Nigerian Ecounters: Challenges Nigerian Face while addopting into the British society

Thesis · July 2008

1 author:

Shirley Aipoh
Aix-Marseille Université
3 PUBLICATIONS   **0** CITATIONS

Some of the authors of this publication are also working on these related projects:

Project

EU Trade and Development Policy , "the primary once given to historical links is increasingly been replaced by a focus on the actual development needs of beneficiary countries" a critical assessment. View project

Nigerian Encounters:

Challenges Nigerians face while adapting into the British Society

By

Shirley Aipoh

Submitted in partial fulfilment for the degree of MA in Intercultural communication,

University of Bedfordshire.

July 2008

ACKNOWLEDGMENTS

Table of Contents

ABSTRACT

The purpose of this dissertation is to highlight the problems Nigerians encounter in other cultures, in this case; Britain. It gives an in-depth analysis of the Nigerian Culture as it looks into the lives of Nigerian students and Nigerians as a whole and the difficulties they face while adapting into the British society. Using the adopted approach of the culture journals provided to students to document their cultural experiences and encounters while residing in Britain, the study examines the various challenges that are faced by Nigerians as recorded from the experiences of each Nigerian student. Of the challenges revealed, time differences between both cultures was a major set back for Nigerians new to the British society.

Through the use of the works of Hofstede, Edward Hall and a few other researchers, the data collected from the questionnaires and logbooks revealed that the differences found in the time management and orientation between both cultures lies in the differences attached to each individual's and national cultural values, norms and attitudes towards time management or better yet time perceptions. Finally, the results also revealed that cultural differences in terms of interpersonal relationships and loyalty found with collectivist groups and language use could affect one's attitude or reaction to time.

CHAPTER ONE

1.0. INTRODUCTION

There have been various attempts by researchers to define the whole embodiment and components of culture to a satisfying degree to the world at large and in defining it; a very important part of culture that cannot be left untouched or unnoticed is that of cross-cultural contact. As at 2006, a total of 0.25% of the total population of Britain were Nigerians (BBC News, 2006), this statistics is just for the total number of Nigerian born migrants in Britain.

Over the years Nigerians and many other nationalities have experienced a great number of migrations from one part of the world to another. As a result, the diversity of cultures found in cross-cultural contact to this day has come to stay, and has given birth to researchers and scholars planning strategies on how we can all live together as one through the use of various researches and findings about other cultures and countries.

People from different cultures usually all share basic concepts (for example time, space and privacy) with the rest of the world, however the difference is based on how these similarities are viewed from their interpretations and perspectives. These beliefs or values for which they hold often times makes us believe they behave or act in a manner which we see and consider as irrational or in contradiction of what we hold as scared based on our own personal beliefs and of such is the case of the concept of time.

This report focuses on the challenges encountered by Nigerians who are residing in Britain. The different challenges Nigerians face in their day to day interaction with the British people and environment are studied and explained to give a better understanding of how they try to adapt to their new environment and yet not losing their Nigerian values and beliefs.

In this report, through the feedback provided by the participants, I will analyse the reasons for the differences between the Nigerian and British use and orientation of time. The fact that time plays a crucial role in any culture of the world today makes it a necessary and important area to define and research as the concept of time, meaning, flexibility and its nature is deeply woven into the fabric of any culture around the world.

There have been few researches done on the aspect of time in intercultural communication, some of which are those of Hall (1976), Trompenaars and Hampden-Turner (1993), Lewis (1996), just to measure a few. In this study, the use of time by Nigerians, where the concept of time is notoriously different from many cultures of the world will be investigated.

In order to achieve the purpose and objective of the study, the estimated population of Nigerians in Britain will be researched, some cultural journals will be taken from a group of Nigerian students, these cultural journals or culture logbooks will contain each student's cultural experiences and differences encountered while residing in Britain. Based on the information that will be provided for through the journals, questionnaires will be developed on the most affected cultural encounter they faced and sent to the participants (Nigerians). The questionnaires will include statements about their experiences and reactions to their encounters. The main aim of this study will be to gather or collect detailed and more in-depth information of the challenges.

CHAPTER TWO

LITERATURE REVIEW

2.1   Introduction

The worldwide increase in migration, the expansion of international tourism and education, and the globalisation of organisations or better yet the workplace has given growth to the enormous researches in intercultural contact. There has always been contact with diverse individuals' right from the ancient times. In around about 10 B.C, the Bible, which is the Christian book of worship tells of the movement of the Israelites to Egypt a totally different nation and culture from that which the Israelites where brought up with. Globalisation has had such a great impact on the world we now live in that we are being forced voluntarily or involuntarily to listen and interact with individuals from various cultures with a different belief from that which we have or from that which we have been brought up to believe.

Due to the differences in culture and more importantly the influence of globalisation, it has become very import to build a good rapport with our neighbours, colleagues or friends and family but most importantly people from other cultures. Often at times we over look the necessity of building a good relationship with other cultures and assume that as humans we all have the natural human nature. Hence we deal with people from a different background from us in the same way as those who we have the same culture and background with.

This behaviour then gives room to misunderstanding which leads to a break down in rapport. The new culture here is either seen as a demanding culture or in worse scenarios we see that culture as an extinct culture when in all ramification it just should be a process that should have been prevented by building a good rapport with the other culture.

It is necessary to develop an awareness of how our culture plays an important role and influences the way we behave and how others perceive and react or better yet respond to our behaviour. Culture defined proposes a framework that can be used as a guide to understanding the Nigerian culture. It highlights the key cultural dimensions that are commonly used and referred to in the day to day life of an average Nigerian living in the British society. A better understanding of the term culture gives an elaborate meaning to parties from different cultures trying to communicate. The world views held by different

cultures vary and so do the concepts for which the belief and in most cases form the basis of their values. These concepts are those of time and space, for this review time is mostly an important area of concentration.

2.1.1. Defining Culture

For the purpose of this research, to give a proper and clear meaning to the topic, it is important to start from the very top by providing a clear and concise meaning to culture. Culture over the years has had so many definitions, many theorists have argued on the right definition that best describes culture. While some (Pelto & Pelto 1975) have defined culture in terms of personality others (Kluckhohn & Kroeber, 1952) have attributed it to shared symbols systems. Perhaps the definitions of culture over the years can be seen to be as many as there are theorists and serious culture students as me.

Originally the word culture was generated from the Latin word "Cultura" meaning to "cultivate", the original meaning in Latin, French and German meaning 'the cultivation of soil'. It meant to produce or develop something; for example as in crops. Later on in the eighteenth century it became synonymous with the educated person by the nineteenth century, there was recognition of the fact that there were many more cultures around the world (Jahoda, 1992).

What then is culture as seen today? Culture is synonymous with norms, values, beliefs and actions which define a particular individual or a community as a whole. It is not uncommon to think about the existence of mutual beliefs as the first thing that comes to mind while defining culture, sometimes I think that the concept of culture is all inclusive. Culture has been defined in many ways by various researchers over the years. A well known anthropological meaning given to culture by Kluckhohn defines it as follows:

Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically deprived and selected) ideas and especially their attached values. (Kluckhohn, 1951, p.86, n.5)

Kroeber and Parsons (1958) have defined culture to involve transmitted and created patterns of values, ideas and other symbolic-meaningful systems as factors in the shaping of human behaviour; with systems being highlighted as a core element of culture.

Prosser (1978) defines culture as the traditions, customs, norms, values, beliefs and thought patterns passed down from generation to generation amongst a certain group. These norms, customs, values and beliefs then become that individual's cultural identity. It is important to note that all individuals from one community or group can not be like everyone else, if this is assumed then stereotyping occurs. However, there are certain practices that can be commonly practised amongst most of the population.

However for the purpose of this research, the best definition I would think is that provided by Hofstede (2001) whose works on cultural values I will be discussing several times in this research; he sees *culture as the collective programming of the mind that distinguishes the members of one group or category of people from another.*

This definition is a straight-forward definition that encompasses everything found in Kluckhohn's more extensive definition. The human mind in this definition stands for the head, heart and hands which are useful for thinking, feeling, and acting based on beliefs, attitudes and skills. Having said this, then it can be said that culture is to a collective of humans what personality is to an individual. The term culture has always been used to refer to a group of community, organisations or societies.

Having gone through the study of culture myself while trying to alleviate all forms of stereotypes in order to get to know the other cultures better, I have found this definition very helpful in most situations. Hofstede (1991) is of the opinion that culture is learned and not inherited, that is to say culture is not derived from the genes but rather passed down from one generation to another. It is then possible and visible to see culture like a hand-me-down dress from a mother to a daughter and a daughter to a grand-daughter.

Culture helps us to identify our-selves and the people around us. It makes the attitudes beliefs and acts of other individuals from other cultures understanding, in some ways I would say that culture gives definition to individuals. Culture is everywhere, in everyone and in every

country. It transcends human core attributes and goes deep into our inner most beings and finally refines who we are.

The differences experienced while living and interacting with other cultures across the world has given room to most difficulties other nationals experience while trying to adapt to a certain culture(s) and vice versa. In most situations this results in culture shock and in other to alleviate culture shock it is therefore necessary to understand this challenges and how to tackle the differences in culture.

2.2.   Culture Contact between Societies

Interaction between cultures and countries has been in existence since centuries past. Countries have crossed countries for several reasons and sole purposed such as trade, learning, to exert influence or exploitation.

Adventurers and world travellers like Marco Polo, Richard Burton, Columbus and many more are amongst the many men and women who travelled across different countries and encountered many cultures from about the 16th century, they also provide accounts of what in today's world is called intercultural contact. This research emphasises on the challenges that occur while interacting with other societies or cultures and this is reflective in the literature.

Obviously, some countries are more culturally diverse than some cultures, countries like the United States, Australia and Canada (Berry, 1997; Bochner, 1986), while some societies such as Japan and Korea are cited as examples of culturally homogeneous societies (Kashima and Callan, 1994). Britain can be seen as one of the countries which over the years have become more culturally diverse, with a whole lot of cultures from various societies who are immigrants, refugees or sojourners moving into the society.

It is important to realise that when cultures come in contact with one another, they usually have an impact on one another socially, institutionally, politically or through value systems. (Ward, Bochner & Furnham, 2001). When coming in contact with other cultures, the new culture is bound to experience some things different from their native culture while in the

host culture. In most cases the individuals are said to experience what is called "culture shock".

The term culture shock was first introduced in 1954 by Karl Oberg. Since the introduction of the term there have been many definitions to it. Furnham and Bochner (1989) defined it as "….when a sojourner is unfamiliar with the social conventions of the new culture, or if unfamiliar with them, unable or unwilling to perform according to these rules".

This often results from the overwhelming fascination and awe in everything that is seen as new: a different language, dressing, time, attitudes of the people and many more, hence they begin to experience culture shock. Gradually with time, these individuals get to learn more about their host culture and slowly they begin to adapt to the new culture. The period before the adapting is often seen as challenging as the individuals are trying to reduce culture shock and learn how to adapt and interact with members of the culture whose lifestyles are different from theirs.

Having studied the general outlook of cultures in relation to its definitions and contacts, I have laid a foundation for the next section of this research which concerns understanding cultural challenges. This section involves looking at the Nigerian and British Cultural values and how they can have effects or influence on the way they perceive time.

2.2.1 Understanding Cultural Differences

Differences between people in a given nation or culture such as Nigeria and Britain is much bigger and larger than the differences found between two small groups. Factors that affect human behaviours and culture ranges from educational, religion, personality, social standing, and belief structure, past experience, affections and a whole lot of other factors, (Georgio Billikopf, 1999).

Thanks to globalisation more and more people in countries like the United Kingdom and Nigeria work or meet with people from different societies and with themselves. As a whole, Nigeria is a diverse country with over 250 ethnic tribes and the most populous country in the West African region; most of the concept of time in Africa can be traced to the colonial days and is therefore based on the European interlopers/ invaders (missionaries or capitalist

adventurers) ideas on the continent. It is important to know that this does not make it easy for Nigerians to cope tremendously well into the British culture or society. Both cultures are different in a variety of ways such as, different ways of dressing, different ways of expressing personality/goodness and different ways of looking at things. For example shaking hands with elder or people older than one when greeting is considered disrespectful, rather the men are expected to bow while the women are to genuflect. However the same can not be said of Britain as shaking of hands when greeting older people is acceptable.

