

# African Research Review

---

*An International Multidisciplinary Journal, Ethiopia*

*Vol. 5 (4), Serial No. 21, July, 2011*

ISSN 1994-9057 (Print)

ISSN 2070--0083 (Online)

---

## **Communication and Human Resources Management and Their Compliance with Culture in Nigerian Educational System**

*(Pp. 291-307)*

**Nakpodia, E. D.** - Department of Educational Administration and Policy Studies, Delta State University, Abraka - Nigeria.

E-mail: [edwardnakpodia@yahoo.com](mailto:edwardnakpodia@yahoo.com)

Phone No. 08033862036

### **Abstract**

*This paper attempted to establish the relationship between culture, communication and Human Resources Management in educational institutions in Nigeria. To achieve this, efforts were made to give a general overview of how culture and communication are significant to Human Resources Management. According to the conception of Human Resource Management, manpower planning requires efficient use of human resources. This is ensued by various activities directed towards the area of management. Among these activities there are the recruitment of employees, mutual inspiring, development, strengthening of mutual relations, implementation of correct working processes and systems used by individuals or groups in the educational institutions. There is also attempt to operationalize the concepts of culture and communication as they relate to Human Resources in the educational institutions in Nigeria by way of improving the efficiency of human resources and the ability to communicate in suitable cooperate culture. Since culture is not static and communication is not a purely inborn ability; it is necessary therefore to develop them.*

**Key words:** Culture, Communication, Human Resources Management, Educational Institutions, Nigeria.

## **Introduction**

Humans are an organization's greatest assets; without them, everyday business functions such as managing cash flow, making business transactions, communicating through all forms of media, and dealing with customers could not be completed. Humans and the potential they possess drive an organization. Today's organizations are continuously changing. Organization change impacts not only the business but also its employees. In order to maximize organizational effectiveness, human potential-individuals' capabilities, time and talents- must be managed. Human resource management works to ensure that employees are able to meet the organization's goals

“Human resource management is responsible for how people are treated in organizations. It is responsible for bringing people into the organization, helping them perform their work, compensating them for their labors, and solving problems that arise” (Cherrington, 1995 p5). There are seven management functions of a human resource s (HR) department that will be specially addressed: staffing, performance appraisals, compensation and benefits, training and development, employee and labor relations safety and health, and human resource research.

Culture is the way of life of a social group and it includes actions, values and beliefs that can be communicated with necessary modifications from one generation to the succeeding one. Culture varies from one society to another and even within the same group of people depending on the period. This means that culture is not static but dynamic and it is expressed in terms of human behaviours, shared among a people and it is learnt rather than inherited. Therefore, the fundamental aspects of culture as it influences communication in the school system in Nigeria include belief, values, routines and customs.

Therefore, culture or civilization, is that complex whole which includes knowledge, beliefs, art, orals, law, custom and any other capabilities and habits acquired by man as a member of society. The telling of this definition is that, culture is actually treated as a list of elements. The elements of culture, whether materials or immaterial, can be taught and learnt only through interaction as members of a group. Culture is shared; that is, it is practiced by a whole group of people from generation to generation (Bland M, Jackson P, 1990).

Culture is maintained or modified through education by way of communication. This is because where educational institutions discharge their duties well; they influence the total life of the society. This is the society's culture; and communication is a reflection of what people in the society feel believe and do. What people feel, believe and do is their culture. Also, it is behaved that communication is an inevitable aspect of education. Therefore, there is no way in which culture can exist without some communication, particularly in formal setting in education.

These elements rest on four postulates, which directly confront the evolutionist position that:

- 1) Cultural aspects of human behaviour are not biologically or conditioned but are acquired solely through learning.
- 2) Cultural conditioning of behaviour is ultimately accomplished through habituation and thus acts through unconscious process rather than rational deliberation, although secondary rationalizations are often offered to explain cultural values.
- 3) All cultures are equally developed according to their own proprieties and values; none is better, more advanced, or less primitive than any other.
- 4) Cultural traits cannot be classified or interpreted according to universal categories appropriate to "human nature". They assume meaning only within the context of coherently interrelated elements internal to the particular culture under consideration (Drucker, 1998).

