

**ROLE OF CULTURAL VARIATIONS, SELF-ESTEEM AND GENDER IN
WORK-FAMILY CONFLICT**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN
INDUSTRIAL/ORGANIZATIONAL PSYCHOLOGY, UNIVERSITY OF NIGERIA,
NSUKKA**

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JANUARY, 2011

CERTIFICATION

Amazue, Lawrence Okwuchukwu, a postgraduate student in department of psychology with registration number, PG/PhD/05/40528 has satisfactorily completed the requirements for research work for the degree of Doctor of Philosophy (PhD) in Industrial/ Organizational psychology. The work embodied in this dissertation is original and has not been submitted in part or full for any other diploma or degree of this or any other University.

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DEDICATION

TO MY CHILDREN CHIMDIUTO AND NWACHUKWU AMAZUE

ACKNOWLEDGEMENTS

I am eternally grateful to the almighty God who have seen me thus far and who have always sent his calming spirit in moments of trial and disillusionments. May his name be praised?

I wish to express my unreserved gratitude to my supervisor, an erudite scholar, professor Emeka Okpara, mni, whose mentoring guidance and limitless efforts ensured that this thesis came to fruition. I want to especially thank him for sparing his time, irrespective of the huge responsibility bestowed on him as the Vice Chancellor of the Renaissance University, to go through my work severally. -

My sincere gratitude goes to Dr. Leo Ugwu, My HOD, whose persistent words of encouragement spurred me on. I want to also thank Rev. Fr. Professor Mike Ifeagwazi for his invaluable contributions in the course of this study and his social support. I wish to also thank Prof. (Mrs.) P.N. Ibeagha for the motherly role she has continued to play in the Department. I will not fail to acknowledge the valuable contributions of my colleagues in the Department of Psychology, University of Nigeria, Nsukka. I wish to especially thank quite frankly Dr. Ike Onyishi, a likeable fellow, whose concerns and encouragements sustained my motivation in completing this work. I want to thank him for his time and willingness to discuss and even go through parts of this thesis. I want to also thank Dr. Philip Mefoh for his valuable and constructive criticisms. Let me also appreciate Dr. Chinedu Ugwu, Dr. Eukay Onyeizugbo, Rev. Sr. Dr. Enukorah, Rev Sr. Dr. Mary-Basil Nwoke, Dr. Chris Uzongdu, Dr. Val Eze, Mrs Joy Ugwu, Miss Blessing Ome and Mr Aaron Agbo for their social support.

I am highly indebted to Mr. Onyedima Mogbo, of Atlanta Georgia U.S.A, who provided me with most of the materials on work-family conflict.

I am sincerely grateful to my siblings Ugochi and Onyekachi who assisted me in the collection of the data in the Western zone of Nigeria. I will not fail to mention Mr. Ameh and Mallam Ali who also assisted me in the collection of the data in the Northern zone of Nigeria. Let me also appreciate the efforts of Nneoma Obi, Chioma Okafor, Chioma Okpanku and Nkeiruka Okwuoha in the distribution and collection of the questionnaires for the pilot study.

Finally, I thank God for blessing me with two lovely children, Chimdiuto and Nwachukwu. They have been the source of my inspiration and I did this for them. I want to appreciate the good will and prayers of my parents. I pray that God will continue to bless them with good health and long life.

ABSTRACT

The research study investigated the roles of cultural variations, self-esteem and gender in work-family conflict. Seven hundred and thirty six (736) self selected workers drawn from six randomly selected federal institutions in three geo-political zones in Nigeria participated in the study. The institutions include: Bayero University Kano and Kaduna polytechnic (Both in North-West Nigeria), Federal University of Technology Owerri and University of Nigeria Nsukka (Both in South-East Nigeria) and University of Ibadan and University of Lagos (Both in South-West Nigeria). The participants consist of married male (n =425) and female (n=311) representatives of the three cultural groups of interest (Hausa = 188, Igbo = 314 and Yoruba = 234). Two instruments were used to measure two out of the four factors in the study. The scales included: Carlson, Kacmar and Williamsø(2000) work-family conflict scale and Hudsonø Index of self-esteem measure (1982). Analysis of variance (ANOVA) was used to test for the influence of the three main effects of cultural variations, self-esteem and gender on work-family conflict. Results revealed that cultural variation had a significant influence on work-family conflict $F(2, 724) = 5.04, P < .01$. Similarly, self-esteem significantly influenced work-family conflict, $F(1, 724) = 45.00, P < .001$. Gender was also shown to significantly influence work-family conflict, $F(1, 724) = 3.93, P < .05$. A post-hoc analysis with multivariate analysis of variance test, testing the effects of the three main effects on the levels of work-family conflict, revealed a significant difference in the experience of work ófamily conflict of the three cultural groups only on time-based work ófamily conflict, $F(2, 724) = 6.48, P < .01$. The results further revealed that self-esteem groups differed on time-based, strain-based and behavior-based work-family conflict, $F(1, 724) = 27.59, P < .001, F(1, 724) = 55.36, P < .001$, respectively. Finally, the different groups of gender differed on only strain-based work-family conflict $F(1, 724) = 8.78, P < .01$. The implications of the findings were highlighted and suggestions for further research were made.

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CHAPTER ONE

INTRODUCTION

Work and family are both central to our way of life. Finding a balance between the two is an issue of importance to men, women and employers. The competing demands which arise between work and family roles often result in conflict for employees. Over the past two decades, there has been a rapid change in the demographic make-up of the work force. These changes in the world of work brought about by the increased number of women in the labour force and hence increased number of dual earner couples has created more concerns about balancing work and family lives (Parasuraman & Greenhaus, 1997; Zedeck, 1992). These changes have also been aggravated by increased globalization and global competition, focus on customer service and technological advancement. The consequences of these changes result in increased stress among individual employees, and can have disruptive effects on employees' sense of happiness and well-being (Greenhaus, Bedeian & Mossholder, 1987).

Work-family conflict (WFC) has been defined as the extent to which inter role conflict occurs between employees' work and family roles, such that the demands of their work roles interfere with the fulfillment of their family roles (Frone, Russell & Cooper, 1992; Greenhaus & Beutell, 1985). Research over the past several decades has demonstrated that work and family lives are often interdependent and that these interdependencies flow in both directions from work to family (WIF) and from family to work (FIW) (Frone, 2003). According to Frone, Yardley and Markel (1997), Work interfering with family occurs when demands and obligation of work are deleterious to family life. Family interfering with work, on the other hand, arises when family obligation disturbs one's work. Although, work interfering with family and family interfering with work are considered separate constructs, they are related. Researchers have demonstrated

that work-to-family conflict or work interfering with family and family-to-work conflict or family interfering with work is positively correlated with each other (Beutell & Witting-Berman, 1999). Carlson, Kacmar and Williams (2000) further distinguished three forms of work/family conflict namely; time-based conflict, strain-based conflict and behaviour-based conflict. Consistent with Greenhaus and Beutell (1985) definition, time-based conflict may occur when time devoted to one role makes it difficult to participate in another role. Strain-based conflicts suggests that strain experienced in one role spills over into another role and interferes with participation in that role. Finally, Behaviour-based conflict, on the other hand, occurs when specific behaviours required in one role are incompatible with behaviour expectation in another role. These three forms are formulated based on the role theory, which conceptualizes conflicts as reflecting incompatible demands on the person, either within a single role or between multiple roles occupied by the individual (Kahn, Wolfe, Quinn, Snoek & Rosenthal, 1964).

Researchers have demonstrated that the experience of such conflict is stressful for many employees and is associated with emotional responses such as anxiety, tension, discontentment, confusion and frustration (Brough & O'Driscoll, 2005; Kinman & Jones, 2005). In addition, the experience of work-family conflict, for many employees, has been shown to result in increases in role strain, absenteeism, and turnover, and decrease in health, psychological well-being, job satisfaction and organizational commitment (Eby, Casper, Lockwood, Baedeaux, & Brinley, 2005; Frone, 2003). The present study examined the mediating roles of cultural variations, self-esteem and gender in work-family conflict among Nigerian employees.

Culture is a potent factor that influences peoples' behavior. Traditionally, cultures are seen as concrete entities that exist with more or less defined territorial boundaries and can be described in terms of values, attitudes and practices that characterize them (Phinney, 1999, 24-

25). According to Okpara (2004) culture refers to the way of life of a people, their traditional behavior, their ideas, acts and artifacts. Okpara further suggested that these ways of thinking and acting are patterned so that behavior in any society is not haphazard, rather varies from individual to individual and from time to time.

There is an increased recognition of the role of culture in work-family conflict, as work and family issues are related to cultural values, norms, beliefs and assumptions (Poelman, 2005). Researchers have concerned themselves with understanding how cultural differences contribute to the experiences and consequences of work-family conflict. Hofstede (1980) in his pioneering study on the influence of cultural differences on work-family conflict reported that cultural differences across countries and cultures play a role in the experience of work-family conflict. Hofstede examined data from more than 60 countries of IBM employees. From 116,000 completed surveys, matched by occupation, age and sex at different time periods, he derived four factors based on the cultural-level factor analyses (viz: Masculinity-Feminity, power-distance, uncertainty-avoidance, and individualism-collectivism). Hofstede (1980) used the construct of individualism-collectivism to give a one dimensional view of human values. Nations and cultures were defined as residing at one or the other of those extremes or somewhere between the two. However, recent studies (Singlis & Brown, 1995) have argued that people may vary even within countries and cultures. It is believed that different cultures stipulate specified roles for different members of every culture, and even that these roles shape how people perceive their world which include both work and family responsibilities and how they try to balance work and family roles.

In Nigeria, studies (e.g. Levine, 1966; Kalgo & Ishaku, 1993 Okpara, 2004) have observed variations in the behavioural dispositions, socio-political structure and the religious

belief systems of the three major cultural groups (Hausa, Igbo and Yoruba). The emphasis on these cultural variations have been placed on the process of socialization, enculturation and learning which are viewed as the processes through which culture is transmitted from one generation to another. In general, the family functions both as political unit and as an institution for the care and training of the young. And through the socialization process, individuals are socialized into the authority structure of the family which is adaptive in the socio-political units above the family level. In the Nigerian Hausa culture, the general dominant Hausa value is based on the teaching of Islam. There is a clear belief in the superiority of Islamic culture over every other culture. Muslims strongly resent the western civilization and their behaviours are controlled by the Islamic injunctions. Though there are many learned Muslims in Northern Nigeria, their behavior are still guided by the dictates of Islamic injunctions. Okpara (2004) suggested thus: "Hausa behaviour is far more sedate than that of Igbo or Yoruba. Rather than openly oppose someone, for example, the 'proper' Hausa will passively resist anyone or anything he disagrees with" (pg 377). Hausa behavior dispositions depend on the acceptance of the Islamic injunction of absolute and unqualified obedience to authority.

