processes:* 1. Greater perception, mostly amongst executives and middle managers, that culture management initiatives are politically motivated intentionally to affect negatively the authority and status of units. 2. Greater perception that culture management initiatives unfairly and negatively affect distribution and allocation of scare resources. 3. When culture change initiatives are less urgent than other business priorities that provides greater reward for focusing on such pursuits. 4. Greater perception, mainly amongst low level employees, that such culture change initiatives entail subjugating, emasculating and unreasonable demands involving stress, excessive expectations and responsibilities.	Facilitators: *Contingency:* 1. External market needs, wants and demands were used to facilitate market oriented culture change. *Others:* 1. External management consultants were used to implement change efforts.

| | | | | Implications:
Negative:
1. Complexities identified in this study led to different levels of resistance that varied from lip-service /oral argument, to inactivity towards change efforts, and more direct confrontation (sabotage). These different approaches to resistance were adopted at different times to influence culture change over different timescales. These complexities account for reasons why organisational members intentionally sabotaged market-oriented culture management programs. | |
| Harris and Metallinos (2002) | Greece | Food Retailer | Not Stated | Complexities:
Processes:
1. Surveillance and closer management control may undermine efforts towards culture management leading to behavioural compliance.
2. Perceived ill-conceived intent from culture initiators to include a means of reducing costs and exploiting workers was identified as an additional factor.
3. High profile resignations undermined early efforts.
4. Changes of artefacts (introduction of new technology) eroded motivation due to deskilling of previous work tasks.
Facilitator:
Contingency:
1. The need for changed accentuated by newly employed UK managers were used as rationale to facilitate culture management.
Processes: | Facilitators:
Contingencies:
1. New foreign market entrants as external competitive factor; and the perceived success of organisational culture management programmes in the UK and US. |

| | | | | 1. Extensive motivation, praising display of espoused emotions and rewarding behaviours.
<u>Implications:</u>
Positive:
1. Some employees' opinions changed due to listed facilitating process.
2. Reduced employee turnover.
Negative:
1. Resignation.

*Other recommendations include:
1. Changes in attitudes and values may be achievable but certainly not manageable.
2. Changes in surface layers of organisational culture (artefacts) could be managed, controlled and enforced while underlying assumptions are basically altered by unpredictable events not merely the conscious management of culture. Thus cautionary analysis to distinguish between culture changes and culture management should be considered. | |
| Smith (2003) | North America | Cross Section of Industries (Telecommu nications, Manufacturin g, Health Services, and Information Technology) | Not Stated | <u>Complexities:</u>
1. Strength of existing culture.
2. Ineffective, missing, conflicting, and unsupportive leadership
3. No plan towards culture management efforts and uncertainty about change efforts.
<u>Facilitators:</u>
1. When initiators of culture management programme are perceived to be other officers besides CEOs; implemented by a dedicated and capable team, with visible support from sponsors. | <u>Facilitators:</u>
Contingencies:
External concerns such as competition and customer needs was indicated as a rationale for culture management. |

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				Processes: 1. When culture management efforts are kept small and manageable; and progress tracked and publicised. 2. Meeting the needs of employees in terms of fair treatment and rewards; and offering information on what they ought to do towards the change effort. <u>Implications</u> *Issues noted is that organisational culture management is often combined with other change efforts, it is a time consuming and complex process. In addition argued that culture change is a strategic initiative and so is less dependent on deployment tactics and more dependent on political issues such as gaining and sustaining support of stakeholders. Communication is thus vital to provide understanding and support.	
Fairbairn (2005)	USA	Financial Services (American Express)	Private	<u>Facilitators:</u> *Processes:* 1. Open forum for leaders to express their views and training materials to understand espoused culture. 2. Efforts to stimulate dialogue with employees on espoused culture in relation to their work and an organisation-wide multiple communication channels to include internal website, banners, flyers and publications. 3. Establish HR processes such as appraisals and compensation to reinforce and sustain behaviour changes. 4. Monitored progress via employee surveys <u>Implications:</u>	<u>Facilitators:</u> *Contingencies:* 1. Competitors and customer's expectations instigated the need for organisational culture management.

				Positive: 1. Success was achieved when other organisational process changes (financial planning process) were supported by changes in mind-set and behaviours.	
Nyberg and Mueller (2009)	Australia	Financial Services (Insurance Call Centre)	Not Stated	Complexities: 1. Vague understanding or limited knowledge of culture management programme and its effects on work practices and routines. 2. Employees distrust of culture management initiatives based on negative perceptions that the process will reduce pay and eliminate unionism, creating a stressful work environment. 3. Individual leaders' choice to remain distinct heroes of departments rather than change. 4. Content of the culture management programme. Facilitators: 1. Managerial personnel perceived structural changes such as swapping managerial and team leaders' roles facilitated culture change. Implications: *Negative:* 1. Non-participation due to vague understanding. 2. Employees' resistance was discursively justifiable based on the assumptions of reduced pay and stressful work. 3. The culture management programmes constructed and unveiled significant distinctions amongst departments. *A significant aspect noted was that varied perceptions of culture change by organisational members indicate diverse reports of either success	Facilitator: 1. Identified external management consultants in the process.

				or failed attempts of culture management initiatives.	
Hartmann and Khademian (2010)	USA	Alexandria Local Government Offices	Public	Facilitators: *Contingency:* 1. Appointment of a new city manager. *Processes:* 1. Focus on creating incentives and consequences to condition day-to-day practices. 2. Communication through various open talks about the changes; making information transparent and accessible. 3. Changing other business processes (new budget process and document) towards the desired culture. Implications: *Positive:* 1. Improved commitment among organisational members. * Other suggested insights include being pragmatic to visualise culture as a process that is continuously enacted; and focus on manageable achievements through engaging an ongoing incentives and consequences cycle.	Facilitators: *Contingency:* 1. The financial crisis (recession 2008-2009) was used as a basis to facilitate culture change. *Others:* 1. External management consultants to aid the process.
Awasthy et al. (2011)	India	Financial Services (Bank)	Public	Complexities *Phase 1 study 1. Excessive work pressure during the change process. 2. Atmosphere of ambiguity, uncertainty, and distrust, with personal confusion on learning new skills. 3. Poor communication (untimely) and training.	Facilitators: *Contingencies:* 1. Customers' expectations and competitive forces prompted culture change. Implications: 1. At best, there were only changes at the behavioural level. This selective change was in response to

| | | | | 4. None involvement of employees in formulation and implementation stages.
5. Resignation and elimination of jobs
6. Reorganising structures, systems, and technology.
8. Fast pace of culture change amongst other changes.
9. Inexperienced HR executive.
Facilitators:
* Phase 2 study
1. Rewards linked to target achievements.
2. Less authoritative communication patterns.
3. Improved transparency and reduced anxiety
4. Employee-friendly leadership (CEO).
Implications:
Negative:
1. Employees withdrew support from fellow colleagues and became self-protective; their work-relationship deteriorated in pursuit of performance and job protection; they expressed feelings of intimidation, fear to speak out, and occasions of burnout and ill-health.