Another aspect or a good example for which cultures are different is based on the different perceptions of time. A proper understanding of the different systems of time (monochromic and polychronic) amongst countries is a key to a successful interaction in a new culture. This does not mean that any culture's perception is right however there can be a tendency to promote such assumptions when there is no cultural self-awareness, (Paula H., Judy C, Judy W., 1990).

Amongst the cultural challenges Nigerians encounter in the British society while interacting with the new culture is that of the issue of time. The Nigerian and British perception to time are vastly different; this means that the concept of time in relation to its use and management is seen differently in both cultures. Of the challenges Nigerians face while adapting into the British society from my opinion, time is one of the top most challenges faced by the people. As I go further into this research, the data gathered from the students will reveal if this is true or not.

The concept of time in all cultures, its nature, flexibility and meaning has been said to be intricately interwoven into the fabric of any and every culture (Ellis, 2008). Time in any culture is mostly created and influenced by beliefs, values and tradition. It influences how a person interacts with another socially, academically, politically or business wise. Therefore when an individual from another culture with a different time perception interacts with any individual with a different perception to time from that which he/she is already familiar with, there is bound to be cultural differences that need proper intercultural awareness to be able to survive the culture shock it may present.

Time then is a way in which a society maintains a certain amount of functionality by exercising the constraints of time on everybody in the society. Every cultural society has its own definition of time constraints--in the United Kingdom there is dinner time which is different from the traditional Nigerian dinner time. The concept of time in some ways defines culture, time therefore is a fundamental factor in every culture and so also do they differ across cultures fundamentally, (Kokole, 1994, 35)

Cultural differences in relation to time among groups (societies) could cause challenges for an individual from Nigeria residing or visiting the Britain. Hence it is important to lay a foundation into the various ideas of time in culture and later find out the difference that could relate to the time differences between both cultures using Hofstede's cultural dimension and Hall's view on culture.

2.3. Perceptions of Time in Culture

Perceptions according to Prosser (1978), in his book entitled, *the cultural dialogue: an introduction to intercultural communication,* he said and noted that: *"perception is the most individual process of any subjective culture and it is formed by the memory of past structured, stable and meaningful experiences"* (198). Therefore it is possible to say that each culture helps to shape their capability according to the experiences that are common in a particular culture; hence the same goes with a set of peoples from a particular culture and their response or orientation to time.

Among the first scholars to suggest that cultures differ in their time perceptions and orientations is Hall (1973). Time orientation is the value or importance the members of a culture place on the passage of time, (Lustig & Koester, 1999). Time is experienced differently in different cultures across the world, even though time is supposed to be or should be experienced technically and objectively in the same way by everyone. Often time people who find themselves in other cultures can get confused and irritated by the differences in time and often times find it had to adjust to the time orientation of the new culture.

There have been a number of studies that have been done on the differences in time perception and orientation, amongst these studies is that carried out by Durkheim. He discusses the subtle power of social time arguing that social time restraint on the individual as

it lies outside the individual consciousness. To understand it one must therefore look at the socio-cultural factors which have created the situation, (Durkheim 1915). These socio-cultural factors that affect the perceptive often depend on the factors such as technological developments that affect the relationships between the people and their natural environment and the consequent ability of people to meet their needs. Other factors contributing to the perceptions of time according to Durkheim are social structures such as political and economical factors, religion, national or cultural history, philosophy and language. All this factors combined together has been said to contribute to the ideas of time differences in cultures.

To further expanse on the studies of time in cultures, it is important to bring to light the work of Kluckhohn. Kluckhohn (1953) addresses how variants of the cultures dominant pattern of value-orientations appear in particular sub-cultures in contrasting ways. This is say that Kluckhohn is of the opinion that the perceptions or ideas about time vary within the sub-cultures of a particular culture, (Kluckhohn, 1953). For the purpose of this research however we will not be going deep into that area of study.

For most Nigerians, on their first encounter with the British society they have difficulty adjusting to the time differences, on most occasions many students and visitors have reported to having missed the train or bus services as a result of the time schedules, business men and women have missed out on appointment as a result of their time orientation. According to Matsumoto (2000) Cultural differences in the view of time can be especially agonising in situations such as business negotiations, working groups of students at schools or just in everyday life.

It is apparently suitable to say that cultural concepts of time are not immediately detectable or distinct in any new culture however after some close examination they become visible and represent strong standards that affect the behaviour and actions of members of that cultural system or society.

As I review these cultural orientations about time, it is important to note the link between a culture's non-verbal code system and its cultural patterns- that is each ones characteristics.

2.3.1. High and Low Context Culture Orientation to time

Edward Hall popularised the terms "High and Low Context cultures". Context, according to the MSN Encarta dictionary (2008), is defined as "the circumstances or events that form the environment within which something exists or takes place." Hall& Hall (1990) defines it as the information that surrounds an event; it is intricately bound up with the meaning of that event. Hall (1976) was of the view that within each culture, there are specific individual differences based on perceptual stimuli like sights, sounds, smells, tastes, and bodily sensations that need contexting- that is the process of providing or filling in the background information; however, it is impossible to pay attention to all of them. However, it is possible to let culture provide a scale between the individual and all the stimuli since everybody is influenced by a level of context; therefore it will be helpful to know whether the culture of a particular country falls on the high or low side of the scale, (Hall & Hall, 1990).

Hall & Hall (1990) identifies that contexting performs multiple functions. For example the shift in the level of context is a communication; a shift up the scale indicates a warming of the friendship while a shift down the scale could indicate displeasure or coolness, meaning something has gone wrong with friendship.

High Context (HC) – refers to cultures or societies that prefer to use high context thoughts and messages in which most of the meaning is either implied by the physical setting or In which most of the information is already in the person through his/her internalised beliefs, values, and norms while very little is in the coded, explicit transmitted part of the message, (Lustig & Koester, 1998). To this set of people building an interpersonal relationship is important like-wise trust. Here, flowery language such as proverbs and elaborate apologies and humility are common or typical among the people. A Nigerian manager once explained his culture's communication type to a British associate: "We speak very few words in my culture, when we say one word, we understand ten, and however the reverse is the case here". Cultures that can be found here are those of the Middle East, Asia, Africa (Nigeria) and South Americans. In practice, HC is more often found in traditional cultures.

Low Context (LC) – This is the opposite of HC. Cultures referred to here prefer to use low context thoughts and messages, the mass of the information is vested in the explicit code, (Hall, 1990). Here cultural behaviour and beliefs are spelt out explicitly so that foreigners coming into the country know how to behave. Japan, United States (North America), Britain and a greater part of Western Europe. People from these culture value facts, directness, logic and like to make decisions based on facts rather than on their intuition. They also have low commitment and fragile interpersonal bonds.

The differences between both cultural patterns are so much so that Gudykunst (2004) was of the opinion that people raised from the low-context cultures think that high context communication is ineffective. A major distinctive characteristic between HC – high context and LC – low context cultures is that of time. To the later time is flexible, more responsive to the needs of people and more open that is, it is less structured, and less subject to external goals and restrictions, (Lustig & Koester, 1999). On the other hand, in low- context cultures time is organised because of the additional time needed to understand the messages of others (Lustig & Koester, 1999). Low context cultures are often forced to pay more attention to time. According to Hofstede (2001), in practice, LC is often found in modern cultures unlike the HC communication.

2.3.2. Monochronicity and Polychronicity of Time

Traditionally cultures are divided into systems and according to Hall; this systems are that of the monochronic and polychronic time. Hall (1959) originated the terms "monochronic and polychronic use". Both terms have to do with our time sense, how we perceive and manage time. Hall& Hall (1990) defines both terms in their simplest forms as: Monochronic time means paying attention to and doing only one thing at a time (Linear). Polychronic time means to do many things at a time (non-linear).

To the polychrons time is seen as something that is continuous and not structured, here time is also seen as a flow from the past to present and into the future. Polychrons have and command great involvement with people and can continuously change from one activity to the next according to how they feel or their moods. Polychronic is also antithesis to

monochromic. They both can be compared to having the features of a mixture of oil and water. The monochromic are very structured people; in such a system, time scheduling is treated as sacred and can take priority over others. Hall & Hall (1990) discusses that the monochronic time is perceived as being almost tangible and they talk about it as though it were money. They can often time associate time with these words "spent", "saved", "wasted", and "lost" or in relation to a system of ordering life and also for setting priorities by using the sentences such as " I don't have time to see him". In the British society such things like bus and train times are properly schedule to setoff and depart at certain times displaying their attribute to being a structured culture, this is however not the case for the polychrons who are less structured.

Most businesses in Britain are dominated by a monochronic system. Apart from the fact that this monochromic time like culture is learned, it has become the normal, natural and logical behaviour amongst the people because majority of the British grew up in a monochronic time. Monochronic time therefore typifies people from North Europe, Germans, North America and Swiss. Polychron on the other hand is more dominant in the Africa, Middle Eastern countries, Japan and Latin American. In my opinion, Nigerians can be seen as polychrons, hence a strong proverb from the people that denotes their cultural idea of time, "the clock did not invent the man".

In order to help convey a pattern by which the monochron are differentiated from the polychrons, Hall& Hall (1990) listed a few generalisations which is typical to both systems, however he mentioned that the list do not apply to all cultures. For this study however most of the generalisations listed apply to both the Nigerian and British cultures.

MONOCHRONIC CULTURES	POLTCHRONIC CULTURES
▪ Do one thing at a time	▪ Do many things at once
▪ Concentrate on the job	▪ Can be easily distracted and subject to interruptions
▪ Take time commitments (deadlines and schedules) seriously	▪ Consider time commitments as an objective to be achieved, if possible
▪ Are low context and need information	▪ Are high context and already have information
▪ Are committed to the job	▪ Are committed to the job and human relationships are important
▪ Adhere religiously to plans	▪ Change plans easily and often
▪ Are concerned about not disturbing others; follow rules of privacy and consideration	▪ Are more concerned with those who are closely related (family, friends, close business associates) than with privacy
▪ Show great respect for private property; seldom borrow or lend	▪ Borrow and lend things often and easily
▪ Are accustomed to short-term relationships	▪ Have strong tendency to build lifetime relationships.

Table 1 – *Monochronic versus Polychronic cultures, adapted from Hall (1990)*

2.4.   National Cultures In Relation to Time differences

The use of the word nation system came into existence in mid-twentieth century into which the entire world is divided. According to Hofstede (2003), it followed the colonial system which was used in the three centuries before. Just as there are various national cultures around the world, the cultures of these nations or countries also differ. The cultural values and behaviour of a typical Nigerian are different from that of a British; Japanese is culturally different from an American. National cultures can be said to be as distinct as personalities,

however they can not be classed as such. It can however be classed and defined as a way of life of a group/category of people, a way by which the people define their own collective identity, (Zetterholm, 1994).

In my opinion national cultures is not and should not be termed as national identity. I am particularly of the view that identity gives answers/meanings to questions such as "where do I come from?" or "where do I belong?" In fact, identity does not involve a system of symbols, norms, meanings or values. Over the years some cultural identity theorist like Mary Jane Collier & Thomas (1988), have been of the view that an identity which one pays less attention to is more important than national culture. To them groups (nations) are bounded and salient to individuals and it is this individuals that the symbols and norms of a group are handed down to. They then make it possible to define the boundaries between systems and distinguish members from one cultural system from members of another. Hence making an individual to have a range of cultures to which she or he belongs and national culture to them is only one amongst the many to choose from. This idea is however not held by most cultural researchers including me.

Matsumoto (2000), while not using the exact words national culture, juxtaposes that nationality is not culture per se. In his argument he tries to create the notion that just because a person is, for example from Nigeria, does not mean that such an individual is going to act in certain ways that would be considered to be the dominant Nigerian culture or with our stereotypes of the Nigerian culture. He goes on to highlight that just as culture does not conform to race, so does it not conform to nationality or citizenship. In his argument Matsumoto gives room to the possibilities of multiple cultures coexisting in within a nation, who may not have or depict the same cultural values, norms or otherwise. Even though Matsumoto and Collier may have tried to put forward their own assumption and definitions of the national culture, there still exists nations and within this nations are individuals who live (have lived) and co-existed acting and learning about their cultures which in most cases have been passed down to the individuals or categories of people within the nation. Hence making nations have a dominant culture.