According to Kalgo and Isyaku (1993), Hausa children are taught Islamic norms and values right from early age. The children generally attend Quranic schools where they are taught Islamic principles. As a Muslim, a child is expected to obey his/her parents in all aspects of life, except when the parents' request goes contrary to the Islamic teachings. The child is also required to respect and obey constituted authority, provided it is within the realms of Islam. This type of cultural setting, according to Witkin and Berry (1975) socialize children to conform to societal standards and regulations. In other words, Hausa culture is characterized by insistence

on adherence to authority both in society and in family by the use of strict or even harsh socialization practices to enforce conformance.

Kalgo and Isyaku (1993) conducted a study to determine whether Sokoto (Hausa) students will be more field-dependent or field-independent cognitive style (The concept of field-independence/dependence cognitive style defined as a person's typical or habitual mode of problem solving, thinking, perceiving and remembering, Riding and Cheema, 1995). Using 300 hundred junior secondary students in Sokoto, they found that there were more field-dependent students than field-independent students. According to Witkin and Berry (1975), a relatively field-dependent cognitive style and other characteristics of limited differentiation are likely to be prevalent in social settings characterized by insistence on adherence to authority both in society and in the family, by the use of strict or even harsh socialization practices to enforce this conformance, and by tight social organization. Kalgo and Isyaku expressed no surprise at the finding given the socio-cultural background of the students. The students just like any typical Hausa children were brought up under the environment which socialized them to respect the authority, conform to the societal values, norms and obey law and order of both the elders and the community at large. The importance of this study lies in the implication of field-dependence cognitive style which is a reflection of how society socializes its children. The characteristics of field-dependence make the children more susceptible to societal pressures and less analytical in their function and self-concept. Children of this nature might have problem of self-actualization, who they are, what they want, how to go on with problems, how to solve them, how to be independent, and masters of their environment (Kalgo & Isyaku, 1993).

On the other hand, Okpara (2004), in considering the Igbo parent-child relationship and their authority values asserted that Igbo have a political system that is based on conciliation and

competitive leadership which is democratic in character. According to him, though age is respected, it is ability rather than age that qualifies one for leadership. Thus, within these political and leadership systems the Igbo child is trained early to rehearse adult roles. Children take active part in their parents' social and economic activities. Some of these activities are opportunities to act out behaviours required in future statuses, namely, adult role and work role. These role rehearsals ease status transition and through these processes cultural values are transmitted to the children which eventually influence their adult behaviours and family life.

Iro (1985), earlier posited that the ethnos of the Igbo people rest on morality, industry, and discipline. These values have always been noticed both at the level of the primary family unit in their child-rearing practices within the nuclear and extended family systems, and at the group level as in *umunna* and *ikwu na ibe* (assemblies of members of one kindred and of members of associational groups). The Igbo culture in Nigeria has great value placed on group achievement and their motivational behavior is more diverse towards group needs than individual needs (Blunt, 1983).

Levine (1966) carried out a study among secondary school students in Nigeria. His sample contained representatives of the three major ethnic groups in Nigeria- Hausa, Igbo and Yoruba. Levine asked the students to write accounts of dreams they remembered and also write essays on success. Levine found that dreams reported by Igbo boys most often contained more achievement imagery than the Yoruba and Hausa boys. His study further showed that Yoruba boys came next to Igbo boys before Hausa boys in reporting achievement imagery. Levine's study also showed that the proportion of people mentioning self-development as their principal ambition followed the same order of ethnic groups-Igbo, Yoruba and finally the Hausa.

In the Igbo traditional society, people rested their future on their culture; they were guided in their daily actions by the prescriptions of their forbears and their gods. Thus, Igbo belief in fate and divine justice. However, beyond their beliefs in fate, the underlying drive in the Igbo social organization is the individualistic principle. This principle is clearly institutionalized in the concept of *æhiø* or *õpersonal godö* which is a pronounced aspect of Igbo religion (Chukwukere, 1971). This point to the fact that though Igbo individual interest is subordinated to the overall group interest that individual freedom exist in which the individual can vigorously pursue self-development and achievement.

Yoruba culture on the other hand is found to be in between the traditional way of life of the Hausa culture and that of the hardworking and sense of self-development cultural value of Igbo (Wober, 1966). According to Bascom (1969) every Yoruba is born into a patrilineal clan whose members descended from a remote common ancestor. The clan and sub- clan completely overshadow the immediate family in importance. The immediate family consisting of a man, his wives and children is less significant than the clan. Kinship is the basic factor in the social structure. Like other ethnic groups Yoruba children start early to rehearse adult roles. They get involved in all manner of role playing, trying to act out some of both the social and economic activities of their parents.

Yoruba culture stresses economic and psychological independence, but not social independence (Bascom, 1969). This suggests that though Yoruba children are socialized to achieve some level of independence, that they are also trained to obey constituted authority and conform to kingship relations. Thus, Bascom reports that Yoruba child learns to respect the bonds of kinship, to watch out for his interest, and to make decisions for himself. From the

beginning of the imitative play there is a gradual transition to the adult activities which the child will perform throughout the rest of his life.

Yoruba belief in destiny. They believe that before a child is born or reborn, the ancestral guardian soul appears before Olorun, the sky god, to receive a new body, a new breath, and its destiny (iwa) for its new life on earth. Destiny involves a fixed day upon which the soul must return to heaven, and it involves the individual's personality, occupation and his luck. Given these variations in authority value, social structure, child rearing practices and belief system among these three cultures, it is reasonable to expect differences in the experience of work-family conflict of Hausa, Igbo and Yoruba employees.

Work and family conditions have been consistently studied in the efforts to understand work-family conflict. These studies have also suggested that the antecedent conditions in work and family may be highly stressful and that their joint occurrence is likely to produce distress (Bedeian, Burke, & Meffett, 1998). However, to further understand work-family conflict and the situations that may mediate the interactive effect of work and family responsibilities, it has become necessary to shift the emphasis from the work and family environment to the individual. Recent researchers have made a call for better understanding of how an individual's personality traits may influence work-family conflict (Byron, 2005; Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005; Mitchelson, 2009).

According to conservation of resources model individual differences as found in self-esteem, can be treated as a resource, and these differences may affect how individuals react to stress (or the loss of resources). Self-esteem is defined as belief in oneself (Webster's New World Dictionary, 1982). Some people may perceive themselves as highly and others may perceive themselves as worthless. Thus people's self-esteem can affect their personality, making

them not able to cope with life factors such as stress. Those with high self-esteem, for instance, may not be as bothered by the potential threat of stressful situations as those with low self-esteem because they know they can cope with such situations. Some studies have found that general self-esteem moderates role stress. These studies were limited to work role stress as a predictor and only found a moderating effect for certain relationships. Mossholder, Bedeian, and Armenakis (1981) reported that when nurses experience role conflict, those low in self-esteem exhibited lower job performance than those high in self-esteem. In addition, nurses experiencing role ambiguity reported less job satisfaction if they were lower in self-esteem. Granster and Schaubroeck (1991) reported that low self-esteem fire fighters who experienced role conflict had higher levels of somatic symptoms.

In another study, Grandy and Cropanzano (1999) tested the moderating effects of self-esteem in WFC and found that self-esteem was not found to be a moderating variable, although its main effects explained variance in the outcomes. They however noted that self-esteem is an important variable to consider in the work environment. According to Grandy and Cropanzano (1999) self-esteem is related directly to all work and life outcomes, but not to family outcome. In other words, having high self-esteem is perhaps a resource when in a work environment, but it may do little to reduce dissatisfaction and tension in the family environment.

Gender differences have been an issue of controversy and a global one. Africans, for instance, recognize that differences exist between the man and the woman. The source of these differences lies in the biological, genetical and physiological nature of man and woman. An average Nigerian woman is seen as a complete housewife. Her primary responsibility is that of producing and nurturing children. According to Singh et.al (1992) Nigerian women marry young, and they spend over 74% of their productive life in marriage. They produce and nurture

an average of 6.3 children each. This reported observation which has become aspect of our cultural environment has met with some revolution given the changing role of Nigerian women. Over the past two decades the role of women in Nigeria has undergone changes. There has been a progressive change in the role of women from that of a housewife, whose role is bearing children and caring for children and husband to that of contributing to the economy of the home and the national economy. These changes brought about by economic down turn and consequently increased number of dual-earners appears to play a role in the differential experiences of men and women in trying to balance work and family roles.

As a result of the influx of women into the labour force and the corresponding change in the gender role expectations and family life, the study of gender in relation to work-family issues has been the subject of substantial attention in the work-family literature (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005). According to Byron (2005), there are no clear gender differences in the amount and direction of conflict. There is however, mixed evidence as to whether men and women report different levels of WFC. Some research find no gender differences (Duxbury & Higgins, 1991; Eagles, Miles & Icenogle, 1997), whereas other studies find that women report higher levels of some dimensions of WFC (Behson, 2002; Gutek, Searle, & Klepa, 1991; Nielson, Carlson, & Lankau, 2001; Wallace, 1999) or overall WFC (Frone, Russell, & Cooper, 1992). Other studies still found that women reported more work- to-family conflict than men but no gender differences in family-to-work conflict (Gutek, Searle, & Klepa, 1991).

The observed gender differences in work-family conflict have been linked to the gender role differences. The gender role model is based on the premise that there are differences in the expected roles of men and women as differentiated by society. Traditionally, men have taken on

the role of the breadwinner, while women have taken on the role of caregiver. Although these roles have become less defined in recent years, they are still evident in both the work and family domains (Loscocco, 1997). Role theory suggests that individuals respond to the environment based on their perceived role and the expectations that go along with the role. An individual with more traditional gender roles has a more defined schema of what is expected of him or herself in both work and family domains. If something impedes on these expectations they are more likely to attribute the conflict to their secondary role (family for traditional male and work for traditional female).