Therefore, culture is composed of everything symbolic that we learn. All culture is learned, but not everything learned is culture. In fact, research has played a major role in establishing the relationship between culture and its effects upon human growth and development and of the effect of socio-economic and social-class influences upon children's learning. As a result, the anthropological meaning of the term "culture" embraces the way of life, the goals and the mores of people. The work scientists and educators in determining the relationship between culture and what a child will become has significant implications for the school.

Culture and communication are inseparable, and communication is particularly powerful, pervasive and complex form of communication. Our

level of staff in communication process is therefore of utmost importance. The study is not necessary a sample to one master. But it is indeed, a learnable skill, one that can be practiced. However, because culture can limit, it offers us infinite opportunities to use communication for good. We allow communication not only to occur but also to contribute to the creation and maintenance of culture. Culture is the learned behaviour of members of a given social groups. Culture is learned, soundly acquired traditional and lifestyles of the member of a society. In addition, it leads significantly to human experience in all ramifications. It refers broadly to the forms through which people make sense of their lives, rather than more narrowly to the opera or art of museums.

According to Geentz, as cited in Odiorne (1984), culture is an historically transmitted pattern of meanings embodied in symbolic forms by man; from which people communicate, perpetuate and develop their knowledge and attitudes towards life. On the other hand, communication is the transmissions of a message from a source to a receiver. For over 60 years now, this view of communication has been identified with the inventing of political scientist, Dennis (1995). He said that a conventional way to communicate is to answer these questions:

- Who?
- Says what?
- To whom?
- With what type?

Expressed in terms of the basic elements of the communication process, communication occurs when sources send a message through a medium to a receiver, producing some effects. Communication requires the response of others. There must be a sharing of meaning for communication to take place (Dennis, 1995).

Early founders of Human Resources orientation have recognized that human resources are necessary for the efficient and effective management of organizations such as educational institutions. Hence, Egboh (2009) recognized the cognitive properties of Human Resources. Thus, the quality of employers is regarded as the organizational single most important asset and its success depends on the quality of Human Resources.

In fact, Human Resources Management is at a cross roads, as new technologies create opportunities for more strategic leadership in the management of human capital, corporate culture and communication in organization in Nigeria.

Culture and communication are regarded as “blood vessels” of human resources management in school organizations in Nigeria. This is because personnel management deals with the development of human resources and performs the roles of multiplier of one of the inputs that the educational organization needs to meet its goals. The main purpose of human resource management therefore lies in the preparation of job description and the establishment of working conditions suitable for the development of human resource potentials. This is a kind of support which takes into consideration changes in corporate culture and philosophy which encourages colleagues to be more committed to school goals and strategies, and to identify with the school philosophies (Charvatova and Vander Veer, 2006).

In addition, strong corporate culture and currently defined strategies significantly contribute to integration, co-ordination and motivation of individual employees, their initiatives and improvement of quality of work. On the other hand, what can be done without communication? Almost nothing in every organization like the school, communication as a means of culture is analyzed in human resources management. Communication serves as an instrument or a vehicle of social interaction. It helps to understand individual know-how, keep in touch with other people, understand them and be able to predict their responses to situations. It is a means by which power is acquired, experienced and sustained; and a medium through which relationships are established in personnel management. Hence, communication is a dynamic problem that is challenged by certain elements, which must constantly interact to produce the desired result. These elements include: situations, channels, media, receiver, feedback and noise, which are characterized with human resources management. For information to reach the school management, it must be communicated. At the same time, the management must be willing and competent to listen to the information and requires changes. To interpret them requires a qualified employee according to corporate culture which are current decisions of human resources management (Belbin and Belbin, 1972).

In fact, Human Resource Management (HRM) is a strategic and coherent approach to the management of organizational most valued assets. The

overall purpose of Human Resource Management (HRM) is to ensure that the educational system in Nigeria is able to achieve success through people by way of effective communication and cultural heritage.

### **The Concept and process of Human Resource Management**

Human Resource Management (HRM) is the strategic and coherent approach to the management of an organization's most valued asset- the people working there who individually and collectively contributes to the achievement of the objectives of the business. The terms "Human Resource Management" and "Human Resource" (HR) have largely replaced the term "personnel management" as a description of the processes involved in managing people in organizations. In simple sense, HRM means employing their service in tune with the job and organizational requirement.