In most cases as found out by researchers such as Hofstede and Trompenaars , there is what is termed as a common culture found in nations such a Britain and Nigeria. These

commonalities between these individuals are what we refer to as norms, core values, beliefs and acts which is incurrent amongst the people. Hofstede (1998) distinguished this commonalities into symbols, rituals, heroes, and values; he classified symbols as the most specific and had values as the most general. What Hofstede(1980) found after collecting empirical evidence of differences among 40 nations, was that the national cultures he referred to is the dominant mental programs being shared by a majority of the population. Mental programme he said involves a lot of things from food preferences, religious beliefs to attitudes towards authority.

2.4.1 Hofstede's Cultural Dimensions

The cultural concept of time might not be evident as other characteristics of individual found in a particular culture however with a further look and observation, time is seen as a very import difference amongst cultures. As understood by the iceberg of culture, it can be seen as one of the invincible section below the water.

 Just as individuals have various attitudes towards time, so do nations. For example, while a country like Nigeria may behave and act in such manner that tends to convey the notion that they have lots of time on their side, which can be seen for in their diplomatic relations and document; Britain is convinced that time is running out. In identifying the various differences in relation to the perceptions of time amongst both nations; Nigeria and Britain, I will be looking at the differences between both countries as postulated by Hofstede's cultural dimensions, as well as that of Trompenaars Fons.

Hofstede's cultural dimensions in my opinion the most appropriate amongst all the cultural patterns or dimensions that have emerged over the years. I believe apart from being the most easily understandable concept in this area of culture, it also the most suitable to focus on the important or what Hofstede referred to as the country general differences. Based on each dimension and those of others that I have collected for the purpose of this research, I will draw up some assumptions as to why there is a challenge or a problem in relation to time management between Nigerians living In Britain. The typicality of his postulations will enable me to draw up.

It is important to know a few information about Nigeria and Britain, obviously it can be seen that both countries are on different continents of the world. The first interaction between both countries started around about the mid 1600s when the British began the struggle for communities and trading post in the coast of West Africa. Many years later, the intrusions of Britain into West Africa is given the name "colonisation" hence making Britain the colonial masters of Nigeria and many other countries. A community was then set up for the countries, for which Britain colonised, called the Commonwealth of Nations and of which Nigeria is a member. Having colonised Nigeria in the early years, it might seem proper that they should have the same cultural values and or behaviours as some people may assume. This is however not true as Nigeria before the intrusion of the British was a region of many groups and the people had their beliefs, values which was already learned or passed down from generations to generations. Hence there exists a whole difference between the national cultures of both countries.

It is also particularly relevant for the purpose of this research to bring to your knowledge the fact that there was no specific cultural dimension for the country Nigeria, rather Hofstede having conducted his research in the early 1970s based his research on West Africa as a whole and Britain is referred to as Great Britain.

The table compares the scores ranked by Hofstede for West Africa and Britain. Each dimension here being, Power distance Index, Individualism Vs Collectivism, Uncertainty Avoidance, Masculinity Vs Femininity. For the purpose of this study only those dimensions relating to the research will be addressed.
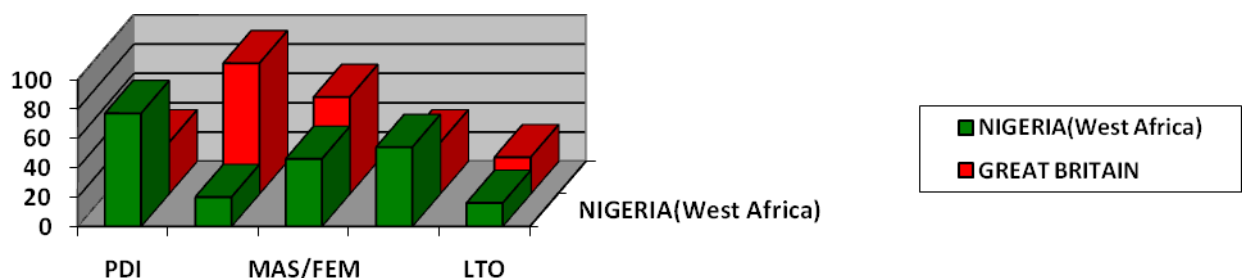
Fig 1*-Graph depicting the cultural dimensions between Nigeria (West Africa) and Great Britain (Hofstede, 2005)*

Cultural Dimensions	NIG (WA)		GBR	
	SCORES	RANK	SCORES	RANK
Power Distance Index	77	17-18	35	63-65
Individualism/Collectivism	20	56-61	89	3
Masculinity/Femininity	46	41-42	66	11-13
Uncertainty Avoidance	54	52	35	66-67

***Table 2**- Nigeria (West Africa) and Great Britain scores and rank on cultural dimensions (Hofstede, 2005)*

For the purpose of this research only the cultural dimensions relevant to the subject will be concentrated on.

2.4.2. Individualism versus Collectivism

This cultural dimension has been used by various anthropologists, sociologist and researchers (Kluckhohn & Strodtbeck, 1961; Triandis, 1972; Mead, 1961) to explain cultural differences. According to Hofstede (2001), this is related to the integration of individuals into primary groups. It involves people's relationship to the larger society to which they are a part of. According to Hofstede (1980), the relationship between collectivist and individualist in human society is intimately lined to societal norms or better still, value systems.

An individualist society encourages, the goals, wants and needs of the individual over those of the group. Lustig and Koester (1999) puts the keywords associated with this culture as "privacy", "independence", "self " and "I". Here decisions made are usually based on the autonomous individual and not the group. On the other hand Hofstede explains that the collectivist societies requires that individuals fit into groups, they emphasise the needs, goals,

desires and views of the in-group over that of the individual. In making decisions, decisions that juxtapose the benefits of the individual and group are always based on what is best for the group. Both dimensions relate to relationship bonding between the in-group and out-group

Hofstede (2001) links the individualist society to the modern society and collectivist to mainly traditional society, looking at this proposition, my observations between Nigeria and Britain, tends to reveal themselves towards this ideas, with the later being more of a traditional society and Britain a modernised society.

Although I have not carried out a research to support my observation, living in both countries has opened my eyes on to this view and examples from everyday lives indicated the validity of the statement. It is also good to know that Trompenaar's (1997) feature of Individualism (modernisation) and communitarians (traditional communities) also inclines toward this statement. Countries with the individualist tendencies are the United Kingdom, USA, Canada, Australia, Netherlands and many more, countries high on collectivism are major parts of Africa(Nigeria, Ghana), Asia (South Korea, Pakistan), Japan etc.

In a large number of researches on time (orientation or perception), the individualism and Collectivism plays a central role in much of the research. Scholars such as Harry Triandis believe this dimension is by far the most important attribute that distinguishes one culture from another, (Lustig & Koester, 2001). Most of these researchers look the relationship level between the out-group and the in-group and their perceptions to time. Some of the characteristics or values that might influence a person's perception towards time are that of the pursuit and satisfaction of the individual values, needs and wants or that of the collective group. The individual's use of high or low context messages to communicate based on the type or status of relationship could impact on time. Also in the collectivist society, the relationship an individual has with the in-group ("we" group) is the major source of one's identity and only secure protection from all hardships in life; therefore one owes lifelong "loyalty" to one's in-group. In situations of tension the maintenance harmony with one's in-group becomes a key virtue which extends beyond the family, and into friendships (Hofstede, 1991). The need to maintain a loyalty and harmony amongst family and friends could impact on the way people deal with time.

Hence, a Nigeria student once on her way to the university on her way to submit her assignment once had to stop to greet and chat with another Nigerian colleague of hers, whom she hadn't seen in a long time, the conversation lasted for another hour knowing she was going to be late for the submission deadline, she still had to stay behind to express her loyalty to her friend before setting off to submit her work. Though the student knew that she will be late for a submission, she still preferred to create harmony between herself and her friend, thereby bringing Hofstede's (1991) theory of collectivist having a strong relationship tie with family and friends or the group. Here it also be seen that the collectivist do not separate academic or scheduled time between relationship and personal time.

Individuals conversing at this time form the example provided above, who normally use high-context messages to communication, end up using low-context messages, which takes longer time because of their level of relationship (I.e. close relationship). Time to the individualist is wasted here, conversing. To illustrate, people in the individualist culture like the United State use low-context communication in a vast majority of their relationships (Hall, 1976). They can however switch to high-context messages when conversing with a twin or a spouse of 20years, in other to be precise and clearly understood (Gudykunst, Ting-Toomey, Nishida, 1996).

This information provides the basis for the assumption that time being one of the challenges Nigerians experience while in the British society which is an individualist society could be as a result of the collectivism tendencies which reflects in their values and in their pattern of communication (high-context messages to low-context messages)

2.4.3. Uncertainty Avoidance

Hofstede defines (1991, p.113) this dimension as the "extent to which the members of a culture feel threatened by uncertain or unknown situations". It expresses the way members of a society deal with their society's tolerance of ambiguity and uncertainty. According to the table above, Nigeria Is high on the UAI (uncertainty avoidance index) with a score of 54 compared to the score of Britain which is 35. The key term to describe societies with high

uncertainty avoidance like Nigeria is "what is different is dangerous" (Hofstede, 2001). Fear of the unknown is some what evident in the society.

There are some characteristics associated with a strong or high uncertainty avoidance that could have some influence on the time orientation, some of which are: people like to work hard and at least want to be always busy hence time is seen and regarded as money, and the need to be punctual and precise come naturally; they also feeling uncomfortable with ambiguous situations and the desire to reduce that feeling as much as possible.

Using the example given by Hofstede (1991) of Arndt Sorge in the 1960s who lived near a British army barracks and who wanted to see the British motion pictures that was shown by the British army and he was given a signed paper by the sergeant of the guard, on many occasions he used this to see the pictures even after he was demobilised. The British method of handling the unplanned request can be said to be different from how the Nigerians would have handled the situation, first and foremost it would have taken a longer time to get the permission Sorge needed to get to see the motion picture and would have also needed the permission of more authorities.

This dimension provides that Nigerians challenges with time in the British society are may be based on the difference found on the level of uncertainty avoidance between both countries. Britain which is lower with a score of 35, meaning to them time is a framework to orient oneself in (Hofstede, 1991) and not something one is constantly watching, while with Nigeria it's vice versa.

2.5.   Hypotheses

The research by Hofstede in combination with Hall have both given their propositions on what they think could be the cause of the challenges Nigerians face in terms of their time orientation in the British society. Given this, for the empirical part of my research, I will be gathering some qualitative data to test whether Nigerians conform to these expectations while living in the British society:

1. Nigerians reaction to time maybe influenced by their belief and cultural value for time.

2. Nigerians are collectivist individuals and this may have an effect on the variances between their time and the British time orientation.

3. The busy lifestyle Nigerians are known for as a result of their uncertainty avoidance index maybe the reason behind their challenges with time.

4. Communicating in both high and low context messages depending on the level of relationships may be a constraint on the Nigerian attitude to time in other cultures.

5. Decoding messages sent in communication between high (Nigeria) and low (Britain) context cultures may be a determinant in time differences.

CHAPTER THREE

RESEARCH PROCEDURE

3.1   Introduction

This chapter explains the data collection methods to be used for this research. In Section 3.2., I will be looking at the methodological framework for which the research is based. Section 3.3 will be focused on the selection of participants. Section 3.4 and 3.5 will be outlining the methodological procedures that were employed during the research.

3.2   Methodological Framework

For the secondary data for this research, it was initiated before the primary research. The secondary data was gathered to give a deeper understanding of the subject area and the key questions asked. Information for this area was gathered from several sources including, websites, publication journals, research articles, and of course literatures.

In other to provide a good understanding of the importance of this research, it was necessary to add the statistics of the total population of Nigerians including students living in Britain, also the total population of Nigeria will be researched as a primary source of data for this research. Finally I will try to estimate the total numbers of Nigerians entering the UK yearly.

Legend has it that out of every 5 Africans, 1 is a Nigerian however this is only an assumption (BBC News: 2006). This is due to the facts that for the past 30 years all the national population census has ended in national controversy. A controversy brought about by falsified results and strong allegations of population inflation. At the moment the total population of Nigeria is a crucial issue that has to be dealt with diplomatically.