*Noted that the reorganisation of business processes disrupted the social lives of workers. | external environment expectations (customers and competition). |
| Jorritsma and Wilderom (2012) | Netherlands | Manufacturing (Sales Unit) | Not Stated | Complexities:
1. No perceived need for the culture change.
2. No analysis of the different change needs of units.
3. No dedicated and capable team towards culture management. | |

				4. Executives inactive support of their self-initiated espoused culture. 5. Poor communication on the need for culture change and process involved. 6. Lax to provide required training to reinforce desirable behaviours. <u>Facilitators:</u> 1. Training and communication. <u>Implications:</u> *Negative:* 1. No significant culture change towards the initial aim of improving service culture. 2. Complexities resulted in cynical behaviours towards culture change. * Noted that reactions of change recipients (mainly employees) could influence reactions of change agents (mainly managers). Suggested training employees in the new behaviour, as it is a significant aspect in a culture change process. Training builds confidence and reinforce expected behaviours. In addition, discussed on applying a participatory and interactive approach to the culture management process.	
Ogbonna and Ogbonna et al. (1992-2014)	UK	Food Retailer Hospitality Industry (Restaurants, Hotel)	Private	<u>Complexities:</u> 1. Identified difficulties in changing beliefs, values and behaviours with emphasis on attempts to manage beliefs due to the complex and intangible nature of human cognition. 2. Noted context of the culture management programme with issues on organisational restructuring, detailed control of behaviour and	<u>Complexities:</u> 1. Strong mobilising and collective efforts of organisation's immediate external stakeholders (football fans) are dominant factors that deter culture change initiatives. <u>Facilitators:</u> *Contingencies:*

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| | | Clothing Retailer | | performance, reduced autonomy, and job insecurity as complexities in the process.
3. On individual members' complexities, identified members' perceived failure of the culture management programme; multiple and differing perceptions, interpretations and understanding of rationale for culture management impeded efforts towards success.
4. Peculiarities of organisational culture such as the historical legacy, symbolic expressions, subcultural dynamics, and employment practices thwarted deliberate efforts towards culture management in organisations.
5. On complexities in leadership and management practices, issues such as uncontrolled and uncoordinated culture change efforts were identified, as well as inconsistency in communicating espoused culture.
6. Delineating culture management programmes towards core workers than other peripheral staff constituted an additional challenge.
Implications:
Negative:
1. Organisational members are craftier in resistance and have developed better means of coping with culture management initiatives in organisations, such as presenting a veneer of apparent change with no real change. Empirical evidence indicated values and behaviour were attributed to compliance rather than authentic willingness to change. | 1. External competitive pressures and customer needs were rationale used to facilitate culture management.
Others:
1. External management consultants and purposely hired managers were means towards implementing culture management initiatives.
<u>Implications</u>
Negative:
1. External stakeholders in organisational contexts, who perceive themselves as part of the organisation, might be equally powerful to perpetuate desired culture and in the process prevent any planned culture change. |
| | | Football Club | | | |

| | | | | *Recommended the consideration of less comfortable, continuous and organic culture management approaches as these could be more successful. Practitioners should be cautions in attempts to manage culture in organisational contexts with strong cultural forces. Noted that there are expected and unintended consequences of culture management, as it is unlikely to have culture change without any negative reactions. Hence, these aspects should be considered and explored, and successful approaches towards culture management be based on the extent to which these effects are controlled or minimised. | |
| Wankhade and Brinkman (2014) | UK | Health Sector (NHS) | Public | Complexities:
Contingency:
1. Merging of four ambulance services.
Process:
1. Designing culture management programmes without including diversity of views from organisational members or consider contextual organisational realities.
2. Inattention to symbolism such as ignoring previous good practices of promotion measures, work conditions, and providing work equipment.
3. Strength of existing subculture and insensitivity to different subcultures in the organisation.
4. Level of individuals' enthusiasm towards change.
Implications:
Negative:
1. There were short term changes in employee values and behaviour that do not persist thereafter. | Facilitator:
1. Policy makers: The UK government reviews of the sector (ambulance services) to imbibe a professional culture was identified as a facilitating factor towards culture change. |

				*Theorists suggested studies on organisational culture management must consider the perverse consequences of the process and its impact on organisational members (employees).	
Barratt-Pugh and Bahn (2015)	Australia	Government Offices (Planning & Transport)	Public	Complexities: *Contingency:* 1. Merging of two state departments. *Processes:* 1. Positioning managers with technical competency skills rather than relational skills to influence changes. Thus limited management skills and poor management of change were identified as militating factors. 2. Continual changes and restructuring of units. Facilitators: 1. Positioning identified values as a vision for cultural change. 2. Managers with leadership capability of utilising agencies of change specifically, informal means (initiated project work and additional duties to involve employees in the change) targeted on all organisational members and not selected staff. 3. Managers role modelling desired changes. 4. Actions that dispelled anxiety and engaged staff. Implications *Negative:* 1. Increased silo behaviours to protect domains and specialists skills. *Positive:* 1. HR programmes made the cultural changes more visible but individual managers with relational skills influenced culture change.	Facilitator: *Others:* Academic researcher to assist in facilitating the change process.

| | | | | | *Other suggestions include deemphasising on formal HR measures such as selection, grievance and out-placement activities. Emphasis should be on evidently leading change and not mopping up casualties | |

Source: Compiled from various studies[53].

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[53] Compiled from various studies indicated above to include Ogbonna and Ogbonna et al. studies (1992-2014).The number of cited academic journal articles were derived from ProQuest and EBSCO academic web search engines from studies in 2000- August 2016. Based on the search, there was no empirical research on organisational culture management within African organisations. Only one contemporary conceptual research was discovered at the time of review, Louw and Jackson (2008) study, which offered general suggestions on significant factors to consider across organisations in Sub-Sahara Africa.

Appendix B: Interviewees and Interview Details

Datvolgas Members Interview Details

S/N	Interviewees				Interview Details	
	Names	**Positions**	**Length of Service**	**Staff Category**	**Interview Type**	**Interview Transcript/Notes**[54]
		Directors/ Senior Executives				
1	Kaufman	Chairman Board of Directors	9 years	Executive Member	Face to face	2 Transcripts
2	Gwyn	CEO/Managing Director	4 years	TS-Oil Secondment Staff	Face to face	19 Transcripts
3	Nestor	Commercial Executive	10 years	GT-Oil Secondment Staff	Face to face	11 Transcripts
4	Glen	Public Affairs Executive	16 years	Direct Datvolgas Staff	Face to face	4 Notes
		Managers				
5	Alejandro	Technology Manager	17 years	Direct Datvolgas Staff	Face to face/ Telephone/	10 Transcripts
6	Angus	Finance Manager	16 years	Direct Datvolgas Staff	Face to face	4 Notes
7	Yannis	Public Affairs Manager	11 months	TS-Oil Secondment Staff	Face to face	4 Transcripts
8	Hamilton	Support Base Manager	12 years	Direct Datvolgas Staff	Face to face	9 Transcripts
9	Jervis	Governance Compliance Manager	22 years	Direct Datvolgas Staff	Face to face	6 Transcripts
10	Raphaela	Human Resources Manager	17 years	Direct Datvolgas Staff	Face to face	9 Transcripts
		Supervisors				
11	Harry	Public Affairs Supervisor 1	6 years	Direct Datvolgas Staff	Face to face	2 Notes
12	Ned	Public Affairs Supervisor 2	11 years	Direct Datvolgas Staff	Face to face	17 Transcripts
13	Oldrich	Public Affairs Supervisor 3	13 years	Direct Datvolgas Staff	Face to face	10 Transcripts
14	Naylor	Public Affairs Supervisor 4	9 years	Direct Datvolgas Staff	Telephone	12 Transcripts

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[54] The interview transcripts and notes were font 12 typed in A4 papers, using single line spacing. Transcripts, here indicate interviews audio- recorded while notes indicate note taking during the interview session, as some participants opted for note taking (unrecorded).

