CULTURAL BELIEFS AS FACTORS INFLUENCING INTERPERSONAL COMMUNICATION AMONG THE EMPLOYEES OF EDO STATE PUBLIC LIBRARY IN BENIN CITY, NIGERIA

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ABSTRACT

This study investigated the mediating influence of cultural beliefs on the communication behaviours of Librarians in the Edo State Public Library in Benin City. The data for the study were generated through a questionnaire administered to 36 staff in the Cataloguing Division of the public library. The results of data analysis indicate that: Edo and Igbo ethnic groups members have different cultural beliefs but common psychological communication response orientations; the response orientations negatively influence their communication behaviours; Edo and Igbo ethnic group members are ethnocentric and prejudiced, therefore, are stereotyped and dogmatic in their communication behaviours; these psychological dispositions influence Edo and Igbo ethnic groups members' communication orientations; and they exhibit negative (suspicious and defensiveness, closed-minded, alienation and hostility) communication response tendencies.

INTRODUCTION

Nigeria is the most populous country in Africa, the most populous country in the world in which the majority of the population is black. It is composed of more than 250 ethnic groups. The most populous and politically influential ethnic groups are Hausa and Fulani 29 percent, Yoruba 21 percent, Igbo 18 percent, Ijaw 6.5 percent, Ibibio 4.5 percent, Kanuri 4 percent, Anang 3.5 percent, Tiv 2.5 percent, Efik 2 percent. Although fewer than 25 percent of Nigerians live in urban cities, not less than 24 cities have populations of more than 100,000.

Nigeria is a nation of the religious. It is awash with several religious which are helping to accentuate regional ethnic distinctions in the country. (Wikipedia.org/wiki/Religion). The indigenous belief system has its grip on the people despite the presence of other foreign and exotic religions. There is a system of belief that combine family ghosts with relations to the primordial spirits; sorcery and witchcraft beliefs manifest in different forms of worship among various ethnic groups in the country. The ethnicity in Nigeria is so varied that there is no definition of a Nigerian beyond that of someone who lives within the borders of the country. The ethnic groups are composed of smaller groups but there is much difference between even the small groups "as there is between Germans, English, Russians and Turks" (Chief Obafemi Awolowo, cited by Rakov, 1990).

As a result of the ethnic diversity and cultural differences, the country's unity has been consistently under siege; eight attempts at succession threatened national unity from 1914 to 1977. The Bianfran war, religiously—inspired Kano riots in 1980, Major Gideon Ockar attempted coup in 1991, the Jos and Boko Haran riots of 2009 and 2010 religious riots in the heart of the northern states of Nigeria are collectively traceable to ethnicity and religious factors based on cultural orientation and responses to national issues by the ethnic nationalities that make up the nation. This situation equally provides explanation for the continued existence of the misunderstanding, tension, confusion, conflict and riots that characterise the body polity of Nigeria.

There appears to be a close link between culture, behaviour and personality of the ethnic group members. Levine (2009) and Serebra Learning Corporation (2010) are of the view that everything you say is influenced by culture. That you operate with a set of invisible beliefs, values and assumptions that become apparent to other people in the way you behave. Culture is important to the way you communicate even though it is often hidden. Understanding more about culture can be a real bonus when working as part of an organization.

PROBLEM STATEMENT AND OBJECTIVES

Various forms of misunderstanding, conflict, unrest and serious violence have occurred at different places and organizations in Nigeria. The State and National Houses of Assemblies have had their fair share of violence and serious disruptions of their sessions. The Senate, State and Federal ministries and agencies, private sector and the institutions of learning have been bedevilled with violence in which thousands of lives were lost and enormous valuable property destroyed in the country. Most often the causes of such violence have been loosely and wrongly been ascribed to poverty, ignorance, dissatisfaction due to lack of social amenities and poor conditions of services. In spite of the havoc the social, economic and political dislocations violence has caused in Nigeria, no serious effort has been made to determine the foregrounding factors of the national malice, at least, by considering the roles of ethnic and cultural beliefs in interethnic harmony in Nigeria. It was in the light that this study investigated cultural beliefs as factors influencing intercultural communication among the employee (Edo and Igbo ethnic groups members) of Edo State Public Library in Benin City.

The specific objective was to determine how cultural beliefs predispose the communicators—librarians in the Edo State Library to developing communication response orientations and the consequences of such response orientations to effective communication and social relationships.

Research Questions

The under listed research questions were raised to guide this study:

    (a) Do the employees of the Cataloguing Section of the Edo State Library hold different cultural beliefs?
    (b) Do the value systems held by the employee result in ethnocentricism or behaviour stereotype or dogmatism?
    (c) Does ethnocentrism or stereotype or dogmatism negatively affect the employee interpersonal communication?

Significance of Study

The findings of this study would create knowledge of how the cultural backgrounds predispose Nigerians to affecting certain negative communication orientations; assist in the rebranding of Nigeria through value system reorientation for national integration; provide information to help the managements of public and private organizations understand how the dynamics of ethnicity could be harnessed for high productivity through creating helpful organizational climate and culture; and specifically, the findings would provide the Edo State Library Management board with relevant information and knowledge to improve on the management of the library. And very importantly, this study will provide, to some extent, some insight into the communication setting that could affect business transactions, with foreign businesses in Nigeria.