Statement of the Problem

Work and family are particularly potent sources of stress, given that most adults devote the bulk of their time, energy and attention to these two life domains (Zedeck, 1992). Unfortunately, recent socio-economic trends indicate that work and family are becoming increasingly stressful (Shaw & Barrett-power, 1997). Concurrently, the rise of dual-earner couples has intensified the struggle to manage family responsibilities (Higgins & Duxbury; 1992; Lundberg, 1996), and family relations have weakened due to the breakdown of traditional family structures (Demo & Acock, 1996; Pardeck, Brown, Christian, & Schnorbush, 1991). As a result, much attention has been drawn to this area of research. Work-family conflict research has been conducted primarily with North America and European countries who share comparable cultural values and economic circumstances (Greenhaus, 2008, Spector, Cooper, Poelmans, Allen, Siu, Dewe, Hart, & Lu, 2004,). Work/family issues are only beginning to gain attention in developing societies such as Nigeria. In the light of these, the present study looked at the within cultural variations among the three major cultural groups in Nigeria and their relationship with work-family conflict. Studies

have suggested that variations exist in the political/ authority values (Okpara, 2004; Uchendu, 1965), personality values (Kalgo & Isyaku, 1993; Suleman, 1984), belief system (Okpara, 1985) and child rearing practices (Blunt, 1985; Okpara, 2004) among, Hausa, Igbo and Yoruba cultural groups. Thus, considering these observed variations among these groups, it is expected that some differences may be found in the experience of work-family conflict among employees of these three cultural groups.

There is also a growing recognition that personality is important to consider as a moderator of work-family conflict. To date, research has primarily focused on environmental antecedents of work-family conflict (such as job autonomy, supervisor supportiveness, work-family climate, and family-friendly policies and practices) (Friede & Ryan, 2005; Greenhaus, 2008). In studying characteristics of the environment that influence individuals' work-family experiences, it is also important to understand the characteristics of individuals that influence their ability to manage the demands of work and family. There is a minimal literature on the influence of self-esteem on work-family conflict. Most of the few studies have focused on work role conflict and suggest that self-esteem is a resource that can reduce the level of work-family conflict among employees. Finally, studies have examined (e.g. Cinamon, & Rich, 2002; Gutek et al., 1999) the relationship between the sex of the employee and work-family conflict. There has been no conclusive evidence that sex of the employee affects work-family conflict. Besides, in the light of a tremendous increase in the number of dual-earners in our contemporary society and the corresponding change in the gender role expectations and family life, it has become necessary to further examine the role of gender in work-family conflict in a developing economy such as Nigeria.

This study specifically investigated the following questions:

1. Will variations in culture differentially influence the experience of work-family conflict of Hausa, Igbo and Yoruba employees?
2. Will there be a significant difference in the experience of work-family conflict between employees with high self-esteem and those with low self-esteem?
3. Will there be any significant gender difference in work-family conflict?

Purpose of Study

Research has shown that studies in work-family conflict have been primarily conducted in North America and European countries who share comparable cultural values and economic circumstances (Spector et al., 2004). Thus, studies are needed in Africa to verify the research findings on work-family conflict. To achieve this, the present study examined the role of cultural variations and its relationship to work-family conflict among Hausa, Igbo and Yoruba employees. The study further investigated the roles of self-esteem and gender in work-family conflict.

Operational Definition of Terms

Cultural Variations: This refers to people's different ways of life (different values, attitudes and practices) as could be found among Hausa, Igbo and Yoruba cultural groups.

Gender: This refers to men and women as psychosocial entities in a social group.

Self- Esteem: This refers to an individual's sense of self worth. That is, one's perception of oneself to have high or low sense of self worth as measured by Hudson's (1980) Index of Self-Esteem such that the higher the score on ISE the lower the sense of self worth of an employee.

Work- Family Conflict: This refers to the inter role conflict experienced by working mothers and fathers in which the role pressures from the work and family domains are mutually incompatible as measured by work-family conflict scale. Individuals who score high in work-family conflict scale are classified as having high work-family conflict.

CHAPTER TWO

LITERATURE REVIEW

This chapter examines the theoretical explanations of work-family conflict on the background of some theories of stress. It also provides extensive research evidence relevant in the understanding of the relationships between cultural variations, self-esteem, and gender and work-family conflict.

Theoretical Review

Stress as a concept has been conceptualized in diverse ways. In the present study, some theories of work-family conflict were reviewed alongside some other theories of work stress. Each of these theories has tried to set a framework for the understanding of stress. However, some of the theories reviewed in this study established great framework for understanding work role stress, which are also related to work-family conflict. They are also important in fully understanding the multi-dimensional and dynamic nature of work-family conflict. For the purpose of the present study, the following theories/models were reviewed: identity theory, person-environment fit theory, transactional model, conflict theory, and role theory, conservation of resources model (COR), ecological theory and socio-meter theory of self-esteem.

Identity Theory (Stein, Widich & White, 1960)

Identity theory was one of the earlier attempts to conceptualize stress (Stein, Widich & White, 1960). Stein et al., (1960) posited that the advent of a mass society would lead to a loss of identity and hence to widespread anxiety of stress. According to identity theory, the identity process is a control system. It is a set of meaning applied to the self in a social role or situation

defining what it means to be whom one is. In relation to job stress, the identity theory postulates that the psychological importance of the job role may intensify relationships between job stressors and employee's health (Frone, Russell & Cooper, 1995).

This model of identity process build on the fact that people feel some level of distress when they receive feedback that is incongruent with their identity. Identity theory also holds that social roles form the basis of an individual's identity or sense of self. Since social roles are composed of normative expectations for behaviour, the adequacy of an individual's role performance has direct implications for self-evaluation (Burke, 1991; Schlenker, 1987; & Thoits, 1991). By implication, stressors that impede role-related performance may influence an individual's level of well-being. Identity theory further posited that there are individual differences in the importance of a given identity for self-identification. Thus, the magnitude of the relationship between role-related stressors and well-being may be moderated by the psychological salience of the role identity. Thoits (1991) therefore proposed that stressors stemming from social roles that are psychologically salient are identity relevant stressors, which should have a relatively strong impact on an individual's well-being. In contrast, stressors stemming from social roles that are not psychologically salient are identity-irrelevant stressors, which should have a relatively weak impact on an individual's well-being.

With regards to work stress, the implication of identity theory is clear. To the extent that work stressors impede successful role performance, they should be more strongly related to employee well-being when the work role is important for self-identification. In general, identity theory tries to explain stress in terms of the social roles that individuals play in work situations, which tend to generate stress when these roles that are attached to the self are threatened. It also pointed to the individual differences in reaction to these stressors that threaten the self. Although

identity theory offered the earlier conceptualization of stress and stress prone conditions, it did not consider other work conditions that are more likely to generate stress (e.g. work overload, role-conflict etc.). Finally, in its consideration of the individual differences in reaction to stressors it de-emphasized the cognitive processes.

Person-Environmental Fit Model (French & Caplan, 1973)

The person-environment fit theory was originally proposed by French and Caplan (1973). This theory is based on the assumption that the more congruent the characteristic of the individual and of the environment in which the person is employed, the more favourable the work-related outcomes for the person. In other words, individuals will be more satisfied and perform better, at the same time organizations will be more effective, when the attributes of the person and the work situations are matched or are congruent (Ostroff & Bouthausen, 1997). French and Caplan (1973) further proposed two basic types of fit: objective and subjective. Objective fit on the one hand refers to the match between the environment and the person's characteristics. Subjective fit, on the other hand, refers to a mismatch which may result either when the person's needs or wants are not met by appropriate environmental supplies (in form of opportunities or gratification) or when the person's capabilities and resources are incongruent with environmental demands. P-E fit theory thus defines stress as a perceived mismatch between the environment and the person's values, desire or goals. By defining stress in this manner, P-E fit theory directly incorporates cognitive appraisal into the conceptualization of stress. P-E fit theory predicts that a perceived match between the person and environment is beneficial to mental and physical well-being; whereas a perceived mismatch signifies stress, produces mental and physical strain (i.e., damage to well-being) and stimulates efforts to resolve P-E misfit

(French & Caplan, 1973). The model further offered two mechanisms through which individuals can be protected from stress. These mechanisms are social support system and ego defense network (Landy, 1989). These defences include such mechanisms as regression (ignoring demands) and projection (seeing weaknesses in others rather than in oneself).

Although P-E fit theory holds a great promise for understanding psychological stress, current P-E fit research has two short-comings (Edwards & Rothbard, 1999). First, despite the generality of P-E fit theory, most P-E research has focused on work stress (Edwards et al., 1998). As a result researchers have not realized the potential of P-E fit theory for understanding stress from non work sources such as family. Second, studies of P-E fit have not developed strong predictions regarding the form of the relationship between P-E fit and well-being (Edward et al., 1998). Instead, most studies have relied on the general premise that fit is beneficial and misfit is harmful. This premise is overly simplistic, as well-being may vary depending on whether perceptions exceed or fall short of values and on whether fit represents a match between low versus high levels of person and environment constructs. Although P-E fit theory recognizes different possible relationships between P-E fit and well-being, it does not provide strong conceptual criteria for predicting when a particular relationship will occur.

Interaction or Transactional Model (Lazarus, 1969)

The interaction or transactional or cognitive theory posited that stress resides neither in the person alone nor the environment, but is a transaction between the two. The transactional model holds that the amount of stress experienced in any situation will depend on the balance between stressors demands and coping skills. Thus, stress will be low when coping skills more closely match demands. On the contrary, stress will occur when:

- (1) The individual perceives a threat to important needs and motives; and
- (2) When he or she perceives his or her inability to cope with the stressor (Grider, Goethelss, Kavanaugh, & Solomon, (1983).

Broadly, stress is generated when the person appraises the demands of the environment as difficult or impossible to cope with successfully. According to Lazarus (1991), the cognitive processing associated with stressful transactions may be understood at two levels, macro and micro. At the macro level, emotional distress may relate to the overall meaning of the situation for the individual. For example, anxiety may relate to facing an uncertain, existential threat and sadness to irrevocable loss. At the micro level, various specific cognitive processes, which may contribute to stress, can be discriminated (Lazarus & Folkman, 1984). The individual's appraisal and evaluations of the situation concerned are of great importance. Thus, individuals differentially appraise and respond to potentially threatening situations. In other words, the condition of stress that we experience often depends on the outcome of the appraisals we make in our transactions with the environment. Situations and events in the environment and those existing within us are neutral. They only become stressful when we appraise them in a negative way. The evaluation of the situation as being beyond one's personal control is particularly likely to generate stress outcomes. In addition, people generally make active efforts to cope with demands of threatening situations (Lazarus & Folkman, 1984) with varying degrees of success.