15	David	Human Resources Supervisor	16 years	Direct Datvolgas Staff	Face to face	9 Transcripts
16	Abelard	Health, Safety and Environment Supervisor	10 years	Direct Datvolgas Staff	Face to face	16 Transcripts
17	Galahad	Support Base Supervisor 1	15 years +	Direct Datvolgas Staff`	Face to face	2 Notes
18	Quinn	Support Base Supervisor 2	10 years	Non-Indigenous Contract Staff	Face to face	7 Transcripts
19	Peltun	Support Base Supervisor 3	19 years	Non-Indigenous Contract staff	Face to face	11 Transcripts
20	Mackenzie	Supervisor Logistics Services 1	25 years	Direct Datvolgas Staff	Face to face	13 Transcripts
21	Jacinta	Supervisor Logistics Services 2	9 years	Non-Indigenous Contract Staff	Face to face	3 Transcripts
22	Talbot	Supervisor Logistics Services 3	2 years	Indigenous Contract Staff	Telephone	5 Transcripts
23	Colette	Finance Supervisor	12 years	Direct Datvolgas Staff	Face to face/ Telephone	7 Transcripts
24	Medwin	Assurance Supervisor	9 years +	Direct Datvolgas Staff	Face to face /Telephone	24 Transcripts
25	Venn	Procurement Supervisor	17 years	Direct Datvolgas Staff	Face to face	16 Transcripts
		Lead Officers				
26	Fulbert	Public Affairs Lead Officer 1	11 years	Direct Datvolgas Staff	Face to face	14 Transcripts
27	Agatha	Public Affairs Lead Officer 2	13 years	Direct Datvolgas Staff	Face to face	1 Note
28	Floyd	Public Affairs Lead officer 3	16 years	Direct Datvolgas Staff	Face to face	13 Transcripts
29	Shevonne	Public Affairs Lead Officer 4	6 years	Direct Datvolgas Staff	Face to face	13 Transcripts
30	Leopold	Engineering Lead Officer 1	10 years +	Direct Datvolgas Staff	Face to face	10 Transcripts
31	Manfred	Engineering Lead Officer 2	11 years	Non-Indigenous Contract Staff	Face to face	12 Transcripts
		Officers				
32	Thelma	Public Affairs Officer 1	5 years	Direct Datvolgas Staff	Face to face	8 Transcripts
33	Fred	Public Affairs Officer 2	11 years	Direct Datvolgas Staff	Face to face	7 Transcripts

34	Aubrey	Public Affairs Officer 3	4 years	Direct Datvolgas Staff	Face to face / Telephone	10 Transcripts
35	Wynford	Public Affairs Officer 4	5 years +	Direct Datvolgas Staff	Face to face / Telephone	18 Transcripts
36	Tyrone	Public Affairs Officer 5	7 years	Direct Datvolgas Staff	Telephone	11 Transcripts
37	Felipe	Secretary to Human Resource Executive	12 years	Direct Datvolgas Staff	Face to face	2 Notes
38	Elwood	Secretary to the Public Affairs Executive	8 years	Direct Datvolgas Staff	Face to face	9 Transcripts
39	Augustus	Technical Analysts	10 years	Direct Datvolgas Staff	Face to face	3 Notes
40	Salena	HSE Officer 1	10 years	Direct Datvolgas Staff	Face to face	3 Notes
41	Faris	HSE Officer 2	4 years +	Direct Datvolgas Staff	Face to face	1 Note
42	Orford	Procurement Officer	10 years +	Direct Datvolgas Staff	Face to face	10 Transcripts
43	Clyde	Engineering Officer	13 years	Direct Datvolgas Staff	Face to face	11 Transcripts
44	Jovan	Officer Logistics Services	20 years	Direct Datvolgas Staff	Face to face	1 Transcript
45	Oakden	Assurance Officer	9 years	Direct Datvolgas Staff	Telephone	10 Transcripts
46	Gaspar	Finance Officer	2 years	Non-Indigenous Contract Staff	Telephone	14 Transcripts
47	Dacia	Cleaner	2 years	Non-Indigenous Contract Staff	Face to face	2 Notes
		Third Party Member (Joint Energy Business Group)				
48	Felix	JEG Public Affairs Member	11years	Direct TS-Oil Staff	Telephone	9 Transcripts

Host Community Members Interview Details

S/N	Interviewees		Duration of Service	Interview Details	
	Name	**Position**	**Duration of Service**	**Interview Type**	**Interview Transcripts**
		Producing Host Communities (PHC)			
1	Lucas	House Chief and Member of Rulers Council	26 Years	Face to face	4 Transcripts
2	Harrison	House Elder 1 and Local Contractor	7 years	Face to face	5 Transcripts
3	Leo	House Elder 2	8 years	Face to face	9 Transcripts
4	Carson	Community Development Committee (CDC) Chairman	1 year +	Telephone	11 Transcripts
5	Blake	Executive Youth Leader	1 year+	Face to face/ Telephone	14 Transcripts
6	Cooper	House Youth Leader and Indigenous Contract Staff for Datvolgas	10 years +	Telephone	5 Transcripts
7	Ethan	Youth Member 1 of the Youth Association	10 years +	Face to face	3 Transcripts
8	Ollie	Youth Member 2 of the Youth Association	10 years +	Face to face/ Telephone	3 Transcripts
9	Ian	Secretary of Youth Association	1 year +	Telephone	11 Transcripts
10	Hudson	Director of Publicity of Youth Association	1 year +	Telephone	7 Transcripts
		Route Connection Host Communities (RHC)			
11	Riley	Paramount Ruler	9 months	Face to face	5 Transcripts
12	Logan	Opinion Leader	10 years	Telephone	11 Transcripts
13	Brody	Chairman Caretaker Committee	6 months	Telephone	18 Transcripts
		Transit Host Communities (THC)			
14	Alan	Paramount Ruler	4 years	Telephone	10 Transcripts
15	Grayson	Former CDC Chairman	2 years	Telephone	15 Transcripts

16	Tristan	Secretary, Community Council	5 months	Telephone	17 Transcripts
17	Carter	CDC Secretary and Chairman of the Landowners Committee	10 years	Telephone	12 Transcripts
18	Easton	Chief and CDC Chairman	6 years	Telephone	11 Transcripts
19	Jason	Secretary, Community Pipeline Welfare Association	2 years	Telephone	13 Transcripts
20	Elliot	CDC Chairman	6 years	Telephone	6 Transcripts