Literature Review

The objectives of this literature review was to determine whether the employee of the Cataloguing Sections of the Edo State Library belong in different ethnic groups; have different cultures and value systems; have different cultural communication orientations; and effect different communication responses which may be inimical to productive cultural communication in an organisational setting,

and generally find a nexus between ethnicity, culture, personality and communication in an ethic or intercultural setting.

Ethnicity, Cultural Predispositions and Personality

Each of the culturally distinct groups in Nigeria today is an ethnic group. Ethnic groups are categories of people characterised by cultural criteria of symbols including language, value system and normative behaviour, and whose members are anchored in a particular part of the new state territory (Otite, 2010). Some features of an ethnic group are: an ethnic group is identified with a particular geographical part of the country; distinct component of culture such as language and geography and organisational forms, each ethnic group develops and manipulates its own mythology of descent, ritual beliefs and moral practices; each ethnic group members share an exclusive culture and normative behaviour; members of each group share an identity which they use as a means of forging relationship within political and economic spheres and in accessing resources in the nation; as an interest group is a cultural expression of its Kith-and-kin ideology; and each ethnic group has its own identifiable way of life, mode of dress, values, food and food habits cultural predispositions for members to do or not to do certain things; and its shared mechanisms or patterns of socialising its members (Otite, 2010).

Ethnic group cultural predispositions are markers for groups differences. Levine (2009) noted that variability in behaviour among human individuals exists at many levels. In order to explain this, Levine (2009) referred to Khuckhohn and Murray dictum that "Every man is certain respects; like all other man, like some other men; and like no other man". The point is that culture influences behaviour and personality of individuals in quite different ways in different ethnic groups Sereba Learning Corporation (http://www.training-classes.com/programs/01/91/19149-the-impact-o...) opined that everything you say is influenced by culture. You operate with set of invisible beliefs, values and assumptions that become apparent to other people in the way you behave. Culture is important to the way you communicate even though it is often hidden.

Understanding more about culture can be a real bonus when working as part of any organisation. Levine (2009) stated that culture and personality studies are primarily concerned with those aspects in which a man is like some other men particularly his fellow group members in contrast to members of other groups. In line with this preposition, Levine (2009) extracted from "intercultural experience" the under listed plausible assumptions about cultural variation in individual dispositions:

1. Some culturally distinctive patterns of thought and feeling are not readily accessible to verbal formulation or voluntary control but seem to influence the individual decision about regulating himself and adapting to his environment.

2. These patterns are not easily reversed even when the individual is outside the cultural environment that normally reinforces them.

3. The individual can adapt behaviourally to the demands of novel cultural environments without eliminating these patterns of thought and feelings, although their behaviourally manifestations may be temporarily inhibited or situationally restricted.

4. The relatively conscious, involuntary and persistent qualities of these patterns and the difficulty of being acquired by an exotic adult through conscious imitation indicate that they are acquired early in the life of the individual.

5. The persistence of these patterns in novel cultural environments and the probability of their childhood acquisition suggest that they should be thought of as representing dispositions of the person (personality dispositions) rather than supply the environmental situations that fostered them.

6. Their conceptualisation as reflecting personality dispositions is also supported by their apparent silence in the individuals' structure of subjective thoughts and emotions about

himself as a separate and continuous entity and by the apparent relevance of that structure of his decisions about self-regulations and adaption. In other words they, play part in the organisation of his personality.

Levine (2009) noted that these prepositions are roughly consistent with intercultural experience at many times and places, and they represent an argument for the dispositional and culturally variable view of personality. However, Murray and Khuckhon (1953) had observed that the phrase "culture and personality has unfortunate implications. These writers suggested that clear and orderly thinking about personality formation will be facilitated if four classes of determinants (and the interactions) were distinguished which are constitutional, group-membership, role, and situational. These four classes of determinants of personality will help in the understanding of what ways every men is "like some other man", like no other man".

By further explanation (Murray and Khuckhon, 1953) posited that the recognition of culture as one of the determinants of personality and behaviour is a great gain but some indication of this theoretical postulate tended to obscure the significance of other types of determinants. In order to avoid the perpetuation of an over emphasis upon culture, cultural forces should be treated as one variety of the press to which personalities are subjected as a consequence of their membership in an organised group. A balanced consideration of personality in nature, society, and culture must be carried out within the framework of a complex conceptual scheme which explicitly recognises instead of tacitly exchanging a number of types of determinants. Nevertheless, culture has an enduring influence on the other determinants of personality. The personality and communication behaviour of an individual are essentially products of inherited dispositions and environmental experiences. These experiences are known to occur within the field of the individual's physical, biological, and social environment all of which are modified by the culture of his group (Murray and Khuckhon, 1953).

Cultural Communication and Organisational Process

The Library organizations are made up of human beings who must, as a matter of necessity, interact toward the achievement of the organizational goals. The results of the interactions between the staff are largely determined by the extent to which they interact effectively and harmoniously as a team. Of very great interest is the fact that the library is a communication agency or organization. Therefore, the library manufactures goods and services through the enduring process of communication. Through the same process of communication, renders information services to the society in different formats and in different ways. Library managers are, therefore, involved in a complex process in the manufacturing of goods and services just as managers in the industrial sector of the nation, essentially, management of an organization is done through communication. It is true that: (Riggs, 1991).