In fact, the successful management of human resources is one of the keys to effective operation of an organization. Managers in both the private and public sectors must all tap the talents of their human resource if they are to be successful, if the organization is to accomplish their objectives. The human resources process involves communication because it implies a series of test or actions in order to achieve a goal. The human resources process therefore, suggest that human resource in an organization flow through a number of test or sub-processes which includes human resource planning, recruitment and selection, placement orientation and induction, training and development, performance appraisal, rewards and exit (Nakpodia, 2010).

It is known that human resource management is that function of organization which facilitates communication and provides for effective utilization of human resource to achieve both the objective of the organization and satisfaction of employee. At this juncture, human resource management is considered as an essential element which is most vital of the resources that are at the disposal of the organization whether they are business, hospitals, political organizations and educational institutions. Therefore, to be successful in any organization and bring about effective communication depending on the culture of the society, the organization require the management personnel to have interpersonal skills, since the proper management of the human in it would, apart from bring an added advantage in attaining organizational goals, also attract efficient and quality staff.

### **Nigerian Educational System: Overview**

The search for an appropriate educational system that restructured the Nigerian mind and imbue it with that germ of self actualization in politics,

social, economic, educational and cultural values experience a break through only in 1977 when the New National Policy of Education was formulated now revised in 2004 based on the 6 – 3 -3 – 4 system of the American decentralized educational system. The process of transmitting the New national policy of education into practical reality has not been easy as the country is faced with the characteristic problems of development. Indeed it is not much of a surprise that the situation is so for a country which was “discovered, invaded, subjected, governed, then educated, converted and assisted, at the same time being discriminated against” like most other African countries (Freire, 1970).

The national policy on the educational system in Nigeria is government way of realizing that part of the national goals which can be achieved using education as a tool. No policy on education, however, can be formulated without first identifying the overall philosophy and goals of the nation; that is to live in unity and harmony as one indivisible, indissoluble and democratic nation, and for a free and democratic society.

Nigerian law requires compulsory education for all students between the ages of 6 and 15. Students in primary and secondary school attend three equally divided sessions from January through December, with about a month vacation between sessions.

In 1982, Nigeria switched to the American system of six primary, three junior secondary, and three senior secondary school grades, but the rigid examination system remained. To qualify for entry into Junior Secondary School (JSS), Senior Secondary School (SSS), and higher education, nationwide examinations are held each year. Because exam scores determine a student's future educational choices, schools tend to stress memorization of facts, rather than creative problem solving. There are not enough senior secondary schools in Nigeria, so most students who finish JSS go into the workforce.

Certain federal and state agencies plan and carry out special education programs. Teachers receive training to teach in these programs. Mostly, though, the government encourages integration of special education students into the regular schools. The Ministry of Social Development, Youth, and Sports also runs centers throughout the nation to help train people with special needs.

There are three major categories of higher or tertiary education. One is postsecondary, which is non-university level training in technical and vocational fields. Students receive certificates of training for completing work-oriented courses. The second type of higher education institution consists of higher technical, but non-university level programs offered at technical colleges, polytechnics, and colleges of education. They usually offer a variety of options for students that lead to a National Diploma (ND) for two years of study or a Higher National Diploma (HND) for four years of study. The third type of tertiary institution is the degree-granting institution offering bachelor's and higher degrees.

About two-thirds of the universities are federally owned, and a majority of the others are state-owned. There are 13 federally owned and 14 state-owned polytechnic colleges. Unlike primary and secondary schools, the institutions of higher education normally follow a 15-week semester system, running from October to mid-July.

Human beings develop certain practices, beliefs and behavioural patterns as adaptive measures to meet essential needs in the educational organization in the society. These common attributes that are shared by way of communication and socially transmitted constitute the cultural foundation of the society. Society and culture are interdependent; neither can exist without the other. Where as society is composed of people, culture is what distinguishes man from other creatures and one group from another. Each culture has a unique character as it adapt to meet specific sets of circumstances such as climate, level of technology, population and environment.