Interviewees with Dual Membership

S/N	Interviewees Name	Position in Datvolgas	Position in the Community
1	Kaufman	Chairman Board of Directors / Lead Executive Board Member	Chief and Member of Ruler Council
2	Lucas	Indigenous Contract Executive	House Chief and Member of Ruler Council
3	Talbot	Supervisor Logistics Services 3/ Indigenous Contract Staff	Host Community Member
4	Harrison	Indigenous Contract Executive	House Elder 1
5	Cooper	Indigenous Contract Staff	House Youth Leader

Appendix C: Cardiff Business School Ethics Form

ETHICS 1

STANDARD ETHICAL APPROVAL FORM

Cardiff Business School — **Cardiff University**

Ysgol Fusnes Caerdydd — **Prifysgol Caerdydd**

This form should be completed for every research project that involves human participants. It can also be used to identify whether a full application for ethics approval needs to be submitted. The researcher or, where the researcher is a student, the supervisor, is responsible for exercising appropriate professional judgement in this review. This checklist must be completed **before** potential participants are approached to take part in any research.

SECTION 1 - RESEARCH CHECKLIST

1.1	Does the study involve holding personal information (names, attributable information or personal identifiers of any form) on a database?	YES/**NO**
1.2	Does the study involve participants who are particularly vulnerable or unable to give free and informed consent (children, people with learning disabilities, students in academically dependent relationships)?	YES/**NO**
1.3	Will it be necessary for participants to take part in the study without their full knowledge and explicit consent (perhaps through participant observation)?	YES/**NO**
1.4	Will the study involve discussion of sensitive topics (political or religious views, illegal activities, sexual activity, drug use and so forth) that could be uncomfortable to participants or harmful if divulged to others?	YES/**NO**
1.5	Will the study involve potentially harmful procedures of any kind or be conducted in a hazardous environment that could expose the researchers or participants to higher risk than is encountered in normal life? http://www.cf.ac.uk/osheu/index.html	YES/**NO**
1.6	Will financial inducements (cash, vouchers or a prize draws) be offered to participants?	YES/**NO**
1.7	Will the study involve patients or patient data in the NHS?	YES/**NO**

If you have answered 'NO' to all questions 1.1 to 1.7 above, please complete this form and submit TWO copies to Lainey Clayton in room F43. Both forms will be stamped as evidence of submission. One copy will be retained by the School for audit/office purposes and the other returned to the researcher. Undergraduate and postgraduate students should bind their copy into their report or dissertation.

If you have answered 'YES' to any of the questions above, you will need to complete a full ethical review form (ETHICS 2, available on Learning Central – CARBS RESEARCH ETHICS)

ETHICS 1

SECTION 2   PROJECT DETAILS

Title of Project:	The implication s of ethnic-organisational relationships on organisational culture management: a case study in a Nigerian oil and gas company
Name of Lead Researcher:	Theresa Ayibanengiyefa Chika-James
Status (please circle) :	Undergraduate / MBA / MSc /Post Graduate Researcher / Staff
Names of other Researchers:	
Degree programme (students) or section (staff):	Doctor of Philosophy (Business Studies)
Email:	Chika-JamesTA@cardiff.ac.uk
Telephone number:	+44 (07757) 670016 (Mobile)
Start and Estimated End Date of Project:	October 2012-October 2016

SECTION 3   SUPERVISION & PEER REVIEW

Name of supervisor (for students) or peer reviewer (if staff)	Professor Emmanuel Ogbonna and Dr Debbie Foster	
Has the supervisor (or peer reviewer) seen the attached research instruments and briefing / consent documents?	Questionnaire seen	YES/NO N/A
	Consent form seen	YES/NO
	Brief list of interview questions seen	YES/NO

SECTION 4

Briefly describe the study design to be applied in the project including methods of data collection and data analysis

The research will use a single case study design method. It will use both primary and secondary data collection methods to answer the research question: 'What are the implications of ethnic-organisational relationships on organisational culture management in the case organisation?' Primary data collection will be through qualitative methods of inquiry which includes; document analysis (official information of the case organisation), non-participant observation and interviews (unstructured and semi-structured).

Document analysis will include an examination of company documents to understand certain aspects of the organisation's espoused culture and management practices. Documents to access will include website information, official and media publications. This would be conducted in juxtaposition with non-participant observation. A non-participant observation method would be used to cross validate information derived from company reports and elicit further information on behavioral patterns taken for granted. It will be used to also assess interactions that might be difficult to discuss at interview sessions. Tentatively the focus would be on formal and informal settings, with emphasis on informal settings. Observation of informal settings will include social events, hall way chats and lunch breaks. Field notes and memos would be used to record observed findings.

The interview session will include participants from management level (aprox.10-20) and other employees (aprox.30-40). Each interview session is anticipated to last between 45-60minutes, with the possibility of subsequent interviews at the discretion of the researcher and accessibility of respondents. All information would be tape recorded and transcribed for analysis with due consideration of the business school research ethics standard.

Secondary data collection will include data from academic journals, scholarly text books, newspapers, and websites related to the study. This will aid to establish the relevance of the study and its contribution to extant literature on organisational culture studies. In addition it will help guide the methods of observation for the study. All data gathered would be analysed using Turners (1981) iterative approach and via the qualitative software package, NVivo.

ETHICS 1

Details of briefing document, copies of the interview guide and consent form for participants are attached.

IMPORTANT - Please attach a copy of the questionnaire (and/or list of interview questions), consent form and all briefing documents which will be given to participants.

SECTION 5   DECLARATION

I/we hereby confirm that we have answered these questions to the best of our knowledge and will take all reasonable steps to ensure the independence and transparency of this research.

SIGNED: 　　　　　　　　　　　　　　　　　　　DATE: 16th May 2014

Theresa A. Chika-James
PRINCIPAL RESEARCH INVESTIGATOR

SIGNED: 　　　　　　　　　　　　　　　　　　　DATE: 15/5/14
Prof. Emmanuel Ogbonna
SUPERVISOR (WHERE APPROPRIATE)

ETHICS 1

RESEARCH ETHICS

Consent Form

The aim of this research is to discover organisational culture management in █████████████

Organisational culture management herein means the process in which organisation's members control cultural values, norms and behaviour to ensure they are accepted and internalised by members. The findings from this study are expected to give further understanding on culture management in the Nigerian oil and gas industry. It will provide distinctive aspects of organisational culture in the case organisation, based on management and employees' perception elicited from interview sessions. For this purpose, the study intends to conduct interviews with 10-20 managerial personnel and 30-40 employees through a purposeful and theoretical sampling method (interviewees' selection based on years of service, job position and department/ unit).