For this research, after looking at various research methods, I decided that the survey strategy (Denscombe, 2001) will be the ideal research method to achieve my objectives for this research. For this research there were positive and negative sides to choosing this mode of methodology. For the positive side this method was the best to highlight the difference faced by the students who have found themselves in the British society by using their detailed

personal experiences of real life situations, and the questionnaires were the most appropriate to deducing a proper result for the data collected. By combining multiple methods, i.e. the use of Intercultural Learning Journals (CLJ) and questionnaires, I will be able to give a sufficient depth of my data. While handling out the questionnaires, I was able to see how much accurate efforts participants put into completing them and how much seriousness was allocated to it by them.

In my original proposal I stated that I wanted to conduct interviews in addition to the intercultural learning journals that were produced by students, however, on a further look, I found out that most of the students who had provide their logbooks (ICJ) were out of reach and it would be difficult to reach them for a one on one interview, I therefore decided to opt for the questionnaires which was easier to send to each participants.

3.3. Selection of Participants

Because I am investigating the challenges Nigerians face while adapting to the British society, all participants are therefore from Nigeria. A total of 30 students were randomly chosen to provide Logbooks or CLJ and participate in the questionnaire survey, all participants where students who had come to study in Britain. The ages of the participants ranged from 24 to 48 years, with the average age been over 27, a large majority of the participants were between 26 and 29. The participants included 17 female and 13 male. For most of the participants it was their first time in Britain, (80%).

3.4. Questionnaires

My selection of the questionnaire survey method is to allow for me to collect a qualitative data for my hypotheses based on the challenges most presented by the participants that had the highest percentage. Also a questionnaire survey allows for the collection of the highest number of participants attitudes and opinions based on the area being researched within the time duration of the research. He snowballing technique (Denscombe, 2001) was used to dispense the questionnaires and each participants where asked to recommend more

participants to take part. In other to get most of the participants to fill out a questionnaire, each participant was sent a copy of the questionnaire via the internet email which included a detailed explanation in the covering letter informing the recipient of the nature of the topic and area of study, its importance, the date by which the questionnaire should be returned, the benefits of participating and an assurance of their anonymity. This method enabled the participants to also fill out the questionnaires in their own time thereby bridging all problems time constraints. For some others the questionnaires were handed to them on a one on one basis with the vicinity of the university campus, the learning environment of the campus made it easy to get honest opinions of each participant as they filled each questionnaire with al seriousness and truth. In the questionnaires handed out, once again all ethic needs of each participant were meet and all participants voluntarily agreed to participate in the study. Being a cultural research, all the questionnaires where produce in the learning language of the participants who are from Nigeria which is English language.

The questionnaire consisted of a total of 30 statements all relating to time perception of the Nigerian people in relation to the logbooks submitted by participants. As a uni-dimensional scaling method, a 5-level Likert-type scale (Denscombe, 2001) was used in the questionnaires to ask the participants to express the content to which they agreed or disagreed with a statement (1 = Accept and 5 = Reject). The measurement for the statement is represented using the 5 point level where 1 = Always; 2 = Very Often; 3 = Sometimes; 4 = Rarely and 5= Never. By using *closed questions* it provides me with a uniformed answer from the participants to be used with logbooks.

The statements were based on the written intercultural learning journals or logbooks provided by the students, a few others were based on Hofstede's (1991) theories that were introduced in chapter 2. Of the 36 questions, a total of 30 were formulated questions based on cultural values and norms that are attached and affect a person's orientation to time. Participants were then asked to rate their levels of agreement and disagreement on this statements. Seven other questions where based on their cultural knowledge in terms of theirs and British cultural difference to time.

3.5 Culture Learning Journals or Cultural Logbooks

In gathering the needed data from the intercultural learning journal (ICJ) or logbook, students were asked to reproduce a journal containing 5 cultural differences they encountered during their first time in Britain. Their experiences were gathered by observing and assessing these experiences with their own home country, in this case Nigeria.

These experiences were from participant's day to day interaction in the British society and with the British people. As at the time the students were asked to produce their logbooks, they already had the knowledge about culture and its definitions. Students were then asked to submit their logbooks for cross examinations. There was no particular format for the journal; students were however shown samples of two methods (Kohls & Knight, 1994: 68 and Cornes, 2004) from which they can chose from. They were also encouraged to write any other interpretations for the cultural behaviours that might have likely shaped those events.

The culture learning journals were divided into columns and rows, one of them with 5 rows under each headings: Date, Place, Activity Undertaken (what happened), What I Learned (what does it mean), How and when can I apply this knowledge (Cornes, 2004), the other which was mostly used by students had the following heading similar to that of the latter: Date, Location, Observation/description, Reaction and Analysis (Kohls & Knight, 1994).

This was done in other to create a research frame of mind amongst the participants and it was also a systematic way of data collection and analysis (Berwick & Whalley, 2000). Participants where asked to send their logbooks either by email or by physically handing them in. Each journal was then studied and those experiences that's reflected on time where chosen out of a total of 30 journals from 30 different participants with a total of 5 cultural incident per participants, totalling a total of 150 incidents. Culture journals are useful by providing an aim to get factual experience from and feeling of individuals in relation to different cultural topics.

CHAPTER FOUR

DESCRIPTION OF RESULTS

At the beginning of writing this research, I had so many thoughts and assumptions in my head as to why there is a difference between the Nigerian and British time orientation. After various studies into previous works on cultural differences such as (Hofstede 2001) and on time differences (Hall, 1976) together with those of other researchers, I became influenced by their teachings, my objective then is to identify the various issues Nigerians found to be challenging in the Britain and to test for why the average Nigerian living in Britain find it particularly challenging to adapt to the time orientation of the British society.

The research data to test my findings are collected in two separate phases; one is that of the culture learning journals followed by the questionnaire which contains statements and questions based on the information provided by the experiences of the students.
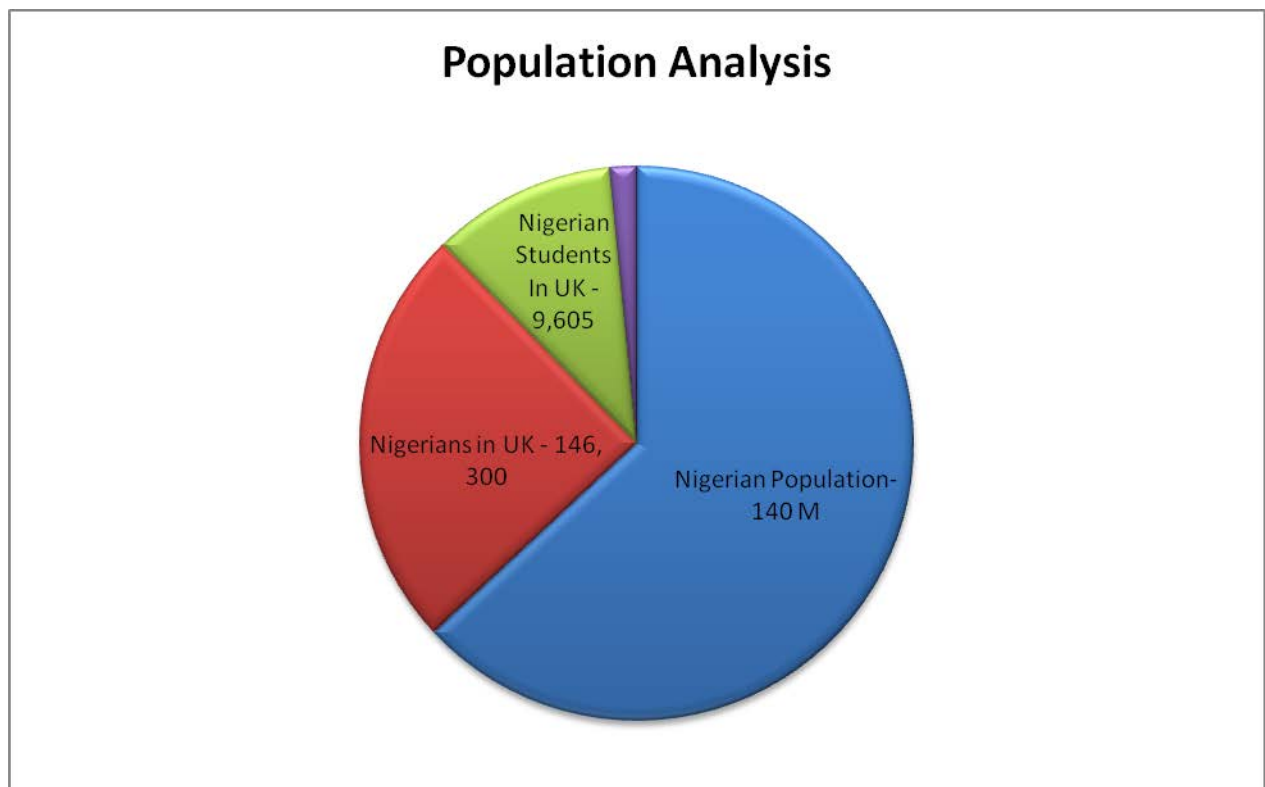
4.1 Population Analysis

After a long research to find the total population of Nigerian due to the sensitive nature of the census from 21st -27th March, 2006, I finally came to the conclusion drawn from the results by the National Population Commission of Nigeria which found the total population of Nigerians to be 140 million people (NPC, 2006). There are however various results put forward by many organisation and writers due to beliefs by many people that the last census carried out in Nigeria was not properly orchestrated. This population is said to have a 63% growth increase since the last census carried out in 1991 which had the total population of Nigerians at 88.9 million.

According to the 2001 census performed in Britain, the number of Nigerian born people residing in Britain (excluding the Republic of Ireland) was said to be 88,105 people, accounting for 0.15% of Britain's population. In another population count of African migrants by the labour forces survey, 2006, Nigeria is the second largest group of migrants in the United Kingdom after South Africa, with a total of 146,300 Nigerians. This counts for a total of 0.25% of the UK's population, (LFS, 2006).

This result puts the average daily entrance of Nigerians into the UK at over 400 people. It is very difficult to know and account for the total population of foreigners entering into Britain every year due to the different ways or methods by which people are allowed entry and settlement into the country and the illegal ways by which people have gained entry. This estimated daily number of entry of Nigerians into the UK is therefore not a 100% accurate based on illegal entries and this also means that there could be more Nigerians residing in the UK than the records show.

The higher Education Statistics Agency (HESA) puts it 2005/06 total population of Nigerian students in Britain at over 9,605, placing 9th in position compared to students from China and India who are placed 1st and 2nd respectively.

Fig 2: A *pie chart showing Nigerian population analysis and Nigerians residing in UK*

4.2.   Culture Learning Journals

For the Cultural Learning journal which was the main source of data for this research, each journal had be studied in-depth to be able to give a percentage to the most common found challenges Nigerians face while in Britain, through the incidents presented by the students. The graph below indicates each of the differences as presented by the students. They have been summarised and narrowed down into various headings to indicate each area and how many of the total number of participants that wrote on each subject area.
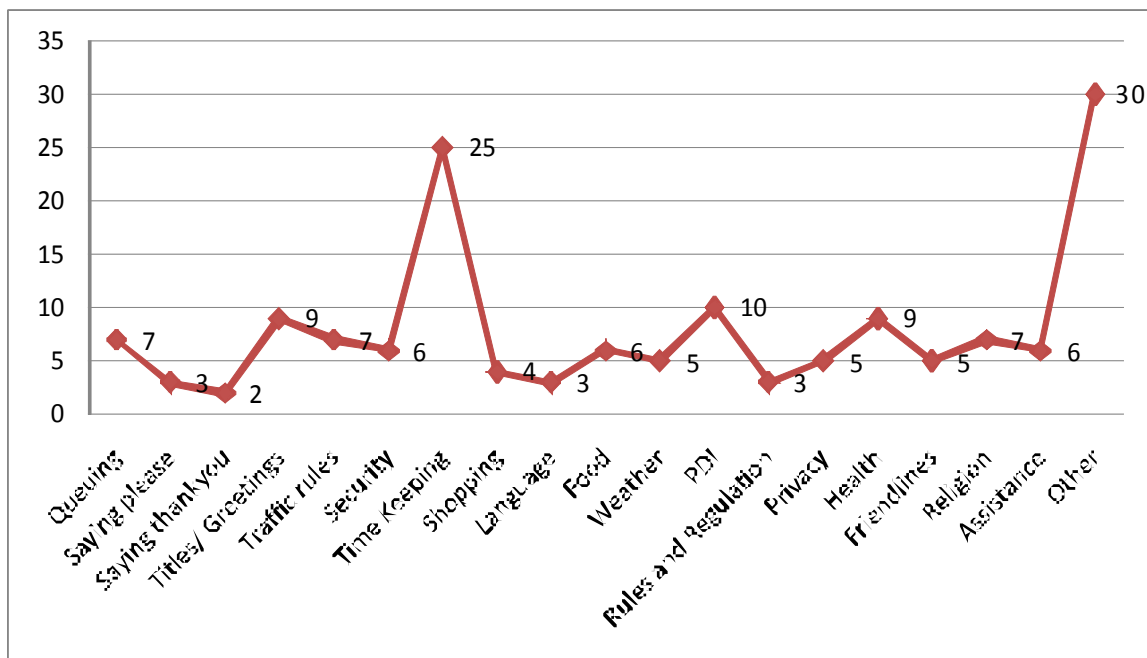
Fig 2: The graph displaying the tally of the differences as stipulated by the students.