Nigeria is a multi-ethnic state with over 350 ethnic groups that cut across six geographical zones (Okumagba and Ogege, 2009). Each of these ethnic groups has its unique cultural expectation. A number of ethnic groups may have similar cultural attributes and these designate them into culture climate that is otherwise referred to as a culture changed area.

According to Davits and Konsaris (2004) culture is a non genetic shared and communicated pattern of behaviour and associated meaning that people learn and participate within a group such as the school settings in which they are members. Hence, culture in the educational change\_setting are in all sometimes seen as the totality of the way of life of a people that members learn, share and is socially transmitted from one generation to another.



There are two types of culture: material and non-material. Material culture consists of the physical or tangible component of a culture. Houses, clothing, tools are examples as material culture existing in the society at large. Non-material culture on the other hand consists of abstract or intangible components of culture. Languages, beliefs, norms, values, are examples of non-material culture (Norbeck, 2003).

In a nutshell, a culture area can be defined as a geographical area occupied by people whose cultures exhibits a significant degree of similarity with each others as well as a significant degree of dissimilarity with the cultures of others. The concept of a culture area is like the concept of a geographical region, because it is based on the premise that cultures reflect geographical conditions. This does not mean that culture areas coincide in every detail with geographical region for man, to a large extent, has control over his environment.

Every culture area is delineated by categorising culture according to standard classifications such as language, political organisation, physical environment and religion. Those cultures that are similar and closely related belong to one culture area and can be plotted on an ethnographic map.

Language is a powerful factor in categorizing culture areas. It is a critical element of culture that facilitates the social interaction of people with similar culture (Samover and Porter, 2004). Peoples living within the Igbo culture area speak the same language and so constitute what linguists call "Speech Community". Within this speech community there may be scores of "regional dialect", e.g., amongst the Western Niger Igbo, there are three dialect clusters: Ika, Enuani and Ukwani. In Eastern Nigeria-Igbo, there are many dialect clusters: Onitsha, Orlu, Owerri, Etche, Ikwere, Nsukka, Ohuhu, etc. The dialects in the Igbo culture area, in spite of differences in pronunciation, share a common structure. This makes communication within the different dialects possible.

In pre-colonial Nigeria, there were two main types of government monarchy in a democratic or gerontocracy. The formal featured in kingdoms ruled by obas, emirs, obis and powerful tribal chieftains, who wielded power in styles ranging from absolute dictatorship to near democracy. Democratic gerontocracy was found amongst the Igbos and their neighbours. The political organisation for the various culture areas differ from one another. East of the Igbo are Efik and Ibibio. A king known as Obong rules each of their towns and communities.

This factor has to do with geographical boundaries and the nature of the economic system in the culture area. Economics, has to do with the production, distribution and consumption of goods and services but must bear in mind that these activities take place within the context which may vary from society to society. Within a given social system, the constituent elements of these context are subsumed under the same factors of production comprising land (including bodies of water from which livelihood is derived), labour and capital. In more recent times, the organisational aspect of man – the managerial or entrepreneurial expertise has been added to these factors. The forms of these factors and the way they are combined and activated for meaningful production are not uniform in all societies. They are, however, identifiable in their diverse forms and constitute an environment which societies modify and adjust to the quest for sustenance.

### **Level of Communication in the school Settings**

Communication at group level usually involves a lot of people but it must be noted that sheer size does not in itself constitute group communication. For instance, hundreds of commuters discussing an accident that has just happened at a bus-stop cannot be said to be engaged in a group communication. This is because those individuals are not bound by a common goal. Their discussion is also not regulated. Meetings by political parties, associations, unions and class discussions are example of communication at group level.

**Culture Communication Level:** this is the most abstract form of communication. It involves symbolic interaction of cultures and it's influenced by unique cultural values prevalent in the culture of the communicators. At the interpersonal communication level, we communicate among ourselves; it is face-to-face communication among persons bound together by a common goal while mass communication is carried out using the mass media. At the cultural communication level, symbolic aspects of our culture come in. Variable of cultural communication include the type of clothes we wear, the way we greet, the way we address people, the language we speak, our attitude to time and so on.