> *Motivation, persuasion, influence, or any other leadership activity that might seek to elicit greater dedication or effort is almost totally dependent on the flow of communication. The job of the leader is ultimately, communication, regardless of how varied or specialized the activity of the moment. Libraries are human organizations that are organized to gain specific goals. Attainment of this goals is far more dependent upon leadership and communication than we would normally imagine. Leadership leads by pulling (persuading) rather than by pushing, by inspiring rather than by ordering, and by empowering the library staff, use their own initiative and experiences rather than by denying or contrasting their experiences and actions ...*

Communication is the way leaders can bridge the gaps, stay in touch, build trust, monitor performance, and attain the concerted vision (Riggs, 1991). However, library organizations in the traditional but emerging societies of Africa, just to be specific to some extent, would appear to be faced with peculiar communication and management problems. It would appear that they are

operating in societies in which native traditions and belief systems are strong and influential. More so, the library organizations are operating in societies where, perhaps, national flue systems have not been clearly defined and where there seems to be no commonly held work-place expectations by the different ethnic member groups that make up the staff of the library organizations. In this situation; (Shaughnessy, 1988) often, library managers become frustrated by their inability to effect change in their departments or libraries. Many seem to have taken all the right steps - from involving staff in decision-making and recruiting skilled employees to setting performance standards and providing regular feedbacks. Yet they seem to meet an invisible wall, a force that somehow wears them down and prevents the organization from realizing its potential. There may, of course, be occasional breakthrough or minor victories, but these are frequently negated by the unit's overpowering inertia.

The invisible wall or force that sometimes prevents libraries from achieving management effectiveness and high productivity could reside in the organizational culture of the libraries or to a, larger extent, the culture(s) of the employee. We should hold on strongly to this point as it points to the direction of the root of the problem, even though according to Shaughnessy, (1988) many factors may contribute to the scenario. These include but are not limited to management failures of one kind or another, a lack of leadership, poor employee morale, an inadequate recognition and rewards system or insufficiently trained staff. But oftentimes none of these factors is present, yet the organization or department continues to lag in productivity and effectiveness. According to a growing number of management analysts, the problems described above may be caused by the organization's culture.

An organization's culture can be explained as the existing or prevailing patterns of values, attitudes, beliefs, assumptions, expectations, activities, norms, interactions and sentiments that are commonly held and shared through the communication process as developed and operated by members of the organization. Therefore, organizational culture is the pattern of automatic assumptions, unconsciously held, operated and taken for granted by the employees of an organization. The necessary and major points of emphasis are that: the cultural backgrounds of library staff are quite fundamental and encompassing than the organizational culture; the organizational culture is naturally and often borne out of the value system which the staff of a library operate. By and large, the organizational culture determines the organizational climate which in turn influences management style and effectiveness. The cultural backgrounds of employee have enormous implications for organizational processes such as cooperation, communication, subscription or non-subscription to centrally held organizational value system and the decision-making process; and the attitudes and beliefs of employee influence their acceptance and commitment to organizational goals.

Culture as a Mediating Factor in Communication

Culture has attracted several definitions. In this discussion, we will define culture according to Samova et al (1971) and Markel (2009) as the accumulative deposit of knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe, and self-universe relationships, hierarchies of status, role expectations, spatial relations, and time concepts acquired by large group of people in the course of generations through individuals arid group striving. Culture manifests itself both in patterns of language and thought and in form of activity and behaviour. These patterns become models for common adaptive acts and styles of expressive behaviour which enable people to live in a society within a given state of technical development. Culture is communication problem because it is not constant, it is a variable. And, as cultural variance increases, so do the problems of communication.

Culture has an overwhelming influence on the lives of its people. It develops institutions that enforce the prescribed set of conduct norms in a society. The process of effecting this is usually sanctioned by the culture as developed by the society itself, therefore, in any society according to Benedict, (1961). "No man ever looks at the world with pristine eyes. He sees it edited by definite set of customs and institutions and ways of thinking. Even in his philosophical probing, he cannot go beyond these stereotypes, his concepts of the true and the false will still have reference to his particular traditional

customs." The members of a society are basically what their culture has made of them. This is because (Benedict, 1961) "The life-history of the individual is first and foremost an accommodation of the patterns and standards traditionally handed down in his community through generations. From the moment of his birth the custom into which he is born shapes his experience and by the time he is able to take part in its activities, its habits are his habits, its beliefs are his beliefs, its impossibilities are his impossibilities. Every child that is born into this group will share them and no child born into one of the opposite side of the globe can ever achieve the one thousandth part."

In this regard, culture serves as a tool in understanding and predicting human behaviour in many ways. According to Bell (1961) and Essays (2010) a recognition and knowledge of the nature of culture is basic to the understanding of human behaviour. It gives us a tool for understanding and forecasting human behaviour. Knowledge of the cultural group a person belongs enables us to forecast his behaviour in many specific situations. The knowledge removes the mystery which surrounds the behaviour of people from other cultural groups.