One major strength of this model is that it accounts for individual differences in the experiences of stress. It takes into consideration the individual's subjective definition and cognitive appraisal or interpretation of stressful events, which other models such as the identity model did not consider. However, the interactional or transactional model says little about the nature of stress reaction or stimulus conditions most likely to produce such reactions.

Conflict Theory (Kahn, Wolfe, Quinn, Snock & Rosenthal, 1964)

Conflict theory has been the dominant paradigm to study work-family issues. This is not surprising since work-family research grew out of research on inter role conflict (Kahn, Wolfe, Quinn, Snock & Rosenthal, 1964). Conflict theory posits that satisfaction or success in one environment (work or family) entails sacrifices in the other. This theory considered the two environments to be incompatible because they have distinct norms and requirements (Evans & Bartholomew, 1984; Greenhaus & Beutell, 1985). Some theorists (e.g. Crosby, 1984) view family responsibilities as the key determinants of work absenteeism, tardiness and inefficiency. Inter role conflict (i.e. between work and family roles) and its relationships with stress have been studied by several researchers in the context of family and organization connections. The existing research supports the idea of negative spillover in terms of WFC (e.g. Carlson, 1999; Rothbard, 2001), work role stress and family life (e.g., Doby & Caplan, 1995; Hughes & Galinsky, 1994) and job-related relocation (e.g. Shaffer & Harrison, 1998). The review also provides compelling evidence that negative spillover occurs across individuals in the same family unit. This includes crossover effects between spouses (e.g. Jackson & Maslach, 1982) as well as between parents and children (e.g. Barling et al., 1998).

Notwithstanding the substantial support that exists for the conflict perspective, Greenhaus and Parasuraman (1999) argue that research on the favourable effects of work on family and family on work is critical to understand the complexities of work-family interaction. Frone (2003) also suggested that work and family can positively influence one another through work-family facilitation, defined as the extent to which participation in one domain (work or family) is made easier by experiences and skills developed in the other domain. Recent research has distinguished this as a distinct construct from work-family conflict and finds that family-to-work

facilitation can buffer the deleterious effects of work-family conflict on mental health (Grzywacz & Boss, 2003). In addition, Rothbardø (2001) recent study found support for both work-family depletion (negative spillover) and work-family enrichment (positive spillover) indicating that researchers should expand their thinking about the relationships between work and family domains to include the possibility of both types of effects.

Role Theory (Katz & Kahn, 1978)

Role theory proposes that organizations (e.g., work and family) may be viewed as a role system where the relationships between people are maintained by expectations that have been developed by roles (Kahn et. al., 1964). The role process model is based on the assumption that there is an interaction between the role performer (focal person) and another person who has expectations concerning the role (role sender). The expectations of the role are sent from the role sender to the focal person. The focal person ðreceivesö the role and then behaves in some manner in response to the role sender. The role sender then ðreceivesö that behaviour which affects the role sender's perception of the focal person's behavior and is then compared to some standard set by the role sender. This comparison affects future expectation of the role sender on future behaviours. For example, in the case of an employee-employer relationship, the role sender (employer) has expectations that his or her employee will work late. When the employee does stay late the employer displays behaviour such as allowing special privileges to the focal person (employee), which will then affect latter behaviour. Finally, the role expectations are the basis for future sent roles as the process progresses in a continuous cycle. Katz and Kahn (1978) described roles as the building block of social systems. Roles are helpful for individuals or

organizations as they clarify what behaviours are expected. When expectations between roles differ, problems at work or at home may surface.

In relation to work-family conflict, for role theory, Kahn et al. (1964) defined role conflict as, "simultaneous occurrence of two (or more) sets of pressures such that compliance with one would make more difficult compliance with the other" (p.19). In the context of the interface between work and family, the two competing demands are generated from work and family domains. Hence, Greenhaus and Beutell (1985) defined work-family conflict as "a form of inter role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect" (p.77). This theory further states that experiencing ambiguity and/or conflict within a role (intra role) will result in an undesirable state. It also proposes that multiple roles lead to personal conflict (inter role) as it becomes more difficult to perform each role successfully, due to conflicting demands on time, lack of energy, or incompatible behaviours among roles (Greenhaus & Beutell, 1985; Kahn et al., 1964).

Role theory is especially relevant because it takes into consideration the individual's perception while acknowledging that their view is affected by their own as well as others' role expectations. This is especially important in work and family research where attitudes and behaviours are clearly impacted by societal expectations. The comprehensive nature of role theory makes it a valuable framework to use when studying work and family (Huffman, 2004). However, role theory has some limitations when applied to work-family conflict studies. To date, role theory has paid less attention to family roles, which is essential to understanding work-family conflict (Grandey & Cropanzano, 1999). Furthermore, role theory does not directly specify moderating variables, which might buffer the relationships between work and family stressors and stress outcomes (Jackson & Schuler, 1985).

Conservation of Resources Model (Hobfoll, 1989)

Conservation of Resources (COR) model (Hobfoll, 1989) is an integrated model of stress that encompasses several stress theories. According to this model, individuals seek to acquire and maintain resources, including objects (e.g. homes, clothes, food), personal characteristics (e.g. self-esteem), conditions (e.g., being married or living with someone provides social support, more financial security), and energies (e.g., time, money, and knowledge). Stress occurs when there is a loss of resources, or a threat of loss. For example, the model proposes that work-family conflict leads to stress because resources (e.g., time, energy) are lost in the process of juggling both work and family roles, (p.352), which in turn leads to job dissatisfaction, anxiety and thoughts about quitting one's job. Individual differences variables, such as self-esteem, are treated as resources that may moderate the relationship between work-family conflict and stress.

The COR model explains stress outcomes for both intra-and inter role stress. For example, employees experiencing work role conflict may come to believe that they cannot successfully perform the job. Consequently, they may be forced to invest more of their resources into the work role for fear of losing their job status. The COR model further proposes that inter role conflict leads to stress because resources are lost in the process of juggling both work and family roles. These potentials or actual losses of resources lead to a negative state of being, which may include dissatisfaction, depression, anxiety, or physiological tension. Some types of behaviour, such as planning to leave the work role, are needed to replace or protect the threatened resources. If this type of behaviour is not taken, the resources may be so depleted that burnout ensues (Hobfoll & Shirom, 1993; Wright & Cropanzano, 1998).

Individual differences variables are also included as a component of the COR model. According to COR model, individual differences can be treated as resources. These differences

in levels of resources may affect how individuals react to stress (or the loss of resources). Some persons may have better skills at minimizing their losses. For example, those who have high self-esteem may have a reserve of self-worth and confidence upon which they can draw in problematic situations. Thus, those with high self-esteem may not be as bothered by potential loss of time and energy because they know they can cope with such loss.

In summary, Hobfoll's (1998) COR model offers a theoretical guide for comprehending the work-family literature. First, it suggests specific hypotheses about relationships between work and family roles and a broad range of outcomes. Second, COR model allows for predictions about the moderating relationship of self-esteem among these work-family variables. Last, the COR model incorporates the effect of life change events on stress levels. This comprehensible model provides work-family researchers a theoretical basis, which has been lacking from previous work (Grandey & Cropanzano, 1999). Grandey and Cropanzano (1999) argued that the conservation of resources model is an improvement over the use of role theory. Role theory is limited in its ability to explain work-family relationships because it focuses on work roles rather than family roles, and fails to specify moderating variables that might affect the relationship between work-family stressors and stress outcomes. They proposed the COR model as an alternative framework for understanding work-family relationship. To date, only the study of Grandey and Cropanzano (1999) tests the application of COR model to work-family relationships (Thompson, 2001). Grandey and Cropanzano found relationships among work and family stressors and stress reactions, such as measure of health and intent to turnover. Based on the findings of Grandey and Cropanzano (1999), the conservation of resources model appears to be a promising perspective for advancing our understanding of work-family relationships.

Ecological Systems Theory (Bronfenbrenner, 1979)

In contrast to the individual, deterministic perspective of structural-functionalist role theory, Bronfenbrenner (1979) ecological systems theory suggests that the work-family experience is joint function of process, person, context and time characteristics, consistent with previous theory (Greenhaus and Parasuraman, 1986) and research (Barnett 1996), ecological theory suggests that each type of characteristic exerts an additive, and potentially interactive, effect on the work-family experience. Consistent with ecological theory, a review of the literature suggests that the work-family experience reflects the adequacy of fit between the individual and his or her environment (Barnett, 1996, Bronfenrenner, 1986).

Furthermore, empirical evidence supports the contextual component of ecological theory (Bronfenbrenner, 1979) by finding that contextual factors in both work and family Microsystems are independently associated with work- family conflict (Frone, Yardley & market, 1997, Higgins, Duxbury & Irving, 1992). The processes, or interactions between the individual and the persons, objects and symbols of his/her environment that are perceived as positive or as providing resources for personal growth within and across different environments are postulated as the actual mechanisms that promote development (Bronfenbrenner & Ceci, 1994). Work and family interactions that result in feelings of affective support or control might be seen as resources that can be used for adaptation in multiple domains (Lawton & Nahemow, 1973).

By contrast negative interaction between the individual and the persons, objects and symbols in his/her environment such as spouse disagreement, family criticism or work related pressures might be seen as potential barriers to development in different domains (Lawton & Nahemow, 1973). In short, different experiences in the family and on the job can contribute to different overall evaluation of the work-family interface. Different person characteristics elicit

different responses from the social environment, and these differential responses condition person-environment interactions (Bronfenbrenner & Morris, 1998). This further suggests that specific individual level characteristics might moderate the association between different work and family interactions and the work-family experience. The asymmetrical boundary hypothesis (Pleck, 1977) suggests that family factors would spill over into work more for women than men, and that work factors would spill over into family more for men than women because of patterns of gender role socialization.