On the X-axis is the total number of the cultural differences placed under different sub headings to identify the cultural differences. The Y- Axis represents the number of times each critical incident occurred and was identified by each student as indicated under the above headings.

PDI – stands for Public Display of Affection.

Others - means other cultural differences which are irregularly or randomly mentioned by some students. Some of which include arrival at Heathrow airport, night partying and many more which will be explained further in the next chapter.

4. 3.   Questionnaires

The questionnaires as expected were based on the experiences of the Nigerian students in Britain in relation to time as this had the most challenges from the student's logbooks. In other to find out more about what the students had written down and their reasons based on time, these questions and statements were developed.   Section 2 of the questionnaire contained a 5(Five) YES or NO question and a question to indicate how many times they had been late for an appointment in a month in a scenario sort of question involving choosing from a list of options (Denscombe, 2001), the other questions for which to find out if they have any knowledge of time differences across cultures, for all the participants the answer to this question was in the affirmative. The final section of the questionnaire contained a

The results of the section are as follows in the table below:

4.3.1.   Time commitment questions

QUESTIONS	ANSWERS
Q1. Time commitments is an objective to be achieved if/when possible	**80% of the students said - Yes** **20% said - No**
Q2. Associate time with organisation	**90% said – Yes** **10% said - No**
Q3. Duration of lateness for an appointment in a month	Once – 10% Twice to 5 times – 50% 5 to 10times - 25%

	Never late – 15% Always late – 0%
Q4. Managing time was a difficult challenge on first contact with the British culture	Yes – 60% No – 40%

Table 3 – *Questionnaire result based on time commitments*

4.3.2. Collectivism - Individualism

A scenario based question was asked in this section of the questionnaire based on a common occurrence amongst Nigerian student to get the best response from the students in relation to relationships and time-keeping. Being a Nigeria student myself I sometimes find my self in this situation.

"When you have an assignment to submit by a deadline and you suddenly have an urgent family issue to attend to, do you:

a.) Attend to the family issue while asking for an extension to the deadline
b.) Continue with your assignment and have the family problem attended to later
c.) Have another member of the family deal with the problem
d.) Go ahead to solve the family problem and submit your work late

In a total of 20 students out of the 30 students that participated in the culture learning journal who spoke on time differences, here are the answers:

50% students chose option A

30% students chose option B

5% student chose option D

15% student chose option C

For the final section of the questionnaire which is Section 3, the section was based on the likert-scale method of survey, i.e. the statements where based on a scale point method of 1-5 with 1 representing Always and 5 representing Never.

4.3.3. Cultural differences and beliefs on time

The data below is the result of the statements that were developed in other to evaluate the attitudes, values and beliefs of the Nigerian people on time.

	Always	Very Often	Sometimes	Rarely	Never
I change plans easily and Often	0%	45%	35%	15%	5%
I have always kept to time on all my appointments					
I plan all my schedules to be on time	35%	40%	15%	10%	0%
I feel time waits for no one	75%	20%	0%	5%	0%
I feel I am being forced to obey time	20%	10%	20%	25%	25%
I feel I should be given a reason as to why to arrive early for an appointment	25%	5%	15%	35%	20%
I do not attach any importance to time	0%	10%	15%	0%	75%
Keeping to time is very impressive	70%	10%	20%	0%	0%

I associate time with money	30%	40%	5%	5%	15%
I feel being time conscious is a burden	0%	0%	0%	75%	35%
I feel comfortable when others turn-up late	0%	20%	5%	35%	40%
I like keeping to time	70%	20%	5%	0%	5%
I see time management as an important factor in life	75%	20%	5%	0%	0%
I think time spent on queues is a waste of time	15%	20%	35%	25%	5%
If the train/bus is late I get very angry	5%	45%	30%	10%	10%
I get upset with people for not keeping to time	10%	15%	55%	10%	10%
I always have a good reason for any lateness	15%	50%	25%	10%	0%
I feel people's attitude to time is influenced by their cultural values for time	35%	20%	40%	0%	5%
I always arrive in time for my lectures	25%	60%	0%	15%	0%
I regularly arrive early on time to meet family and friends	5%	40%	35%	15%	5%
I have been able to adjust to the time perception of the British culture	45%	20%	20%	15%	0%

Table 4 – *Questionnaire results for time statements.*
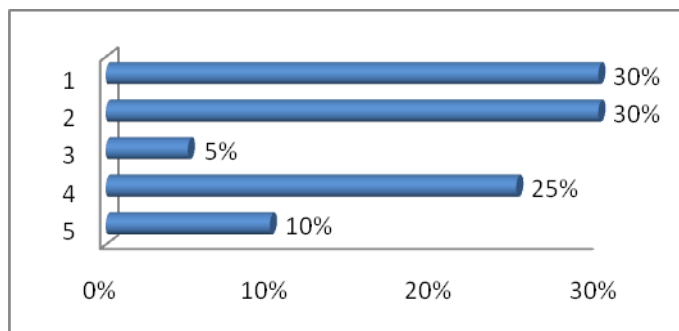
4.3.4. Uncertainty Avoidance Statements

The details of the data below show the outcome of the statements relating to the uncertainty avoidance dimension. The results are rounded up in percentages, on the scale, 1 - Always; 2 - Very Often, 3 – Sometimes; 4 - Rarely and 5 represents Never.

"My busy schedule takes most of my time"
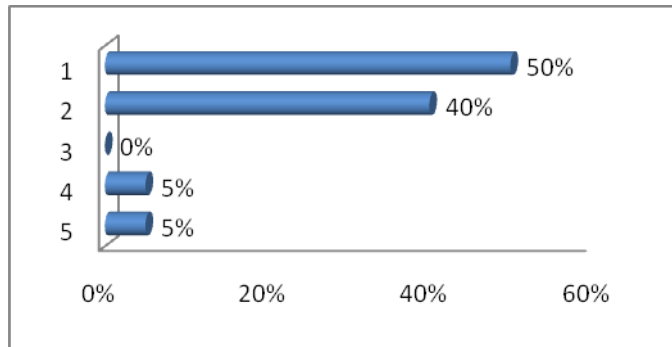
Fig 4: Uncertainty Avoidance statement result 1

"I am too busy to plan my time"

Fig 5: Uncertainty Avoidance statement result 2

"I plan ahead for the future"
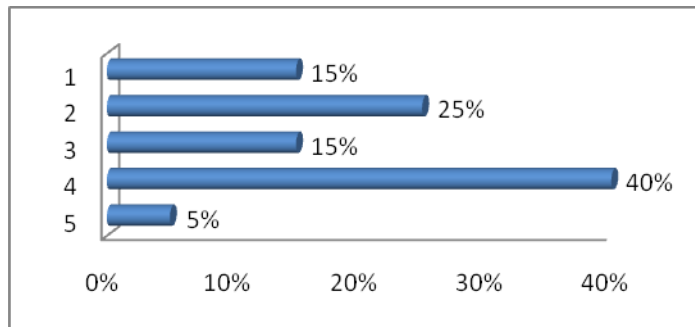
Fig 6: *Uncertainty Avoidance statement result 3*

"I don't keep a structured or planned schedule"
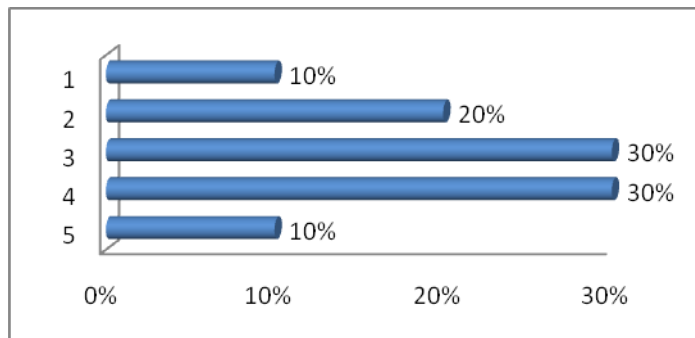
Fig 7: *Uncertainty avoidance statement result 4*

4.3.5. High – Low Context

The data representing the relationship status and decoding of messages in communication is presented from a list of 3 statements given participants to determine their response.

"When talking to or with platonic friends I spend time trying to get them to understand me"
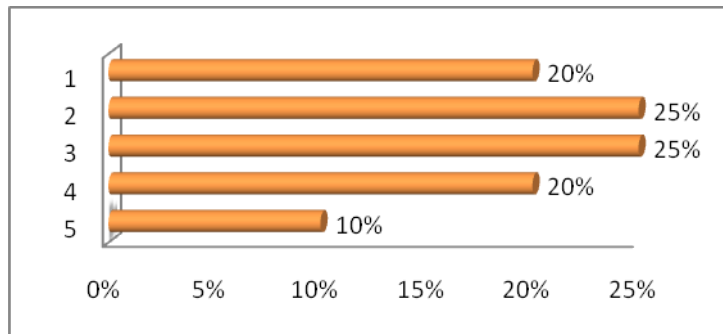
Fig 8: High and low context statement result 1

"I have to explain every detail of information when talking to distance friends than I do with my closest friends and family".
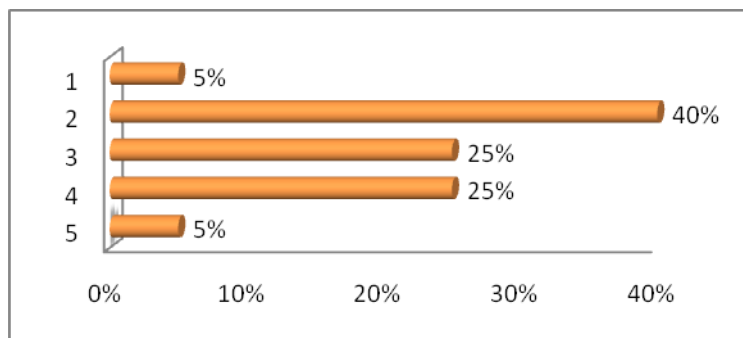
Fig 9: High and low context statement result 2

"People from other cultures tell me that I send out indirect communication when talking".

Fig 10: High and low context statement result 3

CHAPTER FIVE

DISCUSSION

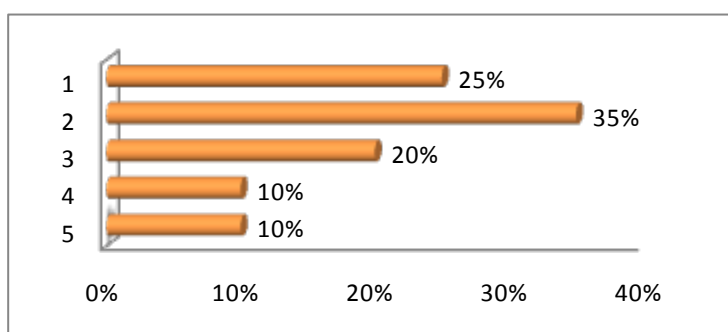Having finalised the results from the research procedure, it is therefore time to move to the next stage of the research which is a discussion of the outcomes of the research methods. At the beginning of this paper, I set out some forms of hypotheses based on the time orientation of Nigerians using Hall's (1959) and Hofstede's (1991) dimensions to time and national cultures respectively. From the results gathered I can now define the challenges Nigerians encounter in the British society with a focus on time. The analysis of the data will be presented in this chapter in an effort to arrive at a conclusion and also measure the correctness of the formulated hypotheses.