In relation to what we have discussed so far, it is safe to state that culture influences the communicators and the way and manner they communicate. In this study, communication is regarded as the process through which people share information in their desire to making effective decisions in performing the various tasks and meeting various demands which their environment imposes on them. When employees from different cultures communicate officially and non-officially, they are doing so interculturally. This is usually the setting in which the employee in most libraries in Nigeria communicate. This situation arises because Nigeria is made up of many ethnic groups and by the Federal Government's employment policy, at least in principle; every Nigerian is free to take up a job anywhere in the country. The Nigerian Libraries provide ideal settings for intercultural communication. The Edo State Library provides an appropriate setting in which the Edo and Igbo cultural group members are interacting interculturally. This intercultural communication setting dovetails with the concept of intercultural communication in the studies of Samova and Porter (1971), Novinger (2008) and Lacham (2009).

According to Samova and Porter (1971) intercultural communication has evolved to describe the form of interaction that takes place when the communicators come from different cultures. Although intercultural communication is often used synonymously with cross-cultural communication and interracial communication, however, intercultural communication is most suitable term because it describes all of the situations that exist when two or more communicators came from different cultures. Intercultural communication, thus viewed, involves cultural differences that transcend racial or ethnic differences. Whenever the parties to communication act bring with them different experience, knowledge, and values, we have intercultural communication. It often involves racial or ethnic differences or both but we hold that intercultural communication also exists when there are gross socio-cultural differences without accompanying racial ethnic differences (Samova and Porter, 1971).

Culture appears to be the strongest singular factor that influences communication in a rather pervasive manner. According to Smith (1973) in an intercultural communications setting, "the communicators See themselves in a certain light and view their aspirations in a certain way. The views and aspirations of one group may be at odds with those, of another ... giving rise to suspicion, tension, and sometimes conflict. The collective eye of the group often becomes the vision by which the individual sees. Memories, aspirations, complaints, promises, and glories of the group are transferred to the individual communicator, who often unconsciously bears the burden of his group" (Smith, 1973).

Cultural experiences could influence the processes of message encoding and decoding. It could, thus have some relevance for our understanding other person's messages and the other person understands of our message. This is because communication is a process of selection and interpretation, an active process both in encoding messages and decoding messages. In this process, no matter how brief it may be, cultural assumptions play a central role. They enter the encoding and decoding process

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generally as unconsidered attitudes and orientations. Nevertheless, it is these cultural beliefs which urge us to select one aspect rather than another for our messages, to see significance in X rather than in Y. In the same way, in the decoding process it is our culture which leads us to interpret particular messages in appropriate ways (or inappropriate) if viewing from sub-cultural perspectives. (Siterian, 1972).

Lachman (2009) notes that negotiations in an intercultural setting often find the process frustrating, as many times the two sides are speaking different languages in many ways than one. He wanders how people come up with conclusions than their counterparts when using the same facts and reasoning? In order words, could a line of reasoning that could be effective and persuasive in one culture be totally ineffective in another? With regards to this issue, Levine (2009) and Smith (1973), in their views of culture and personality studies, throw light on the reasons why everyman is in certain respect like all other man; like some other men and like no other man.

Lachman (2009) observes that many times this problem manifests itself in the way the issues are conceptualised. He also observes that the problem with different processes of reasoning and comprehension is extremely interesting but rarely studied in the field of negotiation. However, the fundamental question according to Lachman is "what effects do culture and may be language, have on how people put ideas together." Levine (2009) and Smith (1973) indicate in their studies that there is relationship between culture and personality traits exhibited in an intercultural communication event.

Psychological Factors that Mediate Communication Orientations in an Intercultural Setting

The communicators in an intercultural interpersonal communication setting are distinct personalities from different cultures. Personality, as a psychological construct makes the phenomenon of intercultural communication easy to understand. Similarity of personality and similarity of attitudes can engender congenial communication encounter. In other words, individuals with dissimilar "personality congruence" and dissimilar attitudes and beliefs are seldom attracted to each other and may not be able to sustain meaningful communication. Perhaps, this is why according to Smith (1973), we tend to have more tension in strange interaction situation than we do in familiar surroundings. Tension results because of anxieties and anxieties exist when we do not know what to expect from unknown situation.

The organization of an individual's predispositions to behaviour and his unique adjustments to his environment are largely dependent on his personality characteristics (or traits), emotions, motivation, values, goals, and ways of perceiving are all aspects of personality structure. The personality characteristics collectively predispose the communicator to effecting specific response tendencies or orientations in an intercultural communication setting. Communication response orientations are either positive trusting and supportive or are negative - suspicious and defensive. A communicator who is empathic will certainly endeavour to construct and send messages that are likely to engender a climate of trust unlike a communicator who is not empathic.

Conceptual Framework: Cultural Beliefs and Intercultural Communication and Development of Empathy

The culture of any group of people is based on knowledge, beliefs, art, law, morals, customs, religion, language and any capabilities or habits acquired as a result of being a member of a certain group (Markel, 2009). Therefore, according to Otite (2009) each ethnic group in Nigeria, precisely, Edo and Igbo ethnic groups have their own identifiable way of life, mode of dress, values, food habits, cultural predispositions for members to do or not to do certain things, and it shared mechanisms or patterns of socialising its members.

Belief in witchcraft or juju is widespread in Nigeria. Traditional ritual killings cure common in the nation—in the Muslim north and the Christian South (Sarki), 2005). Recently, there have been several

reported cases of individuals who were kidnapped, killed, or had their bodies mutilated by ritualists in Nigeria. The mass resort to myth, superstition and ritual killings in the search for solutions to economic questions of poverty, jobs, security, reveals the growing frustration and desperation among layers or the poor working class as living conditions become more and more terrible (http://www.liberiapastandpresent.org/Notonly-In liberian-Nigeria.htm)

This situation has created social tension of mutual distrust among the ethnic groups members who as a matter of fact hold different obnoxious religion beliefs. Such communication setting hardly engenders empathy needed for the achievement of communication fidelity in an intercultural communication encounter.