Sociometer Theory of Self-Esteem (Srivastava & Beer, 2005)

The basic premise of socio-meter theory is that the self-esteem system is essentially a subjective indicator or gauge that monitors the quality of one's relationships with other people. The theory asserts that our self-esteem consists of perception of group inclusion and exclusion. When we are accepted by the groups we value, we feel good about ourselves. When we are rejected (or at least perceived rejection), we feel bad. According to Srivastava and Beer (2005) socio-meter theory posits a fundamental human need to belong to social groups and to form bonds with others. Human beings evolved as animals because they could not survive and reproduce without the support and protection of other human beings. Because brain systems that promoted social living conferred a distinct adaptive advantage, motivational systems evolved that promoted people to seek out the company of other people, to live in social bonds (Baumeister & Leary, 1995). Maintaining these vital relationships depended not only on the individual being motivated toward sociality but also on the assurance that one would be accepted by other people in one's social group. Failure to be accepted and socially included by at least a few other people would leave the individual isolated and without the protective affordances of

group living. Given that social acceptance by the clan was vital and that rejection was tantamount to death, a system evolved to monitor the degree to which others responded to the individual in an accepting or rejecting fashion.

Thus, for socio-meter theory, the self-esteem system is a socio-meter that monitors the social environment for threats to one's social inclusion, induces self-relevant affect or a loss of self-esteem- when such threats are detected, and motivates the individual to attend to his or her interpersonal relationships. Subjective feelings of self-esteem function in this process as a psychological readout of one's inclusionary status. According to Weller and Van Gramberg (2007) this theory explains what self-esteem is in a way that is not disconnected from our nature as a species- in particular, our social nature. Certainly, the theory is not perfect, and self-esteem is much more complicated than the too simplistic conception of perceived social belongingness. For instance, one of the strongest influences on our self-esteem is our temperament. Self-esteem shows considerable consistency throughout life span, suggesting that it may be more of a trait of whom we are rather than a consequence of what we experience (Weller & Van Gramberg,2007). Nevertheless, some work has been done on the influence of group inclusion and/or exclusion on self-esteem, and there does appear to be a link. Rather than being some disembodied yet central psychological force, self-esteem may serve a down-to-earth function. "Rather than serving primarily to maintain one's inner sense of self, the self-esteem motive prompts people to behave in ways that maintain their connections with other people" (Leary, Tambor, Terdal & Down, 1995).

Summary of the Theories

Work-family conflict has been noted to be a bi-directional and a multi-dimensional concept (Carlson et al., 2000). Thus, the various theories reviewed have attempted to explain work-family conflict from many dimensions. Although some support exists for each model, they have not been integrated into one comprehensive theory that can guide work-family research (Kelly & Streecher, 1992). A more general stress model may offer an appropriate framework for future work-family studies. However, the present study is anchored on the integrated model of role theory and conservation of resources perspectives which argue that structural, social, and psychological demands from work and family contribute to elevated levels of work-family-conflict (Frone, Yardely & Markelø, 1997). They also posit that the inherent demands of work or family life deplete personal resources such as time and physical or mental energy, thereby leaving individuals with insufficient resources to attend to activities in other domains (Goode, 1960).

Empirical Review

As pointed out by Spector et al., (2004), most studies on work/family issues to date have been conducted in predominantly American and other Western countries that share a number of important characteristics in terms of economic development, family structure and most importantly, perhaps, the same cultural orientations.

Hofstede (1980) is the pioneer researcher on the topic of cultural differences. For him, societies differ in a fundamental dimension. Research studies have shown that variations exist across African cultures. These variations cut across political values, personality values, authority values, belief system, family structures and parent-child relations. Of course, these variations

expectedly impact on people's behaviours in terms of their perception of life in general (world view), decision making, approach to problem solving and even their personality characteristics. Thus, Okpara (2004) posits that a social structure can be seen as a normative environment, exerting selective pressures that affect the distribution of personality traits in a population. According to him each ethnic system generates an 'ideal personality type' that is a normative image of the successful person, which may be widely held by the population or segment of it. Ethnicity has been found to be a powerful instrument, which binds or divides people. It is a means of interpersonal communication and expression of cultural identity of a group (Ebia & Akpomuie, 2005). An ethnic group is a group of people with common characteristics that distinguish them from people of the same society (Ijere, Babagana & Monguno, 2000). Ethnic groups are formed by virtue of sharing common culture especially language. Eze (1978) conducted a study of Nigeria industrial organizations in which 170 Yoruba, Edo, Igbo and white managers served as participants. The effects of the ethnic group affiliation on the motivation and satisfaction level of Nigerian workers were investigated, and it was found that ethnic background, not nationality, has differential effects on workers motivation. Fagbemi (1981) conducted a similar study in Nigeria using 60 management personnel of Hausa, Igbo and Yoruba origin as participants; his data supported Eze's (1978) findings.

Variation in ethnic or cultural behavioural dispositions and social structural characteristics have been linked to variations in socialization, enculturation and learning. Levine (1963) in discussing the acquisition of political orientation in childhood/the relationship between traditional patterns of authority and political behaviour in some African states suggests:

...that extremely divergent authority systems have extremely divergent socialization patterns, if one takes adult aims in shaping children's behaviour, disciplinary techniques and the authority structure of the child's primary interpersonal environment as the points of comparison. Emphasis on obedience, training, the use of severe physical punishment

and a hierarchically arranged interpersonal environment seem to be correlated with an authoritarian political system. while emphasis on training and sharing and cooperative effort, the use of nonphysical discipline and a peer-group environment with no pronounced status distinctions seems to be correlated with an egalitarian political system (pq296). For Levine (1963) the principal claim of the impact of the status system on the Nigerian personality system is based on the ethnic or cultural variations in child-rearing and parental values (pq.12).

In the Nigeria Hausa culture, Okpara (2004) reports that the general dominant Hausa value is based on the teachings of Islam. There is a clear superiority of Islamic culture over every other culture. Hausa behaviour is thus seen to be far more serious than that of the Igbo or Yoruba. Rather than openly oppose someone, for example, the proper Hausa will passively resist anyone or anything he disagrees with. One thing is perhaps very clear, that is Hausa fatalism depends more on the acceptance of the Islamic injunction of absolute and unqualified obedience to authority. A poor man accepts his fate in the same way and does nothing about it. He knows that he can always get his food through begging in the streets and market places, from those who have. Besides, giving alms is a dominant Islamic value.

Children are taught Islamic norms and values right from early age. The children generally attend Quranic schools where they are taught Islamic principles such as Tawhid (Oneness of God), salat, cleanliness, Obedience, Tolerance, Honesty and steadfastness. Children are taught to show great respect for their parents. As a Muslim, a child is expected to obey his parents in all aspects of life, except when the parents request goes contrary to the Islamic teachings. He is also required to respect and obey constituted authority, provided it is within the realms of Islam. Islamic education still dominates all other forms of education in the present northern Nigeria. Western education which came to this area along with colonialism and Christianity was perceived by the people as a threat to their faith, Islam. The people saw it as cultural imperialism. This made the people very reluctant to embrace the western education (Kalgo & Isyaku, 1993).

The socio-cultural system of the people is based on agrarian and extended family system with a patriarchal structure in which the leader is usually the oldest male member. The father is usually responsible for food, shelter, security, and overall requirements of the family (Suleiman, 1984). The women's responsibility is to carry out the domestic affairs which include child rearing and welfare, preparing food and general cleanliness. As the child grows up, the father teaches the boy the role of a man in the society while the mother teaches the girl the role of a woman in the culture, and the wider community contributes in either case.

Dyk and Witkin, (1965), Witkin and Berry (1975) and Loosa (1978) in considering the concept of field-independence/dependence cognitive style also known as psychological differentiation suggested that field-dependence is likely to be prevalent in social setting characterized by insistence on adherence to authority, while field-independence is prevalent in social settings which are more encouraging to autonomous functioning. The concept of field-independence/dependence cognitive style was defined by Riding and Cheema (1995) as a person's typical or habitual mode of problem solving, thinking, perceiving and remembering. This concept though perceptually construed has been applied in the understanding of different aspects of human behaviour (personality, learning, problem solving and social behaviour of children as are patterned by specific cultures). Field independents have been found to be better adapted to varied situations and more analytical in their approach to tackling demanding contexts. Dyk and Witkin (1965) and Loosa (1975) reported correlations between independent training and autonomous activities with field-independence. Witkin and Berry (1975) reported that field-dependence is related to societies which give emphasis on conformity to societal standards and regulations. According to Witkin and Berry (1975) a relatively field-dependent cognitive style, and other characteristics of limited differentiation, are likely to be prevalent in

social settings characterized by insistence on adherence to authority both in society and in the family, by the use of strict or even harsh socialization practice to enforce this conformance, and by tight social organization. In contrast, a relatively field-independent cognitive style greater differentiation are likely to be prevalent in social settings which are more encouraging to autonomous functioning, which are more lenient in their child-rearing practices, and which are loose in their social organization (P.46).

In Nigeria, Kalgo and Isyaku (1993) studied 300 junior secondary school students in Sokoto and they found that there were more field-dependent students than field-independent students. According to Kalgo and Isyaku (1993) the finding was not surprising given the socio-cultural background of the students. The students were brought up under the environment which socialized them to respect the authority, conform to the societal values and norms, and obey law and order to both the elders and the community at large. The implication of this study according to the authors is the fact that the field independent/dependence of any society is a reflection of how that society socializes its children. The characteristics of field dependents have made them more susceptible to societal pressures and less analytical in their function and self-concept. Children of this nature might have problem of self-actualization, who they are, what they want, how to go on with problems, how to solve them, how to be independent and masters of their environment.(Kalgo & Isyaku, 1993).

Although Hausa Moslems do not believe in the cyclical view of life and death, they do strongly believe in the power of spirits. Apparently, Hausa Moslems believe in destiny. The spirits come to the aid of man, since God or Allah, is too far away to take care of men in crisis times. Thus they still believe in sorcery and magic and ward off all manner of evil influences by surrounding their necks, arms and waists with koranic amulets and talisman. Hundreds of

mendicant malams earn an easy livelihood by selling these magic wares (Meek, 1971). There is nothing in the Islamic religion which comprises the three categories of beliefs, mythology and associated cult: the worship of the ancestors, the worship of the great public deities, and the cult of personal gods and forces. In both Igbo and Yoruba religions, these three categories are linked together by a complex and highly specialized system of divination which is constantly resorted to for guidance and ritual advice. But, it is strongly contended that although these categories of religious complexity do not exist in Islam, there is still that strong belief of the Moslem to seek guidance. The concept of guidance in Islamic ritual connotes imperfection, especially since the guidance is sought through intermediaries who are in closer contact with the spirits. Theoretically speaking, the Hausa Moslem believes in destiny and that destiny or fate could be altered; but functionally or practically, the Islamic injunction of acceptance of fate negates the partial fulfillment of guidance seeking as a means of altering one's fate or destiny.