### **Written Communication**

Written communication is a type of communication that essentially is in written form. Messages are translated into alphabetic symbols which, when organized, convey ideas meaning or information. The most important characteristics of written communication is permanence. Information in

written form can be stored for several decades and can be referred to by anyone at anytime. Books, articles, novels, letters and memos written several years ago still have information and messages contained in them intact. Writing a message allow the encoder time to decide on how best to compose the message to convey the intended meaning. This helps to check errors because written communication is in permanent form. It is open to verification and provides room for clarification of message content through repeated consultation. It is standard communication method for most formal communication situations.

Written communication can only take place among the literate, who can read and write. Even then, most people hardly find time to read or write at length. This point becomes most significant in case where people have suffered dire consequences as written messages and information could be tendered in court as evidence. This is because they carry weight of authority.

### **Silent or Non-Verbal Communication**

Silent communication is a type of communication not linked to speaking and writing. This type of communication is carried out using non-verbal symbols. Nonverbal communication involves the use of paralinguistic signals, body messages.

Nonverbal codes, because they are mostly produced from the subconscious, are usually difficult to control. We communicate fear, envy hatred, love, elation, anxiety or concern without saying it. They are evident in our body language- gestures, postures, movements and facial expressions but when we decide to keep still, we still communicate something. That is, we communicate something both by our actions and inactions. As we speak, we convey messages not only of the speaker's voice and his countenance but also important measure of his attitude or feelings towards the message or towards the audience(s). Also, when we sigh, laugh, belch, yawn, groan moan, yell or whisper, we have conveyed information concerning our inner state or emotion (Blend and Jackson, 1990).

Intrapersonal level: this is communication that involves only one person. When we think, compose messages or soliloquise, we are engaged in information exchange within ourselves, which may include exercising, scratching oneself, thumb-sucking, nose picking, masturbating, singing, humming, whistling, moaning, grunting, sighing, etc. all these examples are forms of paralanguages, which is a form of nonverbal communication.

### **Traditional Communication**

Traditional communication, also called folk media or oral media is regarded as interpersonal media (Sambe, 2005). It involves speaking to the common man in his language and idiom, and dealing with the problems of direct relevance to his situation. This type of communication embraces bush burning, flute, divination, talking drum, tribal marks, passwords, gesticulations, festivals, folk tales and folks songs, marriage institution of the masquerade, symbols and signs, music and dance, riddles, proverbs, etc.

Traditional communication in its simple form may be described as an informal type of communication which starts from the traditional authority represented by the king or chief or council of elders. It is precipitated to order segments of society verbally from one person, community, clan, village and/or scattered settlement to another. Sambe (2005) states that their most important purpose is to provide teaching and initiation with the objective of imparting traditional aesthetics, historical, technical and social ethics, and religious values. They provided a legal code of sorts, which rests on stories and proverbs generated through spoken word. They also play roles in the village society such as mobilizing people's awareness of their own history, magnifying past events and evoking the deeds of illustrious ancestors. Thus, they tend to unite the people and give them cohesion by way of ideas and emotions.

Traditional media is diffused through a network of chiefs, age groups, market women organizations, traditional priests, village heads, teachers, etc. The range of traditional media is varied. They include drums, flute, horn, town crier and smoke.

#### **(B) Communication is an Interactive Process**

In all communication, there is always a party that initiates the communication process. This party is technically referred to as the source. He perceives a need or feels that the state of events at the moment is not what it should be. This need then compels him to share his thoughts with some other persons (technically referred to as the receiver, who could either be a person or group of persons).

The aim of doing this is for the receiver to see things the way he sees it, and to cause him (or them) to take an action to bring about the desired change what is technically referred to as message. The medium and form in which it is sent constitute the channel, and the reaction which the message evokes is referred to as the effect (Tracy, 1998).