5.1.   Cultural Challenges

While travelling or moving to other cultures or countries such as Britain, in search of happiness, education or greener pastures, Nigerians face so many challenges. In order to know these challenges the culture journal (logbooks) was developed, hence making its way into the everyday life and experiences of the average individual. The results of the logbooks show that there is no doubt that the average Nigerian just moving into Britain experience a lot of culture shock while trying to adapt into the society.

Based on the logbooks statistics provided for in the graph in chapter 4, the results can be represented in percentages to reflect the following ways:

"**5%** of the students wrote about cultural challenges based on Saying thank you".

Most of these students found it quiet challenging when they are been asked to say thank you to a cashier who has just collected their money for a purchase. In their reactions, most of the students noted that they felt that they didn't need to say thank you for making the owner of the company rich from their pockets, rather they felt they were to be thanked for their generosity. However, with later analysis, they expressed their understanding of the words and related it more to the help provided by the cashier or attendants.

"15**%** wrote on Lack of titles together with manners of greetings (saying hello)".

Having come from a country that attributes respect with assigning importance to titles in names due to the collectivist character of the average Nigerian, the students expressed shock and explained that they found it especially difficult to adjust to calling elders and senior colleagues by their first names.

In Nigerian, students explained that only their mates or person of the same age value as one is allowed to be called by their first names. Their seniors at work are often referred to with the name "Oga" meaning Boss. The relations are called aunties, uncles or cousins (usually capitalized before a name) while teachers are addressed with a "MR or MRS". Some of the students avoided calling any persons who were older than them for a few weeks, with 2 weeks being the highest. While in greetings, Nigerians would greet according to the season and time of day and at the same time adding a title to the greeting when it has to do with an elderly man/woman; for example: "Good morning/evening" to ones peer age and "Good morning /evening Ma/Sir" to an elderly person. Such is not found here, everyone is expected to be greeted with "HI or HELLO". Most of the students found this to be disrespectful.

"15**%** wrote on Public display of Affection, Religion, and Assistance (in terms of helping people with task and providing assistance to the old and young people)".

The public display of affection seemed particular offensive to a   majority of the students. They wondered why the individuals went about making out to the view and attention of the public rather than in their private rooms. In their analysis, this is not a particularly acceptable practise among Nigerians in Nigeria. As a traditional society, such behaviour is preached to be respected and carried out behind doors, so as not to offend others. About a 2% of the 15% said that say that this behaviour on the part of Nigerians where not shown due to the shy nature of the people.

In respect to Religion, they found it quiet challenging mostly when it comes to working as most of them were not given days off to attend church on Sundays due to the differences in beliefs and practices of Religion. In relation to assistance to elders some students found this aspect rather more a surprised than a challenge, they wondered why the youth often times do not provide assistance to an elderly person as they do in Nigeria. In their analysis of the

situation they also found that some of the elders also refuse the younger ones Assistance due to security reasons.

"5% wrote on Saying Please, Security issues, Shopping, Language, Rules and regulations"

When it comes to politeness, the British people understand and value it generously in their everyday living and communication however for Nigerians this is not often the case. The students mentioned that they were often embarrassed when they failed to use "Please" where it was necessary, others said they were also corrected and told to use it on a next time. All the students who found this challenging agreed to inculcate it into their everyday language. Issues such as Security issues and rules and regulations were mostly commended and admired and most students agreed they would redesign their living patterns to make room for rules and regulation especially in traffic situations.

In the aspect of shopping, the students complained about the closing times of the shopping mall and found it challenging that they had to get used to the early hours the malls close in order not to go hungry. In Nigeria the malls often close late, leaving time for people to shop late for food and other materials.

"5% wrote on Queuing, Food, Weather, Privacy and space and Friendliness"

For the first few weeks in Britain, most of the students accounted that they found the weather unpredictable and extremely hash. The challenges this brought affected their health and finances. The weather in Nigeria is often predictable and is totally different from that found here (Britain: Autumn, spring, summer and winter; Nigeria: dry season, rainy season and harmattan season which is characterised by cold). The food was also another area of challenge, so was friendliness of neighbours and friends who kept too often to them self. This most of the students later found out was as a result of the fact that the British people like to have their privacy and space.

"15% wrote on other minor and irregular challenges such as arrival at the airport, friendly, health treatments etc"

The minority areas of cultural challenges involved areas such as the treatment of arrivals of Nigerians at Heathrow airport, which they felt was not very welcoming. Another was that of

health, they expressed shock for the way treatment where being given by the hospital. The students explained that in Nigeria it was easy to get a doctor to attend to one on the same day he/she is sick and calls into the hospital. However the reverse is the case in the British society as an appointment as to be first booked and only on emergency cases before one can be attended to one the same day. Also they were surprised that one could not purchase some drugs from the counter without a doctor's prescription. The students explained that in Nigeria this is often done easily.

"30**%** of the students wrote on Time-keeping"

This aspect was the most challenging according to the results from the students. Areas which they were affected by time involve the school, work, hospitals, keeping to appointments in general, and even time telling. More of the differences found in the use and management of time as written by the students will be discussed in the following chapters.

Based on this statistics, it is therefore evident that most of the students from Nigeria find it culturally challenging to adapt to the differences in time-keeping between their culture and that of Britain. The time orientation between both cultures are different and in most cases as mentioned by the students it has had mostly a negative result on their interaction and adaptation into the British society.

According to the culture journals, the student's reaction of the events observed or described mostly reflected that of shock and difficulty in communication as a result of the cultural differences. In a latter part of the journal which provided for the analysis of the situation, more than 70% of the total students after much reflection where able to see the reasons behind the differences they encountered. The analyses of the situations were mostly positive as shown below.

> *"I was made to understand that in England, time is money, time wasted is money lost…….."*   (Seun: 14/01/07)

With the evidence of the results showing time had the highest value; my hypotheses will then be investigated.

5. 2.   Reflective Analysis of the Culture Journals

The findings from the culture journals showed a lot of reflection from the students. In about 50% of the total journal entries, each student's perspective of the actual situation they encountered shifted from their stereotypical believe about the culture to a more open and a broad sense of knowledge about the new culture. In some entries the students could be seen to have been challenged to review some of the events or encounters that framed their prior knowledge. One could see that their existing beliefs or stereotypes about the British society is been replaced by their interpretation of the experience they are faced with. This sort of reflection is called *Process Reflection* (Mezirow 1991). An example of this sort of interpretative reflection is as seen below:

> *"………I used to think that a majority of the British male always had respect for women and can never be caught maltreating and doing anything wrong to women. I was therefore surprised to have been attacked on this particular night by a total stranger on the street on my way to the university, further more, a couple of friends also told me of this sort of actions. Here forth my stereotype about the British male was dropped and I became more aware."*   *(Seun: 17/01/2007)*

The journal entries also showed that majority of the students were very accommodating to the British society and people, there were no aggressive responses to the challenges they each faced, rather more than 75% of the students decided to adapt positively to the new culture and society by adapting to their way of life and rules, thereby acculturating easily.

There was also the willingness to learn more about the British culture and the society as a whole by a total of 80% of the students whom after much reflection on the incidents or events have the urge to incorporate a novel view of the culture, surmounting to a rationale for change within the individual. This can be seen as a part of a *premise reflection* (Berwick & Whalley, 2000). As the example cited below:

> *"…..I come from a country where queues are not embedded in its tradition…… with my experience in UK; it has really taught me a lot of things which have changed my life pattern differently from my past life. I now know how to organise myself as a woman and respect law and order around my environment".*   *(Ufuoma, 12/01/7)*

After Ufuoma experienced several challenges with time and queues after coming to the UK, a practice which was not common in Nigeria, she decided to incorporate the orientation into a lifestyle.

> *"I was analysing the outcome of a football match statistics with a fellow student. He avoided some personal questions I'd asked him and chatted with me from a distance. ….. The British people like their privacy and are always conscious when their spaces are violated. …the British are also individualistic in nature".* *(Kelechi: 16/01/2007)*

This reflection shows that Kelechi was able to learn a new dimension to the British culture and will be applying it in order to make him a better communicator.

In a difference of mostly four months intervals, 40% of the Students also affirmed to the fact that the incidents or challenges encountered in the society have also made them better individuals and more understanding persons than they were before the incidents. In other words students found that though the challenges might have been in some cases embarrassing, they have also been educated by them, giving them a lot more insight into the British culture.

5.3. Hypotheses

Due to the reason that Time was mentioned by most of the student as a cultural encounter they found challenging in the British society my Hypotheses was therefore mainly based on this challenge.

Hypothesis 1: *Nigerian's reaction to time maybe influenced by their belief and cultural value for time.*

The data collected for this set of statement from the questionnaire shows that most of the reactions and attitudes of Nigerians to time is based mostly on their views and beliefs and value for time. According to the results gathered from the mean score of all the participants chosen options on each question, on the question to determine if they change plans easily and often, the result was 2.8 on the score of the scale this is interpreted to mean that Nigerians

easily and very often change their mind about their plans, this often affects their timing and could cause delay in time including confusion.

According to the results, Nigerians find keeping to time to be very impressive, they like keeping to time and confirmed to always having a good reason for any lateness. In most situations that you find Nigerians being late they always want you to hear the reasons for their lateness and in mot cases they are passionate about this, this intensity can be seen in the entry below of a student who was late for a job interview:

> *"………as I rushed down to the venue, other participants were already seated………., I walked straight to the invigilator and showed her my appointment paper for the interview. She vehemently refused allowing me participate in the interview, saying that I was three minutes behind the actual time written on my appointment letter, all my explanations to make her see reasons why I was late fell on deaf ears. I saw her as just been wicked and mean."*   *(Charles: 18/01/07)*

They also agree that peoples attitude to time is primarily influenced by their cultural value for time. Nigerians also seem to sometimes think that times spent in queues is a waste of time, this could explain for the lack of queues in the country and lack of interest and patience displayed by Nigerians when found in a queue. A majority rarely agreed to the fact that being time conscious is a burden, this then means that most Nigerians are not burdened by the idea of time- keeping however the results showed that they sometimes feel that they are being forced to obey time in their day to day activity. Also Nigerians sometimes get very angry when the bus or trains are running late; this result also supports the results that they sometimes get angry at others for arriving late.

Most primarily of the belief is that one would think that Nigerians do not show or attach any importance to time, however according to the results, they mostly disagree to that statement and a majority have often kept to time on their appointment, with 50% agreeing to being late for an appointment in a month 2 to 5 times. In as much as they do not feel comfortable when others turning up late, they are more likely to turn up late for appointments. The culture journals show most cases of Nigerians turning up late for events as a result of their own doing or value for time rather than natural disasters. Does this then mean that Nigerian beliefs and values for time deeply affects or influences their time orientation? I belief to a great essence it

does and from the result of this study it shows, though there might be a need for further research in this area.

Hypotheses 2: *Nigerians are collectivist individual and this may have an effect on the variances between their time and the British time orientation.*

As a collectivist society, Nigerians are drawn and close to family and groups, their loyalty lies with members of the family and group. It also means that interpersonal relationship is important to them, as they feel that in times of trouble and need they can always go to them for help. Hence from various real life experience and interaction, it is my opinion that the maintenance of friendship is very important to Nigerians, often times Nigerians rely on their family and friends and in most cases have no problem being dependent on them either financially or economically; hence their need and want to spend more time with them. Can this then affect time? To ascertain this, two main questions were developed in the questionnaire to the participants in an effort to know what each individual will do when faced with such a scenario that involves family or friends and work. The scenario presented is as below:

> "When you have an assignment to submit by a deadline and you suddenly have an urgent family issue to attend to, do you:
>
> a.) Attend to the family issue while asking for an extension to the deadline
> b.) Continue with your assignment and have the family problem attended to later
> c.) Have another member of the family deal with the problem
> d.) Go ahead to solve the family problem and submit your work late

While answering the question above, a whopping 50% of the participants chose to attend to the family issue while asking for an extension to submit their assignments. Another 30% would rather continue with the assignment and have the family problem attended to later; 15% said they would have another family member deal with the problem and finally a total of 5% of the participants would go ahead to solve the problem and submit their work late. From the above response, it can be seen that Nigerians are very interested in their family. This is as a result of their loyalty, family bonding and family orientation which are connected to collectivism. According to the result shown for this question it can be seen that a majority of the response is influenced by their collectivist behaviour to the in-group.