Okpara (2004) in discussing the Igbo authority value and parent-child relationship posited that Igbo have a political system that is based on conciliation and competitive leadership which is democratic in character. It is ability rather than age that qualifies for leadership. But age is generally respected. The seniors are perceived as the moral agents of the young. Children are trained early to be self-dependent. Although individual self interest is always subordinated to the overall interest of the group, individual freedom and achievement is encouraged. According to Chukwukere (1971) a critical factor in the Igbo social organization is the individualistic principle which is a pervasive trait in Igbo culture. In fact the roots of Igbo conflict with some other ethnic groups and peoples of their country lie deep in the atomistic, competitive and equalitarian features of Igbo culture and temperament.

Nzimi (1971) in discussing Igbo in the modern setting puts it thus: Unrestricted by any structural system, Igbo individualism reacted positively to the individualist philosophy of capitalism. The achievement orientation of the Igbo traditional society predisposed the Igbo to play a prominent part in the capitalist competitive system set up by the colonial power in Nigeria. It is in this sphere of open competition, the struggle for the acquisition of wealth and property, that the Igbo have come into conflict with other non-Igbo ethnic nationalities particularly their rising bourgeoisie (pg 168).

Igbo social organization is characterized by a multiplicity of social units, more or less autonomous entities in all aspects of their relationships, which look up to no common higher authority or even symbol of authority as a unifying force. But there are in addition to a common language some overt cultural similarities existing between the numerous units. Igbo political system is not centralized in the same way as the political systems of Hausa and Yoruba are centralized. What one finds in traditional Igbo society are pressure points of political power and authority rather than a recognizable centre of such power and authority.

The Igbo child is trained early to rehearse adult roles. As is put by Uchendu (1965) the Igbo child grows up and participates in two worlds, the world of children and the world of adults. Children take active part in their parents' social and economic activities. Thus, providing them with opportunities to act out behaviours required in future statuses- mainly adult status- before they occupy them.

According to Okpara (2004) Igbo children participate in the affairs of the adult world with child like enthusiasm, in their own world. They dramatize adult roles and spend their leisure hours doing ònursery, cooking, playing father and mother, holding play markets and mock fights, hunting butterflies and grass hoppers in the organized hunting fashion of the adults.

Through these processes, cultural values are transmitted to the children which eventually influence their adult behaviours. In addition, adult patterns of socialization through rituals operate in a complementary way to reinforce what had been internalized in early childhood, thereby creating stability and consistency in the social behaviour of the Igbo people.

Iro (1985) posits that the ethos of the Igbo people rests on morality, industry and discipline. And Igbo have always been so both at the level of the primary family unit in their child rearing practices within the nuclear and extended family systems and at the group level as in *Umunna* and *Okwu na Ibeo* (assemblies of members of one kindred and of members of associational groups). The above statement is corroborated by Levine (1966) study.

Levine carried out a study among secondary school students in Nigeria. His sample contained representatives of the three major ethnic groups in Nigeria Hausa, Yoruba, and Igbo. He asked the students to write accounts of dreams they remembered and also write essays on *successes*. He found after analyzing the returns that dreams reported by Igbo boys most often contained achievement imagery and Yoruba boys came next and finally the Hausa. Levine further reported that the proportion of people mentioning self development as their principal ambition followed the same order of ethnic groups Igbo, Yoruba and Hausa. In addition, Wober (1966) study of Nigerians showed that public stereotyping of the major ethnic groups was as follows: Hausa is seen as traditional, while Yoruba is seen to be in between and Igbo is seen as hardworking.

Family life which is a reflection of the styles and outlook of individuals and groups is of a considerable importance as factor that influence people's behaviour. However, religion is also of critical importance. Igbo belief in fate and divine justice is strong. Igbo religion one of the cardinal principles of which is the concept of *chi* (personal god), rationalizes achieved status

coupled with its concomitant features of individualism. This is seen in their stoical resignation to and placid acceptance of some forms of misfortune which in some societies are explained by witchcraft. In spite of these beliefs in fate, there exists a large area of individual action covered by personal responsibility. This is depicted in the Igbo proverb that says that when a man says $\text{-yes}\emptyset$ his chi also say $\text{-yes}\emptyset$ (Achebe, 1958). But the individual self interest of the Igbo is always subordinated to the overall interest of the group. This is an important traditional value which might be construed as counterproductive and would lead to social conformity and obedience. However, social conformity may not repress individual freedom. Igbo traditional value system has indeed been affected by the acceptance of western educational values. This is further tied up with Christian ideas which are absorbed from missionary educational institutions through which many Igbo elites have passed.

Yoruba is perceived to be in between traditional way of life of the Hausa and that of hardworking and sense of self- development cultural value of the Igbo (Wober, 1966). According to Bascom (1969) every Yoruba is born into a patrilineal clan whose members are descended from a remote common ancestor. The clan and sub-clan completely overshadow the immediate family in importance. The immediate family consisting of a man his wives and their children is less significant. Kinship is the basic factor in the social structure but not all social units are based on it.

Like in other cultures Yoruba children start early to rehearse adult roles. They get involved in all manner of role playing, trying to act out some of both the social and economic activities of their parents. For instance, when children are five or six years old they are encouraged to participate, to the extent that they are able, in whatever work the parent of the same sex is doing, no pressure is necessary because for children this is simply an extension of the

games they devised for themselves and it brings them close to the parents. The parents are more concerned that the child does not attempt more than it can accomplish, than in the possibility that the child may make mistakes or fall. Mothers are responsible for teaching their own trade to their daughters so that they too may have their own income after marriage. Boys are taught farming by their fathers and may also learn a trade from their father or as an apprentice.

Yoruba education stresses economic and psychological independence, but no social independence. This suggests that with the kinship or clan social structure in Yoruba, children may have being socialize to conform and respect constituted authority and obey kinship relations. The child learns to respect the bonds of kinship, to perform economic activities, to watch out for his interest, and to make decisions for him. From the beginning of imitative play there is a gradual transition to the adult activities which the child will perform throughout the rest of his life. However, this has also changed as the result of European contact.

Yoruba belief that before a child is born or reborn, the ancestral guardian soul appears before Olorun, the sky God, to receive a new body, a new breath, and its destiny (Iwa) for its new life on earth. Kneeling before Olorun, this soul is given the opportunity to choose its own destiny, and it is believed to be able to make any choice it wishes. Although Olorun may refuse if the requests are not made humbly as if they are unreasonable. Destiny involves a fixed day, upon which the souls must return to heaven, and it involves a fixed day upon which the souls must return to heaven, and it involves the individual's personality, occupation and his luck.

Soon after a child is born a babalawo is asked to reveal its destiny. The verse for the figure determined on this occasion may predict the occupation in which the child is most likely to be successful, and in some ways is a chart of his future life. The figure may be casted into a piece of calabash shell so that it will not be forgotten; when the child grows up he can ask a

babalawo to recite its verses for him. Charm or medicine is reputed to insure that one will live to reach the day appointed by Olorun for his souls to return to heaven.

Some authors (Prewitt, 1977, Feldman Newcomb, 1969) have argued that although the cultural values, norms and religious beliefs have a considerable influence on the individual, the set of educational institutions an individual passes through has a potentially powerful influence on the individual. As summarized in Feldman and Newcomb (1969) most studies have shown that students going through college decrease their adherence to traditional religion and other traditional values become more realistic and less moralistic in their ethical judgments. They also take increasingly liberal rather than conservative positions on issues. These changes as noted by Jacob (1957) are interpreted as reflecting an adaptation to college norms reflecting the larger societal norms rather than the development of an internalized commitment in this area. In the Nigerian context, it is expected that there would be a differential school value orientations from the schools which are managed by the Christian missionaries, Islamic organizations or local authority. However, there are reasons to believe that educational institutions and programmes have definitive contributions in the transmission of cultural values which also influence the behaviour of individuals passing through them (Okpara, 2004).

Personality factors have not been extensively studied in the context of work-family conflict. In fact, the extant literature revealed that there are only a handful of studies in which personality factors have been included, although with mixed results. Thus, in recent years, researchers have begun to consider whether differences in personality might be related to experiences of work-family conflict.

Studies have been conducted in an effort to discover findings of a correlation between stress and self-esteem as a personality factor. There is evidence of a positive correlation and a

negative correlation of the two factors. Studies have found that general self-esteem moderates role stress. These studies were limited to work role stress as a predictor and only found a moderating effect for certain relationship. Mossholder, Bedeian, and Armenakis (1981) reported that when nurses experienced role conflict, those low in self-esteem exhibited lower job performance than those high in self-esteem. Nurses experiencing role ambiguity reported less job satisfaction if they were lower in self-esteem. Ganster and Schaubroeck (1991) further reported that low self-esteem firefighters who experienced role conflict had higher levels of somatic symptoms.

The buffer hypothesis has been favoured by most researchers in explaining the variations between high self-esteem and low self-esteem in their experience of stress. This hypothesis states that high self-esteem operates as a kind of resource that enables people to suffer less or to recover more rapidly from such threatening, traumatic or otherwise unpleasant events (Arndt & Goldenberg, 2002). According to this hypothesis, under low stress, people would fare reasonably well regardless of self-esteem, but in the wake of stress, people with high self-esteem would fare better than those with low self-esteem. Sometimes this hypothesis is labeled the buffer hypothesis, because it asserts that high self-esteem operates as a buffer against stress, trauma and misfortune.

To test the buffer hypothesis, Murrell, Meeks, and Walker (1991) interviewed a sample of more than a thousand adults at 6-months intervals for several years. Contrary to their predictions, self-esteem failed to operate as a buffer, in that effect of self-esteem on depression was essentially unchanged whether stressful events were included in the statistical analysis or not. Instead, high self-esteem predicted lower depression overall, regardless of stress. In other words, low self-esteem predisposed individuals towards depression in both good times and bad.

Murrell et al. (1991) further found that low self-esteem predicted depression regardless of life stress.