What happens in educational institutions in Nigeria is very much like the process that has been described above, depending on the direction of the flow of information- vertical or horizontal. The Ministry of Education may feel a need to introduce a policy in the school systems, and to that effect, issues a letter, memo or notice to the school administrator/ principal who then transmits the information downward to teachers, non-teaching staff and even to the students. When this is the case, the Ministry of Education becomes the source of information in the educational institution. However, situations also arise, where there is need for adjustment in policies or a dire need to introduce new and better policies. In such situations, communication starts at the bottom – rank and file of the school systems as suggestions. The suggestions go through the principal to the Ministry of Education. In this case, the rank and the file are the source of the communication process while the principals/school administrator and the Ministry of Education constitute the receivers of the communication. The message would be the context of whatever suggestions or demands they are making on the educational system. The channel for such communication could be memos, letters, circulars, rejoinders, or the rank and file depending on who the source is and who the receiver is.

### **Communication is a Symbolic Experience**

According to Nakpodia (2009), communication involves symbolic manipulation (encoding) by the sender and symbolic interpretation (decoding) by the receiver. This means that both the source and the receiver are involved in a symbolic experience. Man cannot deal with his world first-hand; he therefore interacts with his world on a symbolic premise. Symbolic and artificial constructs that help man to make meaning out of his environment. Still it is worth mentioning here that the meaning is not in the symbol used.

Thus, words are symbols and are so used in organizations to convey meanings so that predetermined goals can be achieved. Blend & Jackson (1990) refers to words as verbal symbols. It should be noted that such verbal symbols could be oral or written. Thus, Kasper and Mayerhofer (2005) posited that:

Comments, directives, queries, circulars, memos, etc., that are issued at different points in educational institutions entail symbolic transactions, and the people

to whom such symbols are directed interpret and make meaning out of them and act accordingly.

### **Communication is Purposeful**

Communication is meant to achieve a definite purpose. It is sent out to secure results. Circulars, memos, letters, notices etc, are meant to get the target recipients to perform specific tasks to aid such institutions to meet predetermined goals. Instructions, warnings, queries, encouragements, recommendations, etc., are all passed to the people concerned in educational institutions through communication. These are meant to either reprimand those who are failing in the performance of their assignments in the institution or reward those who have been faithful (Sambe, 2005).

### **Communication Technology**

Technology is an indispensable tool of information distribution. Based on this fact, various applications of the new information technology to the collection, processing and dissemination of information by the mass media shall be examined.

### **Approaches to Communication based on Personality Types**

Personal management covers the issues of internal communication in a very broad sense. Specialize literature describes several other areas and approaches mentioning communication in connection with educational institutions. Most of them, however, analyse communication from a very narrow perspective of the internal events and neglect of a professional educational institutions.

These approaches focus on personality typology and aim at determining difference in communication based on specifics of each personality. Each personality type requires a specific way of communication that influences the personality. The approaches generally apply to social life or deal with communication of superior managers, i.e try to define the personality of the manager with respect to communication effectiveness. Successful communication is based on qualities a good manger should possess:

**Tactfulness** is concerned with one of the typical human characteristics and needs; the feeling of importance and usefulness. If a superior shows interest in his subordinate and co-operates with them, his subordinates will be more open in terms of communication and co-operation.

**Constructiveness** – one of the preconditions of good and open communication is the trust of subordinates in their manager's ability to

clearly define tasks, responsibilities, the extent of responsibility and standard to be achieved. Otherwise, it is difficult for employees to offer or receive any feedback since they do not understand what is generally recognized as being correct. It is based on a structured communication process which ensures that no redundant information is communicated or on the contrary, no key information is omitted.

**Freedom to Perform** is another prerequisite and a guarantee of better communication is the freedom which the superior gives to his subordinates with respect to the performance of the assigned task. Success requires freedom. Freedom is a key motivator for accepting and conveying information. This simultaneously means to delegate responsibility for the quality of performance of the whole task and decision-making powers. Superiors must provide all colleagues with clear information regarding the level of freedom they are granted with respect to the entrusted tasks.

**Responsibility Awareness** - the following should be communicated: loyalty, responsibility, authority, performance measures, support, trust and expectations.

**Good General Knowledge**- to manage activities and decisions, it is necessary to know who the information and facts are designed for, and where they can be obtained. The theory of management through expectations explains this rule in a more detail form. It is based on the principles of communication restricted to expectations, deviations, differences, discrepancies and exceptional successes or failures.