Empathy is supportive and engenders a climate of trust and enhances interpersonal communication. Empathy is, nevertheless, not a common occurrence in an intercultural communication setting. Rather, ethnocentrism prevails and breeds dogmatism in an inter-cultural interpersonal communication phenomenon. Ethnocentrism is a major source of cultural variance in attitudes. It is a tendency of one group of people to view those from another culture unconsciously as inferior people. They do this by using their own group and their groups' customs as the standard for all judgements. In this situation according to Porter (1973), Novinger (2008) Levine (2009), we are most likely to place ourselves, our racial, ethnic, or social group, at the center of the universe and rate all others accordingly. The greater the similarity to us, the nearer to us we place them. The greater the dissimilarity the farther away they are. We place one group above another. We tend to see our own groups, our own country, or own culture as the best, as the most moral.

Ethnocentrism engenders a climate of closed-mindedness and hostility because it results in dogmatism in an intercultural communication encounter. Rockeach defines dogmatism, quoted by McCroskey, (1971) as a relatively close cognitive organisation around a set of beliefs about reality; organised around a set of beliefs about absolute authority which in turn; and provides a framework for patterns of intolerance towards others. Ethnocentrism and dogmatism are psychological orientations that cause suspicion and defensiveness which have negative effects on interpersonal interactions.

Novinger (2009) posits that most of communicators assume that the culture's ways are the natural order of things and we tend to see cultures that are different as less evolved. They think people would all act the same way if they were behaving properly. When they come in contact with people from other cultures, they may experience indignation or irritation when appear to be uncooperative or rude. In this vein, Novinger (2009) concludes that cultural barriers are greater than language barriers and they frequently provide reactions that are both negative and emotional. Therefore, effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking-ways of seeing, hearing and interpreting the world. (Wikipedia, 2010).

Intercultural Communication Response Orientations

Effective interpersonal intercultural communication encounter is a social interaction in which the participants (communicators) derive mutual benefits or achieve mutually desired goals. The outcomes of such social encounters are determined, to a very large extent, by the response orientations held and displayed by the communicators. Response orientations have intrinsic qualities that enable them to exert such decisive influence on a communication event. These orientations dictate, to a good extent, one's typical response behaviour as one reacts to and interacts with others (Brooks and Emert 1976). The response orientations are psychological in nature, as in Tables 1, 2, and 3 below:

Table 1. Response Orientations and their Opposites

Positive	Negative

Trust and Supportiveness Open-mindedness and Flexibility Attraction and Affection	Suspicion and Defensiveness Closed- mindedness and Dogmatism Alienation and hostility

In any intercultural communication setting, it is impossible for a communicator to effect positive and negative response orientations at the same material time. A communicator can either display communication behaviour that stimulates defensiveness or supportiveness to create either defensive or supportive climate as follows:

Table 2. Defensive and Supportive Climates

	Defensive	Supportive Climate
1.	Evaluative	Descriptive
2.	Control	Problem Orientation
3.	Strategy	Spontaneity
4.	Neutrality	Empathy
5.	Superiority	Equality
6.	Centrality	Provisionalism

Many variables in the communication process whose values are determined, at lest in part, by culture decisively influence communication response orientation in an intercultural communication encounter. This is because the variables influence the perceptions and affect the meanings which the communicators assign to communicative acts. The variables overlap and interact with one another. "In reality, they all work with and against one another in affecting our intercultural communicative behaviours" (Porter (1972).

Therefore, the attitudes of communicators predispose them to act in certain ways that have enormous influence on the communication encounter. Some attitudes that have grave consequences for intercultural communication are ethnocentrism, stereotypes, prejudices, and dogmatism. Essentially, an exhibition of any of the attitudes can result in "closed-mindness" response tendency as opposed to "open-mindedness" response orientation which engenders effective intercultural communication. These communication response orientations are explained in Table 3 as follows:

Table 3. Open and Closed Minded Orientations

	Open-mindedness	**Closed-mindedness**
1.	Evaluate messages objectively using data and logical consistency	Evaluates messages on the basis of inner drives
2.	Differentiates easily, sees the shades of gray etc	Thinks simplistically i.e. in black and white terms.
3.	Is content oriented	Relies more on the sources of messages than on its content
4.	Seeks information from a wide range of sources	Seeks information about other beliefs from his sources rather than other beliefs
5.	Is more provisional and willing to modify his beliefs	Rigidly maintains and defends his own belief system
6.	Seeks comprehension of messages inconsistent with his set of beliefs	Rejects, ignores, distorts and denies message that are inconsistent with his own belief system

According to Porter (1972) some communication response orientations that are negative in nature impede effective intercultural communication. Such communication response-orientations are usually the results of stereotype and prejudice. This is because stereotypes and prejudices work in various ways to affect our communication. By predisposing us to behave in specific ways when confronted by a particular stimulus and by causing us to attach generalized attitudes to people whom we encounter, we allow stereotypes and prejudices to interfere with our communicative experience and limit their effectiveness. We spend our time looking for whatever reinforces our prejudices and stereotypes and ignore what is contradictory.