In addition, Robinson, Garber and Hilsman (1995) found a three-way interaction between stress, self-esteem, and attributional style. That is, depression was increased by a combination of external stresses and a tendency to blame oneself for failure, especially among people low in self-esteem. According to them, low self-esteem alone did not create a vulnerability to becoming depressed in response to stress, but low self-esteem combined with a pessimistic and self-blaming style of thinking bring about depression. However, Whisman and Kwon (1993) reported that life stress appeared to have the biggest effect on people with high (rather than low) self-esteem. That is people with high self-esteem were happy in good times but unhappy during stressful times, whereas the degree of life stress apparently made less difference to people low in self-esteem. Ralph and Mineka (1998) were also consistent with Whisman and Kwon (1993). Their studies produced findings that contradicted the buffer hypothesis: differences between people with high versus low self-esteem emerged under relatively positive, benign conditions, rather than under stressful conditions. Moreover, low self-esteem seems to poison the good times. In contrast, the buffer hypothesis did receive support from DeLongis, Folkman and Lazarus (1988) in a study of 75 married couples assessed 20 times over 6-months. They measured daily hassles, physical health and symptoms and mood. Perhaps surprisingly, self-esteem did not moderate the impact of stressful hassles on mood, but it did moderate the link between stressful hassles and physical symptoms. Participants who were low in self-esteem showed a stronger link than others between the amount of stress they experienced on a particular day and whether they had physical illness on the same day and on the following day. Moreover, the buffering effect of self-esteem remained significant even in analyses that controlled for participants' emotional

support and the size of their social networks. Thus, people with low self-esteem were apparently more prone than other to get sick or suffer other physical problems in connection with stressful daily events.

In conclusion, nearly every study did find that people low in self-esteem felt more depressed or otherwise worse than people high in self-esteem. Further, low self-esteem is linked to depression and may be a risk factor for it. However, the relationship is weak, inconsistent and conditional on other variables. The buffer hypothesis proposes that high self-esteem helps people cope with stress and adversity. There are some positive findings to support this view. Other findings, however, indicate that self-esteem is more relevant under low than high stress (low self-esteem poisons the good times). Yet other findings indicate no effect of self-esteem in either direction. Still, no findings show worse outcomes or poorer coping among people with high self-esteem than among those with low self-esteem. Thus, self-esteem may contribute to coping and adjustment to stress or trauma, although the precise nature of the relationship may be complicated and depend on other factors.

As noted earlier, there is no conclusive evidence concerning the relationship between the sex of the employee and work-family conflict. Some research found no gender difference (Duxbury & Higgins, 1991; Eagle, Miles, & Icenogle, 1997). Whereas other studies find that women report higher levels of some dimensions of WFC (Behson, 2002; Gutek, Searle, & Klepa, 1991; Nielson, Carlson & Lankau, 2001; Wallace, 1999) or overall WFC (Frone et al., 1992b). Some other study found that women reported more work-to-family conflict than men but no gender differences in family-to-work conflict (e.g. Gutek et al., 1991).

Gender has been specifically examined in relation to the three dimensions of work-family conflict. Loerch et al., (1989) investigated the family-related antecedents of time, strain and

behaviour-based WFC, and found some gender differences. Family conflict was a significant predictor of strain-based and behaviour-based conflict for both genders and a unique predictor of time-based conflict for men but not women. Further, time-based conflict was predicted by family intrusions and total role involvement for women whereas family intrusions were unique predictors of strain-based conflict for men. Wallace (1999) studied time-and strain-based conflict among male and female lawyers, finding similarities and differences across genders. Work involvement variables were not predictive of either type of conflict among women, although higher work motivation and working more hours were associated with men's strain and time-based conflict, respectively. Work overload and being in a profit-driven environment had similar negative effects on men and women's time-based work-family conflict. In terms of strain-based conflict, a profit-driven environment was associated with conflict only for men whereas work overload predicted conflict for both genders, although its effect was stronger for women. The work context was also important. For women, working in a law firm setting was associated with greater time-and strain-based conflict, whereas setting had no effect for men. Also as the percentage of female lawyers in the work place increased, men reported greater time-based conflict and women reported more strain-based conflict. Work motivation and working more hours were associated with men's strain and time-based conflict respectively. Work overload and being in a profit-driven environment had similar negative effects on men and women's time-based work-family conflict. In terms of strain-based conflict, a profit-driven environment was associated with conflict only for men, whereas work overload predicted conflict for both genders, although its effect was stronger for women.

Duxbury and Higgins (1991) also found gender differences in the antecedents of WFC. Work involvement was a stronger predictor of WFC for women, whereas family involvement

was a stronger predictor for men. In terms of work and family expectations, work expectations were a more significant predictor of WFC for men, while family expectations were a stronger predictor of family conflict for women. Moreover, work conflict was a more important determinant of family conflict among men, whereas family conflict was a better predictor of family conflict for women.

The combination of gender and hours spent in the home and work domain has also been investigated (Gutek et al., 1991). For women, the number of hours spent on the job was related to work-to-family conflict. For family-to-work conflict, no such effect of hours spent in family work was found for women or men. Finally, among self-employed individuals, the flexibility afforded by owning one's own business was discussed much more often by women as providing work-family balance (Loscocco, 1997). Several studies by Frone and colleagues found that WFC predicted poor physical and psychological health as well as heavy alcohol use (Frone, Russell, & Barnes, 1996; Frone, Russell, & Cooper, 1993). However, neither of these studies found the expected gender differences in the relationship between WFC and outcomes.

In contrast, Duxbury and Higgins (1991) found that higher work conflict, as well as WFC, was associated with lower quality of work life for women. WFC was more strongly related to lower quality of family life for men than women. Moreover, the relationship between the quality of family life and life satisfaction was significantly stronger for men than for women.

Given the increase in dual-career families a body of WFC research has emerged which focuses on work-family issues among this population. Three studies focused specifically on WFC among dual-earner couples. Greenhaus, Parasuraman, Granrose, Rabinowitz, and Beutell (1989) found similarities and differences in the predictors of time and strain-based conflict between dual-career men and women. Greater role ambiguity and role conflict were the only

significant predictors of time-based conflict for men. In contrast, high job involvement, less autonomy at work, greater task complexity, and greater role overload predicted this type of conflict for women.

In terms of strain-based conflict, older men and those with greater tenure reported more conflict whereas no such effect was found for women. Job involvement was again a strong predictor of strain-based conflict for women, along with task complexity, role overload, and role conflict. Other significant predictors for men included lower task autonomy, less flexibility in one's work schedule, and greater role ambiguity and overload. Interactions were also found between partners' work salience on work-family conflict. Partners' job involvement interacted with personal job involvement to predict time-based conflict among men. Counter to prediction, time-based conflict was lowest for men when both they and their partners displayed a high level of job involvement. A significant interaction was also found between self and partner's career priority on the strain-based conflict of men. Strain-based conflict was high if both individuals placed a higher priority on their own career than each other's career or when both people gave a lower priority to their own career relative to their partners' career. No significant interaction effects emerged for women.

Hammer, Allen and Grigsby (1997) also examined the effects of work and family variables on the WFC of dual-earner couples. For both men and women higher work involvement and less schedule flexibility related to WFC. Greater family involvement also related to WFC for women but not men. Crossover effects were also examined and a positive relationship was found between partners' and reports of WFC for both men and women. In addition, men reported greater WFC if their female partner reported that her career took priority over his. A corresponding crossover effect for career priority was not found for women.

In an attempt to understand how dual-earner couples deal with work-family conflicts, Karambayya and Reilly (1992) used both qualitative and quantitative measures to examine how and why individuals restructure work to deal more effectively with family demands. They found that while wives restructured work more than husbands, partners' reports of work restructuring correlated positively. Studies found that both men and women restructured work more if they were more involved in their families. Specific ways in which work was restructured included modifying one's work hours, working weekends and evenings, limiting travel, and making special accommodations for children and spouses. Interestingly, wives reported greater work restructuring if they had young children and higher earning husbands while no comparable effect was found for men. In terms of predicting marital satisfaction, husbands reported greater satisfaction when both they and their wives indicated greater family involvement whereas the marital satisfaction of wives was only predicted by their own family involvement.

Several studies have also explored gender differences in work stress. Frankenhaeuser et al., (1989) compared various indices of health among sixty healthy non-smoking men and women. Female managers reported significantly more conflict between work and non-work responsibilities than both male managers and male or female clerical workers. In addition, female managers' blood pressure remained high and nor epinephrine excretion increased after work. In contrast, both decreased after work for men. This suggests that men are able to unwind quickly after work, whereas women have more difficult time relaxing from the day's events. In another study of stress among professional men and women, Lundberg and Frankenhaeuser (1999) found that women reported greater stress associated with both paid and unpaid work responsibilities, perhaps due to their greater responsibilities for household chores.

In addition, the presence of children at home had a more significant negative effect on women's reported job overload and stress than men's. Further, women were more likely to report that having children had a negative effect on their career opportunities than men. Consistent with these findings, women (particularly those with children at home) had higher levels of nor epinephrine both at work and at home. Parasuraman and Simmers (2001) also found that working women reported greater life stress than men, perhaps because they were more involved in their family and committed more time to home activities than men.

Gender differences in the relationship between the receipt of social support and health has also been examined (Fusilier, Ganster, & Mayes, 1986). Contrary to expectations both men and women benefited similarly from co-worker support in terms of life satisfaction and depression. However, gender and co-worker support interacted in the prediction of anxiety; co-worker support had a positive effect on anxiety for women and no effect for men. Unexpectedly, support from family and friends were unrelated to life satisfaction for women yet showed a positive relationship for men. A similar pattern was found for the receipt of family/friend support and depression among men.

The observed gender differences in work-family conflict have been linked to the gender role differences. The gender role model is based on the premise that there are differences in the expected roles of men and women as differentiated by society. Traditionally, men have taken on the role of the breadwinner, while women have taken on the role of the caregiver. Although these roles have become less defined in recent years, they are still evident in both the work and family domain (Loscocco, 1997). Huffman, (2004) argues that there can be different degrees of agreement between an individual's biological sex and their espoused gender role. Generally, an individual who has traits such as caring, gentle, and emotional is described as feminine and an

individual who has traits such as aggressive, independent and competitive is described as masculine. The interaction between sex and gender helps describe whether a person holds more traditional or nontraditional gender roles. A person is described as nontraditional if his/her sex and gender role is not in agreement as determined by societal norms. A person is described as traditional if his/her sex and gender role are in agreement as determined by societal norms (e.g. male sex, and masculine gender or female sex and feminine gender). Thus, Huffman suggests that it is the degree of gender role traditionalism (traditional versus nontraditional) that contributes to an individual's perceived direction of work-family conflict.