**Positive Self-Perception**- the building of positive self- confidence is based on the management of relationships. It recommends communication of positive self-respect and the feeling of importance. People need to know how their work is evaluated. It is important for the educational administrator to dedicate enough time to his staff and students in order to explain all the critical points, to give instructions and arrange details to pardon unimportant problems and distinguish them from crucial matters. Positive self-perception is closely connected with growth management. For their development, employees require a number of impulses, such as freedom, control, feedback, respect, friendly atmosphere and positive trust. Many barriers are created only based on the incorrect assumption that the employee is not able to perform the given duty or assignment.

With respect to the above said, it is imperative to realize the key aspect of educational systems development is the so-called communication system. This means expected and predictable communication behaviour is the cornerstone of a communication system. Furthermore, the approach based on expectations, is very important since people, as many survey shows, tend to do what they are expected to do.

### **Conclusion**

The purpose of communication and Human Resources Management and their compliance with culture in Nigerian system Educational system is to offer every Nigerian child the opportunity to go to school and receive education at 6-3-3-4 in the de-centralized system controlled by the federal, state and local government as in the model of American Educational System which has been enshrined in the National Policy on Education. Nigerian Philosophy of Education therefore, is based on the integration of individual into effective citizen and equal educational opportunities for all Nigerian citizens of the nation at primary, secondary and tertiary levels, both inside and outside the formal school system.

This paper has therefore demonstrated that culture and efficient communication are dependent on a suitable school administration in Nigeria educational institutions with an appropriate profile rather than a dominant personality. The personality of the school administrator and management style can contribute to the satisfaction of employees and improve their performances in the institutions for effective teaching and learning process. If an educational system wants its employees to communicate effectively, it must create appropriate conditions by means of systematic development and suitable human resources management tools, encourage motivation and employee communication and set rules for the prescribed educational institutions or standards and, the observance of which it checks.

A major part of competitive advantage of the Nigerian educational system therefore lies in quality and efficient communication including effective cultural transmission of norms and values. The improvement of the efficiency of human resources and their ability to communicate in suitable corporate culture should therefore become one of the key priorities of educational institutions in Nigeria.



## **References**

- Belbin E, Belbin, RM (1972). *Problem in Adult Education, Retraining*. London: Heineman.
- Blend M, Jackson P, (1990). *Effective Employee Communications*, London: Heineman.
- Charvatova D, Veer Vander CG (2006). Communication and Human Resource Management and its Compliance with culture, *International Journal of Social Science* 1 (2).
- Davits PE & Konsaris RA (2006). *Culture in a Changing World*. New York: Basic Books.
- Dennis HS, (1995). The Construction of a Managerial Communication Climate Investors for use in Complex Organizations. *International Communication Association*, New Orleans.
- Drucker PF, (1998). *The Future Starts Today*. Prague: Management Press.
- Kasper W, Mayerhofer, (2005). *Personnel Management* Prague: Linde, S.RO.
- Nakpodia, ED (2010). "Culture and curriculum development in Nigerian schools" *African Journal of History and Culture (AJHC)* Vol. 2 (1), pp. 001-009, January, 2010 Available online at <http://www.academicjournals.org/ajhc>  
© 2009 Academic Journals
- Nakpodia, ED (2010). *Human Resources Management*, Warri Atitoni publication Ltd
- Norbeck G. K. (2003). *Components and Ideas of Culture*. New York: Basic Books.
- Odiorne G, (1984). *Strategic Management of Human Resources*, San Francisco.
- Okumagba O & Ogege SO (2009). Culture Areas of Nigeria and their Characteristics, in *General Studies: Nigerian Peoples, Culture and Entrepreneurial Skills*. Mokobra J & N Ojie (ed), Abraka, University Printing Press.
- Freire P. (1970). *Cultural Action for Freedom*, Penguin Education
- Tracy B, (1998). *Effective Management Seminar Series, Delegating and Supervising, Executive Time Management, Motivating People Toward Pick Performance*, USA: Nightingale Conant.
- Sambe, JA. (2005). *Introduction to Mass Communication Practice in Nigeria*, Ibadan, Spectrum Books Limited.
- Samovar LA & Porter RE (2004). *Communication between Cultures*. Belmont C.A: Wadsworth.