In the statement regarding how regularly Nigerians arrive in time to meet with family friends, a low percentage of 5 (5%) admitted to always been early and a 40% are very often early, another 35% say they are sometimes early, 15% are rarely on time while 5% calm they are never on time. These statistics does not follow the trend of the first question rather it shows that when it comes to meeting with friends and family, Nigerians are very often and sometimes on time but not always on time.

This result also show that when it comes to family and friends, Nigerians discard the importance of time and time becomes informal. This reaction to this pattern could be accounted for from their collectivist characteristics on interpersonal relationship which views interpersonal relationships on an informal level; therefore time spent with family should be viewed as informal. Also Nigerians often arriving early to meet with family and friends also means that time spent with family is important, therefore every minute counts.

Hypotheses 3: *The busy lifestyle Nigerians are known for as a result of their uncertainty avoidance index maybe the reason behind their challenges with time.*

The data collected from the questionnaire conformed to the expectation that Nigerians nonchalant attitude towards time could be characterised for by higher level of uncertainty avoidance values. Looking at the statements I found that busy lifestyles which could involve visiting relatives and working always and often times takes most of their times.

Data collected showed that Nigerians were also always and often times too busy to plan their time properly. This did not contradict the culture journal entries of the participants, as most participants reported that they had loads of work to do before attending to the next one which often times resulted in them turning up late. When asked if they were too busy to plan their time 30% of the participants responded to always and another 30% to very often time. This also shows that there is an emotional need to be busy as characterised by countries with a strong uncertainty avoidance level.

When it comes to planning ahead for the future, the responds of the participants once again showed that when it comes to planning ahead of time, Nigerians rarely plan for the future.

This reflects that they only plan for the time for which they are in, leaving out the future, hence more emphasis is placed on the now.

While answering the statement in regards to keeping a structured or planned schedule in relation to time planning, the respond was shared with 30% of the participants saying sometimes and another 30% being rarely. This reveals that punctuality to Nigerians should come naturally without it been pre-planned, however this attitude in most cases leads to lateness, hence the challenges they face in a time structured society as Britain. The data therefore allows me to conclude that high level of uncertainty avoidance affects and indeed influences Nigerian's attitude to time orientation.

Hypotheses 4: *Communicating in both high and low context messages depending on the level of relationships may be a constraint on the Nigerian attitude to time in other cultures.*

The data collected allows me to conclude that Nigerians can often times communicate in both high and low context. However after studying each data provided by each individual from the questionnaire, it is not much clear to maintain or deduce the fact that spending time while communicating to a platonic friend from a low context society in such a way that might have been different when communicating to an individual from the same high context society might take more time, hence delaying time and creating room for lateness or delay.

For example, in a close friendship situation, a Nigerian is able to communicate with lesser words and the other individual in the discussion would understand clearly what is being said or meant, however in a much more distant relationship or as in the case of a Nigerian in a new culture, the Nigerian is expected to communicate in a manner that is made totally understanding to the individual from the other culture, in this case Britain. In other words every sentence is not to be omitted and the use of adages or proverbs should often times be exempted to given room for a better understanding of what is being said. In so doing, I believe that the Nigerian will waste more time and get delayed. This case can apply to a typical Nigerian at a train/bus station waiting to board to a destination he has never been to before and he/she has to ask a total stranger the direction, in other to do this, he has to communicate in an entirely different context which is in a low context as in Britain, thereby

taking his time to explain and wait for direction. At this time, it is possible to say that time has been delayed and if he were to meet an appointment, he could be running late.

The data however revealed that most of the participants spend time communicating to people of a different context than to people they already know. This is can therefore be seen as a big influence on the Nigerian time orientation in Britain. From the data it was also gathered that Nigerians in the British society, in order to adapt often try to communicate more in the low context of the British society thereby making message encoding easier and improving room for more and a better communication across cultures.

Hypotheses 5: *Decoding messages sent in communication between high (Nigeria) and low (Britain) context cultures may be a determinant in time differences.*

The data shows that Nigerians whom are from a high context culture and are more likely to send messages of a high context find it hard to get peoples of other cultures, in this case Britons to understand them easily in a conversation. Though the margin is not wide or the difference is not large according to the data, it is still evident enough to be noticed.

However, this does not proof to be a determinant in the Nigerians reaction and attitude to time. Though according to the data often times Britons take time to decode the messages Nigerians send in a conversation, it does not necessarily determine the reason for the time difference. It is evident through Nigerians speeches that a vast majority of them speak using proverbs and less complete languages, it is not mainly a determinant to time like I thought. Perhaps more research can be done in this field to find out a greater possibility.

5.4   Factors influencing and limiting the research

There were a number of limitations and factors that influenced the outcome my research and this research won't be complete without identifying them.

The first limitation I would say is that of the specific focus group, that being the students of the University. It is possible that individuals from other backgrounds might have contributed to the research in a different way than the students from the University and this might give another view to the analysis of this research.

The outcome of this research was also influenced by the manner to which each participant responded to each of the questions on the questionnaire; it is capable of happening that participants answered the questions based on what they would like to see happen as oppose to it being answered based on a real-life basis or occurrence, this can then affect the final result of the research.

Another factor, I would say is that of the size of the population for the research. This being due to the fact that not all the participants who were sent a copy of the questionnaire where able to hand them in. If a variety or more participants were involved the outcome of the research might have been wider than it is now.

It is also my opinion that one other factor that affects this study would be that of location and by this I mean the country (Britain). Perhaps if the study where to be carried out in another country or culture which has less attachment or effect to time or in keeping to schedules then the evaluation of the research result might have been different.

The culture journal entries submitted by some of the student on their cultural encounters in Britain were based on their preconceived stereotype and a few showed that they were stereotypical about the Nigerian culture as well, this would have an effect on the final outcome of the research and due to this, it is therefore important to place caution when generalising on the cultural encounters of Nigerians in Britain.

Also the manner and timing by which each student or participants filled out the questionnaires might have played an important role on the choices the participants chose. For example if the participant where to be in a stressed or an uncomfortable situation then this can affect their responses to each statement and if they were being time conscious, this might also have an effect on their choices.

Finally, I believe in the final outcome of the data provided by the participants, it is important to maintain caution while generalizing on the reasons behind Nigerians orientation and attitude to time due to the differences of focus groups values and beliefs and that of other Nigerians.

CHAPTER SIX

CONCLUSION

In concluding on this research, it is important to note that cultural encounters though might in the long run impacts positively on one's way of life or values, norms, and attitudes; it is at first a challenge to the individuals experiencing the new culture. Often times in reality, majority of the population of the host (Britain) culture are very much engaged in their daily lives that they fail to see the difficulties or challenges the foreigner faces on contact with the host culture that they unconsciously ignore or make it harder for the foreigner to live in.

With the influence of the works of both Hofstede (1991) and Hall (1976), I set out to identify the various cultural challenges Nigerians face in Britain. Out of the challenges that Nigerians face in their encounters, the aspect of time proved to be their most encountered challenge on their first impact with the British society. Based on this, I collected data on time and I am now set to conclude on my findings.

Based on my findings, the data collected shows that culture has a huge impact on the difference individual encounter in a new country or nation, national culture also plays a significant role in peoples' time orientation and especially on the Nigerian attitude to time. The effect of culture contact in most situations gives birth to culture shock which gradually overtime leads to acculturation whereby the individual in a host country begins to warm up to the culture and preferably in some ways the way of life of the new culture.

In other to understand and deal with cultural diversity, we as individuals have to learn to live together harmoniously by learning about the new culture and recognising the various differences that exists amongst us culturally as a nation. Therefore in understanding the Nigerian, I found out that there is a need to understand the Nigerian view to Time. To understand this, a target group was chosen to conduct a research which included Nigerian students from the university, majority of whom were not very much cultural aware on there first impact with the British society. Amongst the focus group the average age was over 27, with the oldest age being 48.

The entries from the culture journals disclosed various challenges that Nigerians encounter in the British society and top on their list was time keeping, this was followed by various areas

such as the manner of greeting (using hi instead of good day or evening), use of name titles (the lack of the use aunties, uncles,) saying please and thank you, public display of affections, queuing, differences in food taste and types, understanding the British maintenance and need for privacy and space. There was also medical treatment, helping the elderly people, adherence to rules and regulations and not to forget religious life.

In formulating my hypotheses, the major area was to concentrate on time as identified by the vast majority; these were then based on two of Hofstede's cultural dimensions and Hall's cultures. The questionnaires and culture journal entries gave me a clear understanding of the various cultural encounters Nigerians face in Britain and the views of Nigerians to time.

Based on my findings from this research, the Nigerians reaction or orientation to time is mainly based on their attitude and belief towards time. To the average Nigerian time is and should be a thing of natural degree, hence to them there is no reason to chase after time. With this idea in mind and having lived half of their childhood in Nigeria based on this ideology, there is bound to be a major challenge when faced with the British time orientation, which is typical the opposite of their belief. According to the data from the culture journal entries, Nigerians on their first few months in Britain found time management to be a major deterrent to adapting into the British society. The results showed that Nigerians hardly kept a schedule and found it difficult to keep to time, they are also found to easy change their schedules and plans.

According to Hofstede, the two main dimensions that could have an impact on the attitude behind the differences between the time orientation of Nigerians and the British were researched. The result showed that the collectivist dimension of the Nigerian would very much influence an average Nigerian's reaction to time especially in the case that family and friends could be more important to meeting a deadline or a schedule. A family engagement or issue can also affect their general attitude to time. The culture Journal entries also revealed that though Nigerians might be late and in some areas nonchalant to time, they also feel and believe that they should be pardoned when they provide a reason. A total of 50% of the reasons that were given by most Nigerians for not meeting to time had something to do with their level of interpersonal relationships, either family wise or friends.

The data also revealed that the busy lifestyle of Nigerians which is attributed to the level of their uncertainty avoidance is also a keen reason behind the attitude they command to time. It showed that Nigerians are not known to keep an organised schedule and they often time only plan for the immediate future. This pattern often sees them being late for appointments and time is not a priority for them. Time can always be alternated.

Also in summarising the research, the result deduced that the notion of having to converse or past messages between high and low context cultures can be time wasting and contribute to the Nigerian time-keeping attitude. As Nigerians who come from a high context society have to spend more time to speak to an individual from a low context society such as Britain.

In the data regarding, if decoding messages sent between a high context cultures Nigerian to a low context British could cause time delay, there is a very few evidence to claim that the hypotheses Is correct or incorrect. It however showed that it sometimes takes time for a British to understand the messages put forward by a Nigerian. This is not to day that there is no possibility of this being a determinant to time.

Therefore in summarising my conclusions, it is obvious to say that in interacting with other cultures we are bound to face cultural differences as a result of our various backgrounds, however if we take time to study the new cultures careful, we can overcome most of these challenges.

Also, how a person views time can be reflected in the way they interact with others, do they attach importance to keeping to schedules or not? All of this is attributed to the influence of their cultural beliefs, values and norms. In some cultures such as Nigerian time is unstructured and in most cases time is based on what is happening now, this is however the opposite of the British culture.

REFERENCES

Babbie, E.R. (2005) *The basics of social research.* pp. 175. USA: Thomson Wadsworth.

BBC News, (2001) *Born abroad: an immigration map of Britain.*
http://news.bbc.co.uk/1/shared/spl/hi/uk/05/born_abroad/html/overview.stm [2008 5th July]

BBC News Channel, (2006) *Nigeria's counting controversy.*
http://news.bbc.co.uk/1/hi/world/africa/4512240.stm [2008,5th July]

Berry, J. W. (1997) *Immigration, acculturation and adaptation.* Applied Psychology: An international review: 46, 5-34.