I understand that my participation in this project will involve a 40-60 minutes interview on my understanding and perception of ███████████ organisational culture and management practices. I understand that participation in this study is entirely voluntary and that I can withdraw from the study at any time without giving a reason. I understand that I am free to ask any questions at any time. If for any reason I have second thoughts about my participation in this project, I am free to withdraw or discuss my concerns with Professor Emmanuel Ogbonna or Dr Debbie Foster via email: Ogbonna@Cardiff.ac.uk or FosterD1@cardiff.ac.uk respectively.

I understand that the information provided by me will be held confidentially and securely, such that only the researcher can trace this information back to me individually. The information will be retained for up to a year and will then be anonymised, deleted or destroyed. I understand that if I withdraw my consent I can ask for the information I have provided to be anonymised/deleted/destroyed in accordance with the Data Protection Act 1998.

I, _____ (NAME) consent to participate in the study conducted by Theresa A. Chika-James (Chika-JamesTA@cardiff.ac.uk) PhD Researcher of Cardiff Business School, Cardiff University, under the supervision of Professor Emmanuel Ogbonna and Dr Debbie Foster.

Signed:

Date:
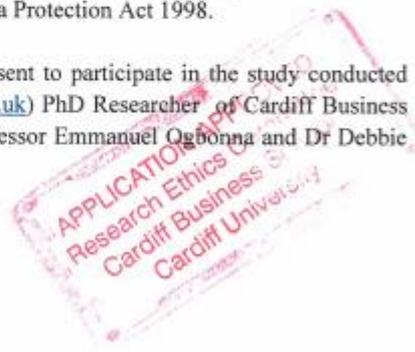
ETHICS 1

Informed Consent Declaration – For Research Participants

This study is being conducted by Theresa Ayibanengiyefa Chika-James, a PhD research student of the Cardiff Business School under the supervision of Professor Emmanuel Ogbonna and Dr Debbie Foster with email addresses Ogbonna@Cardiff.ac.uk or FosterD1@cardiff.ac.uk respectively.

Participation in the research project will involve face to face interviews attempting to explore the implications of ethnic-organisational relationships on organisational culture management. Participation in the study is entirely voluntary and participants can withdraw from the study at any time without giving a reason. Participants may also ask questions at any time and discuss any concerns with either the researcher Theresa Chika-James (Chika-JamesTA@cardiff.ac.uk) or the supervisors as listed above. The findings of the study will form part of my PhD thesis.

All information provided during the interview will be held anonymously so that it will not be possible to trace information or comments back to individual contributors. Information will be stored in accordance with the current Data Protection Act. Participants can request information and feedback about the purpose and results of the study by applying directly to the researcher via email Chika-JamesTA@cardiff.ac.uk

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Wales.

ETHICS 1

Interview Guide for Datvolgas Members

Interview Guide

Participant's background:

Demographic data
- Which department do you work with in ▮▮▮▮
- What position do you occupy?
- How long have you been working for ▮▮▮▮
- Are you a permanent / temporary (contract) staff?

Perception of organisational culture:

Description of the organisational culture in ▮▮▮▮▮▮ Ltd
- Do you think ▮▮▮ as a company has distinct shared values? If so what do you perceive these to be?
- Are there guiding principles for employees? If so what do you perceive these principles to be?
- Do you think ▮▮▮ expects certain patterns of behaviour from its employees? If so what patterns have you identified?

I will explore with interviewees their perceptions of beliefs, values and behaviour that they may think make up the organisational culture/ subculture.

Perception of organisational culture management:

- Has ▮▮▮ got any way of handling cultural values or behaviour? Explain if any.
  Sub questions will include
  - Identifying particular styles of handling/ managing behaviour and organisational values
  - Factors/ Individuals (if any) that influence the process of managing these cultural features.

Perception of relationships between stakeholders and oil and gas companies in the Niger Delta region:

- What are your views on the relationship between organisations and stakeholder communities in the Niger Delta region from 2000-2014?
- Tell me about the issues of agreement and issues of disagreement between organisations and local communities in the region.

Influence on culture management in ▮▮▮

- How do you think the organisation has responded to the issues identified above?
- What is your perception of the areas of success and difficulties in responding to these issues?
- What do you think the organisation can do to improve its capacity to maintain harmonious relationships with external stakeholders?

Any Questions or Further Comments:

- Do you have any comments or questions regarding this research topic?

Thanks for your kind participation.
(Complete interviewees' sheet and ensure consent form is signed).

ETHICS 1
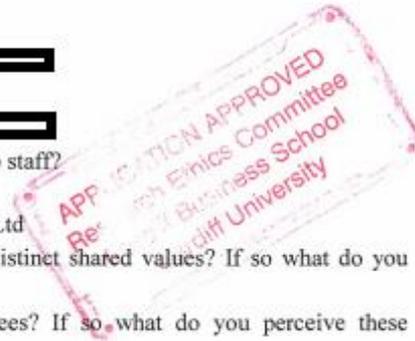
Interview Guide for Community Members

Participant's background:
Demographic data:
- Please tell me about your position/role in your ethnic community?
- Are there any other positions/ roles you have occupied?
- How long have you been in these position(s)?

Perception of relationship between ethnic community members and oil and gas companies in the Niger Delta region:
- What are your views on the relationship between ethnic community members and oil and gas companies in the Niger Delta region from 2000-2014?
- Are there any issues of agreement and/or disagreement that you identify between oil and gas organisations and local communities in the region? Who else in the community share your views on this issue? Do you know anyone who does not share same views?

  I will explore with interviewees their perceptions on other issues important to them on this relationship.

Perception of relationship between respondents' ethnic community members and ▮▮▮▮
- Can you describe the relationship your community members have with ▮▮▮?
- What are your views on the relationship between your ethnic community and ▮▮▮?
- Have you being involved directly in this relationship?
  If so, can you give examples of your involvement?
  If not, how do you relate with ▮▮▮ staff?
- Are there any ways/ strategies ▮▮▮ use to relate with your community members? If so, what do you perceive these ways to be?
- Are there any issues of agreement or disagreement in the relationship with the company?

Perception of relationship influence on ▮▮▮ **organisational culture management:**
- How did ▮▮▮ respond to the issues identified above? Can you give me some examples?
- Do you think their response resulted in any changes in their behaviour, values or beliefs? Or do you think their response resulted in any changes in the process through which they influence staff behaviour, values or beliefs? If so, can you explain or describe situations of changes in behaviour, values of beliefs and/or situations where there was no change?
- What is your opinion about their reactions towards these issues?
- What do you think ▮▮▮ can do to improve its capacity to maintain harmonious relationships with your community members?

Any Questions or Further Comments:
- Is there a question I have not asked you that you think is important?
- Do you have any comments or questions regarding this research topic?

Thanks for your kind participation.
(Complete interviewees' sheet and ensure consent form is signed).