METHODOLOGY

Instrument

The subjects of this study were the entire 36 staff of the cataloguing Section of Edo State Public Library Benin City. Specifically, the Cataloguing Section was made up of 18 Edo (50%), out of which *9(25%)* were males, 5(13.8%) married and 4 (11.1 %) single; 9 (25%) were females, of which 5 (13.8%) married and 4(11.1%) single. The other component of the population, 18 (50%) were Igbos, of which 7 (19.4%) were males; 5 (13.8%) married, and 2 (5.5%) single; 11 (30.5%) /ere females, out of which 4 (11.1%) married, 6 (16.6%) single.

The Cataloguing Section of the Public Library was chosen for this study because it had many staff who had related work activities; had the greatest number of library professionals, paraprofessionals and professional secretariat staff; it served as the hub for all the professional activities for the entire library system; and was made up of staff from two dominant ethnic groups - Edo and Igbo. A validated and pretested questionnaire of 17 items with sub-headings was administered by the researcher himself on the staff of the Cataloguing Section.

Data Analysis

The data collected were subjected to simple descriptive analysis of frequency counts and percentages to determine responses to the items of the questionnaire and describe the characteristics of the responses vis-a-vis communication effectiveness in the multi-ethnic setting. Simple quantitative and qualitative analysis was done in this study.

RESULTS AND DISCUSSION

Research Question I. Do the employee of the Cataloguing Section of the State Public Library hold different Cultural beliefs?

Table 4. Cultural Beliefs of Respondents

Items of Cultural Beliefs	Edo		Igbo	
	Yes (%)	No (%)	Yes (%)	No (%)
Existence of an almighty God	18 (100)	_	18 (100)	_
Existence of lesser gods	16 (44.4)	2(5.5)	3(8.3)	15(41.6)
Belief in reincarnation	15(41.6)	3(8.3)	4(11.1)	14(38.8)
Existence of witches & wizards	16(44.4)	2(5.5)	5(13.8)	14(28.8)
Illnesses are caused by witches & wizards & ''medicine men'	13(36.1)	5(13.8)	1(2.7)	17(44.4)
Illnesses are caused by violation of social Sanctions	11(30.5)	7(19.4)	2(5.5)	16(44.4)
Illnesses are caused by biological Factors	9(25)	9(25)	15(41.6)	3(8.3)

In Table 4, items of cultural beliefs and responses by the Edo and Igbo ethnic groups members are presented. The two ethnic groups member have common belief in the existence of an Almighty God, but differ considerably on all other items of cultural beliefs. This is an indication that the Edos and the Igbos belong in two different cultures, therefore, are two distinct ethnic groups.

The data in Table 4 indicate that 16(44.4%) Edos and 3(8.3%) Igbos believe in the existence of lesser gods; 15(41.6%) Edos and4(11.1%) Igbos believe in reincarnation; 16(44.4%) Edos and 5(13.8%) Igbos believe in the existence of witches and wizards; 13(30.5%) Edos and 1(5.5%) Igbo believe that illnesses are caused by wizards and witches and "medicine men"; 11 (30.5%) Edos and 2(5.5%) Igbos believe that illnesses are cause by violation of social sanctions; and 9(25%) Edos and 15(41.6%) Igbos believe that illnesses are caused by biological factors.

The Edos and Igbos are different ethnic groups and therefore are involved in intercultural communication in the Edo State Public Library. The communication encounter can be influenced by the cultural beliefs and values held by the communicators. It is, therefore, the contention here that intercultural communication can best be understood as cultural variance in the perception of social objects and events. This barriers to communication caused by this perceptual variable can best be lowered by a knowledge and understanding of cultural factors that are subject to variance coupled with an honest desire to communicate successfully across cultural boundaries (Porter, 1972).

Research Question 2. Does the value system (cultural beliefs) held by the employee result in ethnocentrism or stereotype and or dogmatism ?

Table 5. Ethnic Groups Scores on the Manifestations of Response Tendencies

Manifestations of Response Tendencies	Scores in %: Edo			Igbo			
	Always (%)	Occasionally (%)	Never (%)	Always (%)	Occasionally (%)	Never (%)	Not San (%)
Are you proud of your ethnic cultural background and beliefs?	8(22.8)	6(16)	4(11.1)	8(22.2)	9(25)	1(2.7)	-
Do you feel superior to people from other ethnic groups?	11(30.5)	5(13.8)	2(5.5)	9(25)	7(19.4)	2(5.5)	-
Do you bear others' cultural characteristics in mind while communicating with them?	9(25)	6(16.6)	3(8.30)	1(2.7)	10(27.7)	6(16.6)	2(5.5)
Do you resort to searching for the meanings of interpersonal communication experiences in your cultural background?	5(13.8)	9(25)	4(11.1)	3(8.3)	9(25)	5(13.8)	1(2-7)

Note: Not Sure % Score in Edo - Nil.

Table 5 consists of data on manifestations of response tendencies of the respondents-- the Edos and Igbos. Certain attitudes of respondents towards ourselves as communicators; others from different cultures, and attitudes towards the communication setting have definite implications for communication effectiveness and organizational success in a multi-ethnic setting. Such attitudes as pride, a feel of superiority to people from other cultures, assessment of other people against their "inferior" cultural background using our culture as the point of reference could predispose us to effecting negative response tendencies which do not enhance good human relationship and effective communication.