Billikopf, G. E. (1999). *Cultural differences: Or, are we really that different?.* Agricultural Extension, Stanislaus County: University of California.
http://www.cnr.berkeley.edu/ucce50/ag-labor/7article/article01.htm. [2008, 18th June]

Bochner, S. (1986) *Coping with unfamiliar cultures: Adjustments or culture learning?.* Australian Journal of Psychology, 38, 347-358.

Collier, M. J. and Thomas, M. (1988) *Cultural identity and intercultural communication.* In Gudykunst, W. & Ting-Toomey, S. (eds*). Culture and interpersonal communication.* Newbury Park, CA: Sage.

Cornes, A. (2004) *Culture from the Inside out, travel and meet yourself.* Yarmouth: Intercultural Press.

David de Vaus, (2002) Analysing social science data. London: Sage Publications.

Denscombe, M. (2003) *The good research guide: for small scale social research projects.* USA: Open University Press.

Durkheim, E. (1915) *The Elementary Forms of the Religious Life: a Study in Religious Sociology.* New York: The Free Press.

Ellis, D. (2008) *Becoming a masters student, tenth edition.* Houghton Mifflin College: The textbook site.
http://college.cengage.com/collegesurvival/ellis/master_student/10e/instructors/index.html. [2008, 4th June]

Furnham, A. and Bochner S. (1989*) Culture shock psychological reactions to unfamiliar environments.* London: Routledge.

Gudykunst, W. B., Ting-Toomey, S. and Nishida, T. (1996) *Communication in personal relationships across cultures.* United States of America: Sage Publications.

Gudykunst, W. B. (2004) *Bridging differences: effective intergroup communication.* London: Sage Publications.

Hall, E. T. (1973) *The silent language.* New York: Anchor Press.

Hall, E.T., (1959) *The silent language.* Garden city, New York: Doubleday.

Hall, E.T. (1987) Hidden Differences: Doing business with the Japanese. Garden City: New York: Anchor Press/Doubleday.

Hall, E. & Hall, M. (1990) *Understanding cultural differences*: Germans, French and Americans. USA: Intercultural Press.

Higher Education Statistics Agency (HESA) ,(2006) *Total number of students by country of domicile.* http://www.hesa.ac.uk/index.php/content/view/118/161/ [2008, 2nd July]

Hofstede, G. (1991) *Cultures and organisations: software of the mind: Intercultural cooperation and its importance for survival.* UK: Mcgraw-Hill International.

Hofstede, G. (2001) *Culture's consequences: comparing values behaviours, institutions, and organisations across nations.* London: Sage Publications.

Hofstede, G. with Arrindell, W. A., Best, D. L., Mooij, M., Hoppe, M. H., Vliert, E., Van Rossum, J.H., Verweij, J., Vunderink, M., Williams, J. E., (1998) *Masculinity and femininity: the taboo dimension of national cultures.* California: Sage Publications.

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values.* Beverly Hills, CA: Sage.

Jahoda, G. (1992) .*Crossroads between culture and mind: continuities and change in theories of human nature.* London: Harvester Wheatsheaf.

Kashima, Y. and Callan, V. J. (1994). The Japanese work group. In H. C. Triandis, M. D. Dunnette and L. M. Hough (2nd Edn) *Handbook of industrial and organisational psychology.* Vol.4, p. 606-646. Palo Alto, CA: Consulting Psychologist Press.

Kluckhohn, C., (1951). *The study of culture.* In D. Lerner & Lasswell H. (Eds), The policy sciences (pp 86 – 101). Standford, CA: Stanford University Press.

Kluckhohn, F. and Strodtbeck, F. (1961). *Variations in value orientations*. New York: Row, Peterson.

Kluckhohn, C. (1953). *Universal categories of culture.* In Kroeber, A. L. (Eds) *Anthropology today: An encyclopaedic inventory.* Chicago: University of Chicago Press.

Kohls, R. and Knight, M. (1994). *Developing Intercultural awareness: A cross-cultural Training Handbook, 2nd Edition*. USA: Nicholas Brealey Publishing Company.

Koehler-Jones V. (1995). *Disaster responder's perception of time*. In G. A. Koehler, What disaster response management can learn from chaos theory. University of Nevada, Las Vegas: Conference Proceedings.
http://www.library.ca.gov/crb/96/05/over_8.html [2008, 25th June]

Kokole, O. H. (1994). The politics of fertility in Africa. *Population and development Review.* pp.35.

Kroeber, A.L., and Parsons, T. (1985). The concepts of culture and of social system. *American Sociological Review,* 23, 582 – 583.

Kroeber, A.L., and Kluckhohn, C. (1952) *Culture: A critical review of concepts and definitions.* Cambridge, MA: Peabody Museum.

Lewis, R. D. (1996) When cultures collide: managing successfully across cultures, a major new edition of the global guide. London: Nicholas Brealey Publishing.

Lustig, M. W. and Koester, J. (1999), (3rd edition) *Intercultural competence: interpersonal communication across cultures.* United States: Addison Wesley Longman, Inc.

Matsumoto, D. (2000). *Culture and psychology: People around the world.* 2nd Edition. USA: Wadsworth Thomas Leaning.

Manrai, I.A., and Manrai, A. K. (1995). Effects of Cultural-context, gender and acculturation on perceptions of work versus social/leisure time usage. *Journal Business Research*, 32 (2), 115 – 128.

Mead, M. (1990) Anthropology among the sciences. In *American anthropologist,* New series, Vol. 63, No. 3 , pp. 475-482. USA: Blackwell Publishing.

Mezirow, J. (1991*). Transformative dimensions of adult learning.* San Francisco, CA: Jossey-Bass.

Migration News (2002) *UK: Immigrations, race relations.* Vol.8, No.1.
http://migration.ucdavis.edu/mn/more.php?id=2539_0_4_0. [2008, 4th July].

MSN Encarta Dictionary, (2008)
http://encarta.msn.co.uk/encnet/features/dictionary/dictionaryhome.aspx
[2008, 20th June]

National Population of Nigeria, (2006) *Nigerian population facts and figures: census 2006.*
http://www.population.gov.ng/index.php.htm [2008, 4th July]

National Statistics (2008) *Labour force survey.*
http://www.statistics.gov.uk/StatBase/Source.asp?vlnk=358 [2008, 4th July]

Oberg, K. (1960). Cultural shock: adjustment to new cultural environments. Practical Anthropology.

Paula, H., Judy, C., Judy, W. (1990) Time perception and consumer behavior: some cross-cultural implications. *Journal of Consumer Studies and Home Economics* **14**:1, 15-27. Online publication date: 1-Apr-1990.

Pelto, P. J., & Pelto, G. H. (1975). *Intra-cultural diversity: Some theoretical issues*. American Ethnologist. USA: Blackwell Publishing.

Prosser, M. H. (1978).*The cultural dialogue: an introduction to intercultural communication.* Boston: Houghton Mifflin Company.

Ting- Toomey, S. (1999) *Communicating across cultures.* New York: Guilford.

Triandis, H. C. (1972). *The analysis of subjective culture*. New York: Wiley.

Trompenaars F. and Hampden-Turner C. (1997) *Riding the waves of culture: Understanding cultural diversity in business.* London: Nicholas Brealey Publishing.

Strauss, A & Corbin J. (1990). *Basics of qualitative research: Grounded theory and procedures and technique*. New York: Aldine De Gruyter.

Ward, C., Bochner, S. and Furnham, A. (2001). *The psychology of culture shock,* 2nd edition. London: Routledge

Zetterholm, S., (1994). *National cultures and European integration exploratory essays on cultural diversity and common policies.* Oxford: Berg Publishers.

Tables and Figures

APPENDICES

References

Samples of Culture journals or Logbooks

Statistical Analysis

Statements outcome

	Always	Very Often	Sometimes	Rarely	Never
I change plans easily and Often	0%	45%	35%	15%	5%
I have always kept to time on all my appointments					
I plan all my schedules to be on time	35%	40%	15%	10%	0%
I feel time waits for no one	75%	20%	0%	5%	0%
I feel I am being forced to obey time	20%	10%	20%	25%	25%
I feel I should be given a reason as to why to arrive early for an appointment	25%	5%	15%	35%	20%
I do not attach any importance to time	0%	10%	15%	0%	75%
Keeping to time is very impressive	70%	10%	20%	0%	0%
I associate time with money	30%	40%	5%	5%	15%
I feel being time conscious is a burden	0%	0%	0%	75%	35%
I feel comfortable when others turn-up late	0%	20%	5%	35%	40%
I like keeping to time	70%	20%	5%	0%	5%
I see time management as an important factor in life	75%	20%	5%	0%	0%
I think time spent on queues is a waste of time	15%	20%	35%	25%	5%
If the train/bus is late I get very angry	5%	45%	30%	10%	10%
I get upset with people for not keeping to time	10%	15%	55%	10%	10%
I always have a good reason for any lateness	15%	50%	25%	10%	0%
I feel people's attitude to time is influenced by their cultural values for time	35%	20%	40%	0%	5%
I always arrive in time for my lectures	25%	60%	0%	15%	0%
I regularly arrive early on time to meet family and friends	5%	40%	35%	15%	5%
I have been able to adjust to the time perception of the British culture	45%	20%	20%	15%	0%

Mean score of statements outcome

PARTICIPANT NUMBER	Q1	Q2	Q3
1	2	5	3
2	2	3	2
3	1	4	3
4	1	3	4
5	4	2	2
6	1	2	5
7	3	1	2
8	2	4	1
9	2	2	1
10	5	4	2
11	1	3	4
12	2	3	5
13	2	2	2
14	2	2	2
15	4	4	1
16	2	2	1
17	2	4	3
18	1	2	1
19	1	3	2
20	2	2	3
Mean Score	2.1	2.85	2.45

PARTICIPANT NUMBERS	Q1	Q2	Q3	Q4
1	1	3	5	3
2	4	2	2	4
3	1	2	2	3
4	2	1	4	4
5	5	4	4	3
6	1	1	2	4
7	2	5	3	1
8	2	4	1	5
9	1	1	4	2
10	2	5	3	1
11	1	2	2	4
12	1	3	4	3
13	2	1	1	2
14	2	3	4	4
15	1	3	2	3
16	2	2	2	3
17	1	1	4	4
18	2	1	1	2
19	1	2	1	2
20	1	2	2	5
Mean Score	1.75	2.4	2.65	3.1

Formats for the Culture Journal

Date: 9th September 1994

Location: At my host family's house

Observation/Description

This morning I had to go to school at 8.10am but I could not hear my alarm clock ringing at 6.40am, so I overslept until 8.am. My host mother did not wake me up though she heard the alarm clock's sound.

Reaction

She was very unkind to me. Maybe she doesn't care if I have many difficulties at school. I felt loneliness.

Analysis

In Japan people help each other. We always take care of our families and always take care of our friends even if they are grown-up persons. To take care of each other is a most important value for us. Host mother said in the evening, "Next time if you don't wake up, what should I do? I respected your privacy this morning". Her words were very impressive to me. I understood her attitude represented the important American values: individualism and privacy. Maybe she also wanted me to learn "self-help" and "time control" to survive in America.

Adapted from Kohls & Knights 1994

Date	Place	Activity undertaken (what happened)	What I learned (what does it mean)	How and when can I apply this knowledge
16 June	Tokyo	Failed in my second attempt to arrange an initial meeting with Mr. Suzuki, a manager in another organization. Asked colleague Mr. Tanaka for advice	Tanaka-san felt that perhaps a less direct approach would be more effective, He advised me to find someone known and respected by Mr. Suzuki to arrange an appointment for me.	In order to expand my network of contacts, I may need to use a third party to act as a referee and broker for me

Cornes A. 2004

Total Number of students by country of domicile (top 10) 2005/06

Country of domicile	Total 2005/06	Change (%) 2004/05 to 2005/06
China (People's Republic of)	**50755**	-3.7
India	**19205**	15.1
Greece	**17675**	-10.2
Republic of Ireland	**16790**	2.7
United States	**14755**	2.6
Germany	**13265**	5.7
France	**12455**	6.6
Malaysia	**11450**	-0.2
Nigeria	**9605**	17.9
Hong Kong	**9445**	-12.4

Source: HESA Students in Higher Education
Institutions 2004/05, 2005/06