Appendix D: Core Policies, Expectations and Compliance Categories of the Case Organisation

POLICY CATEGORY ID	BUSINESS EXPECTATIONS	OWNER	COMPLIANCE REQUIREMENTS
INTEGRITY 1	Inaccurate disclose conflict of interest or breach of ABC Policy	Corporate Governance Unit	Deliberate/ Wilful Violation: Final Warning Letter
			Negligence: N/A
2	Disclosure of confidential information	HR Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations.(contract personnel)
			Negligence: 2 Warning Letters and a Final Warning Letter
3	Non declaration of gifts above set limit	HR Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel)
			Negligence: N/A
4	Acceptance of cash gifts/ financial instruments e.g. cheques, credit cards, vouchers, shares etc.	Corporate Governance Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
5	Abuse of office with intent to obtain a benefit, harm, or defraud another	HR Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel)
			Negligence: 2 Warning Letters and a Final Warning Letter

6	Theft or fraud or embezzlement	Corporate Governance Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
7	Falsification of records	HR Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
8	Acts of corruption or attempts to corrupt others whether they are employees or not (i.e. soliciting gratification, demanding or accepting bribes)	Corporate Governance Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
9	Non-declaration of interest* in companies that are direct competitors of Datvolgas in our core business area	Corporate Governance Unit	Deliberate / Wilful Violation: 2 Warning Letters and a Final Warning Letter
			Negligence: Same as above
10	Non-declaration of interest in companies that do business with Datvolgas	Corporate Governance Unit	Deliberate / Wilful Violation: 2 Warning Letters and a Final Warning Letter
			Negligence: Same as above
11	Influencing the recruitment of close family members* into Datvolgas as members of staff, direct or contract staff	Corporate Governance Unit	Deliberate / Wilful Violation: Termination
			Negligence: N/A
12	Falsified evaluation/ status report/ appraisal of contracts or other data required to make decision	Contract Procurement & Material Management Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel)
			Negligence: N/A

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13	Category 2 Conflict of interest: Non-declaration of ownership / custody of substantial equity in companies that do business with Datvolgas	Corporate Governance Unit	Deliberate / Wilful Violation: 2 Warning Letters and a Final Warning Letter
			Negligence: Same as above
14	Established collusion with supplier/ contract executives, which shall without limitation influence the tendering process, processing of goods / services not supplied / provided for payments, round tripping of materials etc.	Contract Procurement & Material Management Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel)
			Negligence: N/A
15	Category 3 Conflict of interest: Non-declaration of knowledge of employment* of close family members	Corporate Governance Unit	Deliberate / Wilful Violation: 2 Warning Letters and a Final Warning Letter
			Negligence: Same as above
16	Established intent to conceal /hide a violation / breach	Corporate Governance Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel)
			Negligence: A Warning Letter and Termination (employee) or Withdrawal from Company Operations (contract personnel)
EXCELLENCE 1	Using a contract to perform an out of scope or unrelated activity	Contract Procurement & Material Management Unit	Deliberate / Wilful Violation: Final Warning Letter
			Negligence: 2 Warning Letters and a Final Warning Letter
2	Ordering works with expired contract		Deliberate / Wilful Violation: Final Warning Letter

		Contract Procurement & Material Management Unit	Negligence: 2 Warning Letters and a Final Warning Letter
3	Late submission of board paper	Legal Unit	Deliberate / Wilful Violation: Board paper will be stepped down at first instance. Second time; board paper will be stepped down with verbal warning adding HR notes to file
			Negligence: Same as above
4	Overdue audit corrective action (s) in Omnisafe*	HSEQ	Deliberate / Wilful Violation: Caution
			Negligence: Same as above
SABOTAGE 1	Damage of company asset	HR Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
CONDUCT 1	Physical assault, including fighting within company premises, company controlled facilities or while on company business	HR Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A
2	Personal repeated failure to comply with the company standard working hours of 40 hours per week or as may be amended from time to time	HR Unit	Deliberate / Wilful Violation: Final Warning Letter
			Negligence: Caution at first instance. On second occasion, issue a warning letter. At the third instance, a final warning letter
3	Conviction for a criminal offence by a competent court of justice in/ or outside Nigeria	HR Unit	Deliberate / Wilful Violation: Dismissal
			Negligence: N/A

4	Unauthorised use of company vehicles	Business and Logistics Services Unit	Deliberate / Wilful Violation: Withdrawal of driving permit (non-professional driver) and withdrawal from company operations (professional driver)
			Negligence: N/A
5	Leading or participating in any form of political campaign within or outside of company facilities	Corporate Governance Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations.(contract personnel)
			Negligence: N/A
HSE 1	While driving, use of phones and exceeding speed limits		Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations (contract personnel) For Spouse/dependant: Suspend spouse or dependant from driving within company controlled areas for 6 months and ONLY lift suspension after documented counselling. Offender to sign undertaking of good behaviour and staff to confirm. For repeated violation: Withdrawal of Datvolgas Driving Permit Permanently.
2	Deliberate failure or refusal to give immediate consent or submit to an alcohol and drug test	Chief Medical Office Unit	Deliberate/ Wilful Violation: Termination (employee) and Withdrawal from Company Operations.(contract personnel)
			Negligence: N/A

Source: Adapted from Company Expectations and Compliance Register (2013)

Notes:

1. In all the cases, the set policy accords no blame to the individual if it was discovered that non-compliance was as a result of a technical system produced error. In this case, the unit responsible will then provide additional training, mentorship or coaching to the individual as may be required.
2. 'Interest' means rights, substantial shares, or claims, direct/indirect involvement/membership in a business.
3. 'Family members' mean spouses, own children and wards, parents, brothers and sisters and their offsprings; parent-in-law; brothers and sisters-in-law and their offsprings.
4. 'Employment' includes all forms of employment contracts with the case organisation including normal, short-term, and those contracted through an agency.
5. Omnisafe is a HSE software which helps to ensure oversight and control in all HSE areas.

Appendix E: The Case Organisation Procedures for Core Special Recognition Awards (SRA)

Category of SRA	Business Expectation	Owner	Approved Guideline for Award Given
1	Individual or team that have achieved exceptional results in **SYSTEMIC** areas on the basis of the following criteria: • Significant contribution in terms of knowledge sharing, and development, management and maintaining strategic partnerships with other departments or teams within the organization. • Demonstrates visible exceptional ownership of own job as well as that of subordinates (where applicable). • Note-worthy knowledge and implementation of HR performance management processes. • Outstanding stakeholders' engagement resulting in zero internal or external complaints and zero downtime as a result of statutory or contractual or MoU disputes. • Strongly demonstrates consistent Datvolgas behaviours (ITEC)	CEO	Award Level-1: This award is **Non-Monetary**. The recipient(s) will receive a signed commendation letter from the MD/CEO and a plaque at the quarterly staff briefing.

2	Individual or team that performs an outstanding act that displays superior application & effort and upholds the highest standard of the Company's shared values.	Divisional Heads	Award Level-2: This award could be monetary or non-monetary at the discretion of the divisional head. **Non-Monetary:** Special executive lunch; Gift vouchers; Gift items; etc. **Monetary** This will be calculated at not more than one (1) MBS in any given year, tax burden shall be borne by Datvolgas.
3	Outstanding work by employees, which are easily attested to by their Supervisors.	Supervisors	Award Level-3 This Award could be Monetary or Non-Monetary at the Discretion of the supervisor **Non-Monetary:** Special "Thank-you";" Well done"; "Great work"; "Good job" e-mail from the supervisor; Gift vouchers; Gift items; etc. **Monetary:** This will be calculated at not more than 50% of MBS at any instance to a maximum limit of twice in any given year, tax burden shall be borne by Datvolgas.