The data in Table 5 indicate that the Edo and Igbo respondents have cultivated response tendencies that are indicative of ethnocentric or stereotype attitudes. This is because, as the data analyses indicate, they (Edo and Igbo) are proud of their cultural beliefs; 8 (22.2%) Edos, 8 (22.2%) Igbos always and 6 (16.6%) Edos, 9 (25%) Igbos occasionally are proud of their cultural beliefs; 11(30.5%) Edos, 9 (25%) Igbos always; and 5 (13.8%) Edos and 7 (19.4%) Igbos occasionally feel superior to people from other cultures. On the item of reference to others', cultural background while interacting

with them; 9 (25%) Edos, 1(2.7%) Igbos always and 6 (16.6%), Edo, 10 (27.7%) Igbo occasionally make reference to others' culture while interacting with them. However, 3(8.3%) Edo and 6(16.6%) Igbos never make such reference; finally, 5 (13.8%) Igbos 3 (8.3%) Edos Always, and 9 (25%), Edos 9 (25%) Igbos occasionally refer to their own cultures in search of meanings to their communication experiences, while 4(11.1%) Edos and 5(13.8%) Igbos, Never do that.

As initially noted, the response tendencies manifested as per the results of data analysis, in Table 5 could inhibit effective communication. These communication response orientations can create "defensive climate of evaluation, control strategy formulation, neutrality, superiority and centrality in communication responses". This is possible because of the overwhelming nature of the relationship between culture and communication. Thus, many variables which are culture bound influence communication response orientations and are responsible for the communicators' perceptions. In this way, they affect the meanings which people assign to communicative acts. These variables are attitudes, social organization, patterns of thought, roles and roles prescriptions, language, use and organization of space; time conceptualization and nonverbal expression. These variables cannot in any way be arbitrarily and artificially be isolated because they overlap and interact with one another to create communication response orientations or tendencies.

The nature of the communication response tendencies manifested by the Edo and Igbo group members would lead to the conclusion that they are ethnocentric and prejudiced, therefore, are stereotyped and dogmatic.

Research Question 3. Does ethnocentrism or stereotype or dogmatism negatively affect the employee interpersonal communication?

Table 6. The Nature of Interpersonal Communication and Human Relationships amongst the Ethnic Groups

Interpersonal Communication and Human Relationships	Edo			Igbo		
	Yes (%)	**No (%)**	**Not Sure (%)**	**Yes (%)**	**No (%)**	**Not Sure (%)**
Do you feel upset when other people's (from other culture) messages contradict your own?	11(30.5)	7(19.4)		14(38.8)	4(11.1)	-
Do you find it difficult to communicate with 'superior officer(s)' from other ethnic group(s)	7(19.4)	8(22.2)	3(8.3)	9(25)	4(11.1)	5(13.8)
Do you find it difficult to communicate with your subordinate^) from other ethnic ground(s)?	2(5.5)	5(13.8)	11(30.5)	2(5.5)	2(5.5)	14(38.3)
Have you ever had any mis-understanding on any matter in your place of work with people from other ethnic group	11(30.5)	6(16.6)	1(2.7)	10(27.7)	5(13.8)	3(8.3)
Is there anything that can be done to improve upon the existing interpersonal relation-ships among the employees?	14(38.3)		4(11.1)	11(30.5)	1(2.7)	6(16.6)

The dominance of ethnocentrism or stereotype or dogmatism in an interpersonal communication setting in any human organization is detrimental to cordial human relations vis-a-vis effective communication. The feeling of being superior to people from other cultures, the sense of pride and an unbridled reference to cultural values or beliefs are also detrimental to cordial human relations and effective communication.

In Table 5 we noted that relationships exist between communication attitudes and response tendencies and orientations. The data in Table 6 indicate the nature and outcomes of interpersonal communication and human relationships between the members of the two ethnic groups-Edo and Igbo: 11 (30.5%) Edos, 14(38.8) Igbso respondents are upset when messages of people from other cultures contradict their own; 7 (19.4) Edos, 9 (25%) Igbos find it difficult to communicate with superior officers from other ethnic groups. However, 3 (8.3%) Edos and 5 (13.8%) Igbos are not sure if they have such difficulty; 11 (30.5%) Edos and 14 (38.3%) Igbos are not sure if they have any difficulty in communicating with from other ethnic groups; only 5 (13.8%) Edos and 2 (5.5%) Igbos do not have any problem in communicating with members of other cultural group in their place of work. 14 (38.8%) Edos and 11 (30.5%) Igbos recognize that something can be done to improve upon the existing interpersonal relationship between the members of the two ethnic groups while4 (11.1) Edos and 6 (16.6%) Igbos recognize that nothing positive can be done to improve the existing interpersonal relationships amongst the employee.