Source: Adapted from Company Expectations and Compliance Register (2013).

Note:
1. MBS means monthly basic salary.

Appendix F: The Case Organisation Initiated Practices towards Culture Management

Practices	Category	Company Document	Quotes from Interview Transcripts	Non-participant observation
Initiated Routines	CEO Broadcast: An official message from the CEO to all members with details on culture management journey and other rising issues.	N/A	I read one mail broadcast from the MD, and after bla, bla, bla, that he said, the last short line that ended his message touched me. He just said on that line; 'we will do it again'.	Observed an organisational member editing CEO broadcast before being publicised.
	Senior Management Commitment: An annual meeting/ retreat where all senior managers pledge to be loyal to the espoused culture by appending their signatures on a document.	Evidence from 2012 and 2014 document indicating management commitments with over 30 signatures	So we have the retreat, senior management team, and we have programs but key in that program going forward, what we have started, the culture alignment journey is always key. The last retreat we had which was a couple of weeks ago. The major focus was around the 10 behaviours, feedback around how we are doing...	N/A
	Culture School: A training session that inform all members of the 10 behaviours to express the 4 core values. During this session, all members are also informed of policies, procedures and practices initiated as attempts to internalise espoused culture. Newly intakes were expected to attend the school before commencing work.	Evidence from company document noted the training as 'culture school mop-up sessions'. report from the Move Phase.	All contract staff, secondees and direct staff have gone through the culture school… All new in takes who are coming in as Datvolgas staff, and all secondees go through the culture school. This school is supposed to help you understand us.	N/A
	Integrity Club: A voluntary club formed to promote a culture of transparency and integrity in business dealings amongst all organisational	Evidence from document on Integrity Club stating details of the 'Integrity Approach' such as its definitions, desired	I am supposed to be a member of the integrity club. I haven't been as active as I would like. But I know that, that too is part of embedding the values and 10 behaviours.	N/A

	members; and as a way of life for same members.	behaviours, and undesired behaviours.	It's a club for people to join. I have no cause about it. It is club open to people to join.	
Initiated Routines	Task and Targets (T &T): Managers and supervisors annual appraisal of organisational members to assess their performance on assigned responsibilities and alignment to the 10 behaviours.	Evidence from company compliance register.	Tasks and targets, you have set a target for yourself in agreement with your supervisor that the target is reasonable. So at the end of the year, you try to measure if I said I would do 10 things and I have done 7 that means I am 70%. But what we are saying now is that will not be the only basis for them to say at the end of the year you are an excellent staff. They will now also look at your culture (behaviour). Although it is quite subjective…	Observed via members' computer monitor a typical tasks and targets appraisal report.
	360 degree feedback: A multi-source assessment held twice a year to evaluate employees' work related behaviour and performance based on feedback from the assessed employee; their peers; subordinates and managers /supervisors.	N/A	...the organisation uses 360 degrees feedback assessment to evaluate members. This is an all-round assessment from managers, peers, subordinates, and the individual assessed to generate a report to evaluate the assessed individual's behaviour.

The 360 degrees feedback made the opportunity for staff to rate their managers. | N/A |
| | Real Time Meeting Feedback (RTMF) A daily evaluation of managerial staff behaviour during official meetings; assessing their behaviours are in line with 10 expected behaviours through reports from attendees in the meetings. | Evidence in Company Culture Journey Plan; Document on 2014 Move Phase Status Report. | I get a real time meeting feedback on the way I conduct my meetings vis-a vis behaviour. In that sense, it has been challenging.

The real time meeting feedback, everyone is expected to give feedback on how the manager or supervisor runs their meetings. | N/A |

Initiated Routines	10 Behaviours Checklist: Introduced a 10 behaviour checklist for internal and external members to assess the performance of organisational members. The first phase commenced with personnel from boat service and IT service units.	Evidence on Move Phase May and November 2014 Status Report.	Part of the role was to make sure that the procedures in those departments are integrating the culture, the behaviour. So in terms of measurement, there were two ways we did that. One is the regular measurement by the users of the services, what we also had was that part of our audit process includes an audit of the behaviours within the processes…	N/A
	ITEC week: An annual one week culture event for all organisational members to reinforce the four values and 10 behaviours.	Wide evidence from several company document indicating details of the programme; and success achieved. The programmes culminates with electing an 'integrity person of the year'.	We have ITEC week where these values are shared in different means, drama, cartoons, teams, different things.	N/A
	A Monthly Culture Slogan: A monthly selected slogan used to create awareness of the espoused values and behaviours.	N/A	…we selected the behaviour till the end of 2015. So what we do is that, we send out a mail to everyone, requesting to give us a slogan based on that behaviour of the month. Like for this month, it is effective and speed in decision making …last month November, it was being fact based... We have the behaviour of the month which is basically looking at the ten behaviours. We pick one, we have a slogan around it, and that month we want everyone to be focused on that.	Observed submitted comments from members via computer monitors.

Initiated Routines		Culture Moment: A moment, during official meetings, where organisational members are randomly selected on a daily basis to share a message or an experience in line with the core values and expected behaviour.	N/A	People discuss what they understand by value or behaviour, what it means to you, what you would like to see, how you would propose a better way it could be carried out. It could also be how you just talk on it for one or two minutes and then the meeting properly starts.	N/A
		Ideas Board: An on-line, open access platform provided for members to provide ideas; comments or questions on any issue related to Datvolgas business operations.	N/A	'It is basically an on-line platform to raise questions to management and feedback is provided for all staff to see. The questions is asked at front end with names of the sender, but at the back end, administrators take off the name to ensure it becomes anonymous...it is a very good clearing home for people to air their views'.	Given access to observe the format of the ideas board on company intranet indicating options to send in messages and also read previous comments added.
Displaying Symbols	Verbal Expressions	Success Stories Exemplary accounts of individuals who expressed the desired 10 behaviours.	Wide evidence in company reports. Success stories on integrity with staff promptly returning an LCD TV gift to business partner in adherence to Datvolgas's gift policy.	N/A	Wide evidence with members expressing different stories, mainly stories of dismissals with only few, on rewards via compliance.
		Walk the Talk Slangs:	Evidence in company corporate induction presentation booklet stating; '(a) Walk the talk-in private & in public. (b) Be a continuous propagator of the company values, behaviour & culture…'	…that action of yours sir, has not shown collaboration…	Observed members express their dissatisfaction of employees behaviour using company 'culture slangs'.

		Culture Journey Website: The company's intranet website formed to disseminate information on the culture management journey. In the process reminding employees of upcoming ITEC events.	Printed document from the website were provided such as the outline program for the 2014 ITEC week, and further explanations on expected behaviours.		Observed via members' computer, information on desired behaviours and ITEC week with the slogan for the ITEC values: 'our behaviours define our values. Our values shape our future'.
		Company Annual Magazines	N/A	N/A	Observed wide evidence of the 4 core values and 10 behaviours in all official document.
	Displayed Objects	Digital Signage: A video display of the slogan of the month and a picture of the individual contributor.	N/A	N/A	Observed in corporate office reception.
		Banners: Displaying the ITEC values and 10 behaviours in company reception and hallways.	N/A	N/A	Observed in corporate office location at Tipi and also at Tipiway, the support base location.
		ITEC Values T Shirts	N/A	N/A	Observed in company's corporate office with staff displaying different colours of the T Shirts.
		Mouse Pads	Evidence on Move Phase May 2014 Status Report indicating '100% Mouse Pad Distribution'.	N/A	Wide spread evidence: Observed in all offices.

Source: Data Analysis December 2014-May 2016.
Notes:

1. Though symbols could also include verbal expressions such as the CEO's broadcast, Monthly Culture Slogan and general mode of communication amongst members, for the purpose of easy comprehension, this study groups the practices or symbolic expressions into routine activities and random activities with no fixed time for members to demonstrate practices.

2. The researcher was granted access to observe some of these practices to include the CEO broadcast, a compilation of the slogan for the month, and all displayed objects.

Appendix G: Implications of Datvolgas-Host Community Relationship on Organisational Culture Management: Supporting Evidence for Main Themes in the Findings

Implications of Datvolgas-Host Community Relationship on Organisational Culture Management	Quotes/Extracts from Interviews
Direct Implications	
Managerial Personnel	
Inconsistency to Uphold and Internalise Espoused Culture	*'...the challenge some of us have is that we sometimes feel that this thing is not implemented to the later. Is it selective? Because it seems to have pockets of issues that we've heard...like we call it consequence management, that is the new language. That is the new language our new MD introduced, that people must be held accountable for their actions. So are you only consequence managing those that you think have nobody to speak on their behalf? When it happens to a community member that is close to the corridors of power (influential support), what happens? These are the questions we are asking because we have seen one or two cases where we expected some more serious things to happen and it never happened. So we asked why? How come these ones are exceptions?' (Venn).* *'You cannot rule that out in an African context, you just cannot rule that out. A power play must come in. Some sort of soft spot must come to play when it comes to indigenous contractors, especially Sueol contractors. The island is an enclosed island; and Datvolgas (management) is very sensitive and careful about how it handles these indigenous people. One, the whole asset of Datvolgas is situated in Sueol Island, as such, you (management)*

	will not want to do anything to poke them or incite any indigene into conflict or whatever. So if it means using different sticks for different folks that cannot be overruled (different strokes for different folks)' (Pelltun). *'Now as long as these corrupt community leaders are still in position, there is nothing Datvolgas will do that will be good because Datvolgas will first and foremost adhere to dictates of these leaders…and because they are doing business here, they must be safe (secured). Some of them, their families are here, so they must be safe. If doing the bad thing will keep them safe, they'll keep doing it' (Carson).*
Indigenous Personnel (Contract Executives and Contract Staff)	
Compliance to Expected Behaviours	*'You can also see readily, the way and manner, the lower indigenous workers relate with contractors, they are also being very careful now. The workers that work directly with contractors, they are being careful the kind of relationship, and the kind of things they do…' (Hamilton).* *…the helpers, the labourers, they don't have a choice because labour is cheap in Nigeria. So they don't have a choice (Cooper).*
Misbehaviours	*'We try as much as possible to manage, we say we are here to develop capacity of the local contractors. It is a very stressful thing to do…Unfortunately some of them still don't want to know, they collect the money and go and waste it. It is sad. It is frustrating…very frustrating' (Venn).* *'…they (indigenous contract executives) just want to cut corners…They just do what they like' (Naylor).* *'Some of the projects, they (indigenous contract executives) abandon it. And some, they'll say that the money that they gave them, it is not enough for the job' (Cater).* *'The quality of service of community contractors (contract executive) is not top-notch… you will see that they really do not put so much effort in improving themselves because they know that the contract will always come within them. But for non-indigenes who are contractors, yes, you will get*

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good service from them…unlike the community person who is a contractor who feels that any day, anyhow, they can actually get the contract' (Gaspar).

Public Affairs Officers (Direct Staff)

On Community Development Services (CDS)

Tactical Deceits

'So cunning, they are so cunning….Their public relations officers. If you go there, they have readymade answers and whatsoever you open your mouth to tell them…in fact, they behave like psychologists' (Alan).
'In fact, these people they are terrible. They start telling you stories, one thing or the other. So they say they don't have money; they have a new management, management has to plan things, so story, story, story' Carter).
'During our interactive meetings, they (public affairs officers) will discuss, they will bring their issues. But when the issues are approached, they will be diplomatic and they will answer that they will take it back to the management but nothing is done…so year in, year out, it's just like to fulfil all righteousness and nothing really…That is why people (THC members) are not very happy. People just feel that they just want to bring us together to feel their impact, that they are deceiving us' (Jason).

On Gift-Giving Policy

Repudiation

'The last time that we went (to communities), we went with just drinks and all that, up to the tune of 100,000 naira for a burial ceremony. When we went there, out of shame we could not carry those items. We left the items in the car…the number of cows we saw from other companies, companies that are smaller than us, bringing one, one cow each. The cows were over 30…I was really ashamed' (Aubrey).

Tacit Support towards Deviant Behaviours

Sure, sure. Definitely, a lot. Everybody here has a challenge on this issue (gift policy), so we just sit down and pretend nothing is happening. Life goes on, work must continue… yes, we can't succeed without their (community members) buying in. Until you satisfy that, sorry' (Floyd).

Acceptance of Gift-Giving Policy and
Demonstration of Aligning Behaviour

'The resistance (PHC initial resistance to gift policy) was in terms of saying, 'it is cultural, and we've started doing it, how come we don't want to respect

	their culture any longer?'. Those type of comments started coming in. There were a lot of agitations, protests; not in terms of carrying placards but in terms of during our engagements with them… so it took a period, and then they (PHC) came to terms with it, they moved on. The community is one that is able to adapt to change too' (Tyrone).
Indirect Implications	
Non-indigenous Contract Staff	
Behavioural Compliance to Established Rituals	*'When it comes to their own behaviour, attitudes bla, bla, bla…although the behaviours pops on my system (computer)…Let me be honest, there are times invitations comes to me (ITEC week) but I think of myself, I will just sit down there, after there, what will I do with this?...I feel I am wasting my time'(Jacinta).*
Reluctance to Internalise Espoused Culture	*'The challenge is for us, the supervisors here now, to be able to manage disgruntled contract staff. Disgruntled in the sense that they are dissatisfied, and they tend to begin to misbehave. Several times we have to contain with them. They complain, 'oga I dey sick oh! (Sir, I am sick). I can't come to work. We have to contain with all that, which is as a reaction to dissatisfaction' (Pelltun).*
Sabotage	*'Recently, we had a situation where some people, contract staff decided to steal company vehicle. No, they didn't steal. Let me say they confiscated the company vehicles, and the vehicles, three Hilux left Sueol to Tipi without company's knowledge…Three vehicles at the same time' (Pelltun).*
Resignation	*'Some have left, resigned from the job. Some have left…Yes they are skilled, semi-skilled, craft men and all that' (Cooper).*