A relationship exists between the results of data analysed in Tables 5 and 6. The relationship is the indication that a link exists between cultural beliefs, attributes and communication behaviour. This is because, according to (Daryl, 1970): An individual appears to hold certain beliefs and attitudes primarily to fulfill his own unconscious needs or to protect himself against unconscious threats to his own self-esteem. Thus, in such a situation, the communicator could be said to be predisposed to bias or prejudice. In this case, prejudice might be regarded as individual's reflection of his 'insecurities', the highly prejudiced person, therefore, could be regarded or seen as someone who is denying or repressing his individual weaknesses. This he does by projecting them into the immediate recipient of his actions

Perhaps, this is the situation which often frustrates library managers and consequently their failure to effect change in their libraries even though they "seem to have taken all the right steps - from involving staff in decision-making and recruiting skilled employees to setting performance standards and providing regular feedbacks..." The only solution to this serious problem could be improvement on the existing interpersonal intercultural communication and relationships among the employee.

Suggestions on how to Improve the Existing Interpersonal Intercultural Communication and Relationships amongst the Employee

Then data in Table 3 indicate that 14(38.8%) Edos and 11(30.5%) Igbos group members said that something can be done to improve the existing interpersonal relationships amongst the employee. A critical analysis of the suggestions indicates an intercultural interpersonal communication setting that has constraints, pressure and conflicts - a situation of strained human relationships. Therefore, respondents' suggestions on how the situation can be improved are given in Table 7 and Table 8 as follows:

Table 7.   Edo Ethnic Group Respondents suggestions

Respondents' Suggestions *(Reported Verbatim)*
1.   The Junior staff should be given opportunity to say views about what they think.

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2. Praise should be given to those that merit it, that is what my culture says
3. First, everybody should be seen as equal before God. Relationship should improve through mutual respect.
4. Co-operation and love for one another is highly needed more knowledge of other cultural group will help us to be interested in each other

Table 8:   Igbo Ethnic Group Respondents 'Suggestions

Respondents' Suggestions *(Reported Verbatim)*
1.   The senior staff should listen carefully to the junior staffs complaints and reason with them. It does not matter if I am Igbo or Edo
2.   Regular meetings of the section. Ability of the superiors to meet the demands of the juniors half-way. Eradication of punitive measures
3.   Creating-mutual relationship between the senior and junior staff from different cultures will help
4.   Workers especially of different ethnic groups should try to learn to accommodate others.

The information in Tables 7 and 8 indicate that there is need to be improve the communication in the cataloguing section of the Edo State Public Library, among the ethnic groups and management.

SUMMARY

The results of data analysis in Tables 4, 5 and 6 sufficiently indicate that culture has a strong influence on the communication behaviour of the staff of the Cataloguing Division of the Edo State Public and Library. This observation is buttressed by the facts that the respondents have clearly defined cultural beliefs to which they obviously subscribe. As specifically indicated in Table 5, the manifestations of the respondents repose tendencies in interpersonal communication, would seem to have been strongly influenced by their cultural values. This conclusion is made because the groups indicate that they are proud of their cultures, feel superior to people from other cultures and have unhealthy interpersonal communication encounters in their place of work (see Table 6).

In view of the preceding discussion, it is safe to state that cultural beliefs influenced communicators by predisposing them to effecting some response tendencies and orientations which can be categorized as psychological orientations. The point of emphasis here is that cultural beliefs can be responsible, to some good extent, for our psychological state and thus our behavioural patterns. For example the Edo ethnic group members believe in the existence and influences of witches and wizards. The implication of this is that according to Hollowell (1972) "A belief in sorcery is based on the assumption that human individuals (may possess, and exercise at will malevolent powers against other individuals. Such a belief is found in many human societies (Hollowell, 1972).

Therefore, in "many human societies", belief in witchcraft or sorcery; existence of lesser gods; and that illness are caused by "medicine men" (see Table 4) etc. determines the patterns and outcomes of interpersonal intercultural communication in very specific ways. This is because in such a communication setting particularly in Africa, according to Hallowell (1972)

Men in particular are weary of one another; they cannot fully trust each other. For sorcery is always a potential threat to the central value of these people " Interpersonal relations are effectively toned by suspicious that may arise from the manner, tone, facial expression, gestures, attitudes, and conduct of persons with whom an individual is associated in daily life. There is always a content anxiety that can be easily aroused

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because sorcery is believed to exist and may [used to hurt others in life]. If I fall ill my anxiety increases, because someone may have bewitched me. In consequence I am highly motivated to reflect upon the whole matter, my purpose being to discover who it might be. To arrive at a satisfactory answer I have to have some evidence on the basis of which I can make a judgement. So I appeal to the "evidence of my senses". Where else, indeed, could I turn?

Culture is thus seen as playing vital role in the structuralization of communication perceptions. Culturally determined perceptual sets do not only influence which stimuli reach the communicators' awareness, but more importantly they have strong influence on the judgement aspect of perception-- the attachment of meanings to these stimuli.

CONCLUSION

The employees of the Cataloguing Division of the Edo State Public Library belong to Edo and Igbo ethnic groups. The groups members have long established cultural value systems to which they subscribe and operate in their daily lives. They have subsequently developed communication orientations or attitudes that are essentially psychological and inimical to cordial relationships and effective communication. These psychological manifestations in the form of social behaviour can be referred to as ethnocentrism and stereotype. These psychological orientations are of particular significance to interpersonal communication. They can lead to a more serious state of dogmatism. The communication response orientations adversely effect interpersonal communication and relationships in the Edo State Public Library. According to (Barma, 1972), in order to overcome destructive response orientations, in an interpersonal intercultural communication setting the communicator should not stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.

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