Individuals who have nontraditional gender role beliefs and expectations may not perceive one domain (work or family) as a greater source of conflict than the other. In regards to societal expectations; these individuals do not have rigid belief system of what is expected of them based on their gender. On the other hand, individuals who have more traditional beliefs and expectations concerning a role would be guided by well-defined rules and therefore have greater sense of conflict for the same situation. For example, a male with traditional gender role values would perceive that his job is to earn money so he can provide for the family. If any conflict occurs between the work and family domain, he would be more likely to attribute the blame to the family domain because it is interfering with his primary purpose. So if a traditional male experiences role conflict from working long hours on the job, he would blame the family domain for the conflict. In contrast, a nontraditional male who works long hours on the job would be less influenced by gender roles when attributing the direction of conflict.

In conclusion, gender is deeply engrained in work-family relationships. The review indicated that both gender differences and gender issues are essential to consider to fully understanding the work-family interface. For example, gender differences in WFC have been

repeatedly found. This includes differences in experiences of WFC between men and women (e.g. Behson, 2000; Frone et al., 1992; Gutek et al., 1991; Loerch, et al., 1989; Wallace, 1999) as well as the finding that there are unique antecedents of WFC in the work (e.g. Duxbury & Higgins, 1991; Greenhaus, et al., 1989; Wallace, 1999) and family domains (e.g. Duxbury & Higgins, 1991; Loerch, et al., 1989) for men and women. However, there is no clear pattern in terms of the relative importance of work or family domain predictors for men and women's WFC, for both genders stressors in each domain predict WFC (Eby, et al., 2005). There is also some evidence that the relationship between WFC and outcomes may vary by gender (e.g. Duxbury & Higgins, 1991) and that gender moderates the enriching and depleting effects of work-family interaction (Rothbard, 2001).

Gender role issues were also implicated in the studies reviewed. Gender role issue manifested in the finding that women have primary responsibility for childcare and household tasks (e.g. Lundberg & Frankenhaeuser, 1999), even if they are in dual-earner marriages.

Hypotheses

In view of the fact that studies reviewed in this study are inconclusive, and drawing from the statement of the problem, the following hypotheses were postulated, and tested:

- (1) There will be a statistically significant difference in the experience of work-family conflict among Hausa, Igbo and Yoruba employees.
- (2) There will be a statistically significant difference in the experience of work-family conflict between employees with high self- esteem and those with low self-esteem.
- (3) There will be a statistically significant difference in the experience of work-family conflict between male and female employees.

CHAPTER THREE

METHOD

Participants

Seven hundred and thirty-six working mothers and fathers participated in this study. Simple random sampling was used to select six federal institutions from 15 federal institutions in the three geo-political zones (North West, South west and South East of Nigeria) that were studied. Participants were selected through self selected sampling (or volunteer sampling). Self selected sampling consists of participants becoming part of a study because they volunteered when asked. This sampling technique is used in a number of core psychological studies, for example Milgram (1963). The participants consist of married male (n= 425) and female (n=311) representatives of the three cultural groups of interest (Hausa-188, Igbo-314 and Yoruba-234) drawn from Bayero University Kano and Kaduna Polytechnic (Both in North-west Nigeria), Federal University of Technology Owerri and University of Nigeria, Nsukka (Both in South-east, Nigeria) and University of Ibadan and University of Lagos (Both in South-west Nigeria). The selected participants in the zones were made up of predominantly indigenes that are affiliated to their respective cultures. In addition, concerted attempt was made to administer the questionnaire to the indigenes in each particular institution in the selected zones. The age of the participants ranged from 32 to 55 years with a mean age of 43.5 years. This is because, it was expected that dual-career couples within this age range are very active in both their work and family roles. The participants were classified into Hausa, Igbo and Yoruba cultural groups on the basis of their cultural affiliations as were indicated by individual participant's demographic data. The participants were further classified into high self-esteem (n=293)/low self-esteem (n=443)

groups based on their scores on Hudson's (1980) measure of self-esteem. Participants' educational qualifications ranged from NCE to higher degrees.

Instruments

The participants completed survey questionnaires that contained items about demographic characteristics, work-family issues and organizational/individual experiences and attitudes. A brief summary of each measure is described below.

Work-Family Conflict Scale: Carlson, Kacmar and Williams (2000) 18-item work-family conflict scale was used to assess work-family conflict (WFC) of the participants. The scale consists of six subscales (3 items each in the two directions of WFC, namely; work interfering with family (WIF) and family interfering with work (FIW)), measuring time-based, strain-based, and behaviour-based conflict for both work interference with family and family interference with work. This scale is measured on the basis of time-based, strain-based and behavior-based components of WFC. Thus participants' WFC was assessed on the basis of these three components of WFC scale. Carlson, Kacmar and Williams (2000) scale is designed in a 5-point Likert-type scale, ranging from strongly disagree (1) to strongly agree (5). Carlson, Kacmar and Williams, reported mean, standard deviation and internal consistencies of the scale as follows: males (M= 2.90, 2.45, 2.49; SD= 1.4, 1.00, and 1.01, for time-based, strain-based and behaviour-based WFC respectively). Females (m=2.84, 2.82, 2.62; SD=1.08, 1.12, 0.95 for time-based, strain-based and behavior-based WFC respectively). Carlson, Kacmar and Williams (2000) reported coefficient alphas of .86, .89, and .76 for time-based, strain-based and behaviour-based WFC respectively. Higher scores on each scale indicate higher levels of WFC. Sample items are "My work keeps me from my family activities more than I would like" for time-based WFC,

“When I get home from work I am often extremely tired to participate in family activities” for strain-based WFC and “The problem-solving behaviours I use in my job are not effective in resolving problems at home” for behaviour-based WFC. This scale has been found to conform to a common WFC model and was developed using rigorous psychometric procedure (Herst & Brannick, 2004).

For the purpose of the current study, the researcher revalidated the WFC scale through pilot study. This became necessary because previous validations of the instrument was done with western samples and non was done in Nigeria thus the present researcher decided to validate the instrument using Nigerian samples. One hundred and seventy-five (175) representatives (95 males and 80 females) of Hausa (55), Igbo (64) and Yoruba (56) Nigerian employees participated in the pilot study. These participants were administered Carlson, Kacmar and Williams (2000) work-family conflict scale. They were asked to respond to the instruments and to indicate any item that they find difficult to understand. In the end, one item (item 7) that the participants consistently identified as difficult item was modified, from when I get home from work I am often too frazzled to participate in family activities to when I get home from work I am often extremely tired to participate in family activities. The responses of the participants were further subjected to item analysis and factor analysis. The result of the item analysis revealed that the items have an internal consistency of alpha .87 and a Spearman corrected split-half reliability index of .56. The result of the item analysis further showed coefficient alpha of .82, .77, and .83 for time-based, strain-based and behavior-based WFC respectively. The factor analysis of the items confirmed the three factor structure of time-based, strain-based and behaviour-based work-family conflict.

Hudson's Self-Esteem Measure: Self-esteem was assessed with Index of Self-Esteem (ISE) (Hudson, 1982). The scale consists of 25 items, which contains statements which indicate how people see or feel about themselves. The 25 items were responded to on a 5-point response scale (1= rarely or none of the time, 2= a little of the time, 3= some of the time, 4= a good part of the time and 5= most or all of the time). Sample items include: "I feel that people would not like me if they really know me well"; "I feel that I am a very competent person" and "I feel that I need more self-confidence". There are direct scoring and reverse scoring of the items: Direct score items include 1, 2, 8, 9, 10, 11, 12, 13, 16, 17, 19, 20, 24. The reverse score items include: 3, 4, 5, 6, 7, 14, 15, 18, 21, 22, 23, and 25. To ascertain the overall score of a respondent, the result of the direct and the reverse score items are added together and 25 subtracted from the overall score to obtain the participant's index of self-esteem score. Hudson (1982) provided the psychometric properties for American sample as follows: Means: $M (n=1,745) = 30$. Hudson (1982) also obtained a co-efficient alpha of .93 and a two-hour test-retest co-efficient of .92. This instrument was further validated with Nigerian sample by Onighaiye (1996). Onighaiye (1996) obtained the following co-efficient of validity by correlating ISE with these tests: Concurrent validity with SCL 90 items by Derogatis, et al. (1973) in Scale C of interpersonal sensitivity = .46; Scale D of Depression = .38. Onighaiye (1996) obtained the following means: $M (n=80) = 30.89$, $F (n=80) = 32.04$. However, the adopted norm in this study was the mean scores of the individual scores of the two gender groups on index of self-esteem. The mean scores are as follows: Males ($n=425$) = 32.72, Females ($n=311$) = 34.23. Male participants who scored lower than 32.72 were classified as high self-esteem employees, while those who scored higher than 32.72 were classified as low self-esteem employees. In the same manner, female participants who scored lower than 34.23 were classified as high self-esteem employees, while those who scored higher than 34.23 were

classified as low self-esteem employees. The ISE is scored in the direction of low self-esteem. Scores higher than the norms indicate that the participant has low self-esteem. The lower a score below the norm, the higher the respondent's self-esteem.

The researcher further revalidated the ISE scale through pilot study. The revalidation became necessary because Onighaiye (1996) in his validation used Yoruba undergraduate clients. Thus, since the present study is interested in the working adults across Hausa, Igbo and Yoruba cultures, it became necessary to see if the items will be consistent across these samples. One hundred and seventy-five (175) representatives (95 males and 80 females) of Hausa (55), Igbo (64) and Yoruba (56) Nigerian employees participated in the pilot study. These participants were administered Hudson's Index of Self-Esteem scale. They were asked to respond to the items of the instrument and to indicate any item that they find difficult to understand. In the end, one item (item 19) that the participants consistently identified as difficult item was modified, from I feel like a wall-flower when I go out to I feel too shy when I go out. The responses of the participants were further subjected to item analysis. The result revealed an internal consistency of alpha .75.

Procedure

A total of one thousand copies (1000) were distributed to the six randomly selected federal institutions from three geo-political zones in Nigeria. The institutions include two federal higher institutions each in the North West (Bayero University Kano and Kaduna Polytechnic), South West (University of Ibadan and University of Lagos) and South East (Federal University of Technology Owerri and University of Nigeria, Nsukka) Nigeria. The questionnaires tapped information on the two variables of interest namely; Self-esteem, and Work-family conflict.

Further, employees were told that (1) all information collected on the employees would remain confidential; (2) names would not be mentioned, so individual responses would be anonymous; and (3) results would be reported at a general level. In addition, each of the questionnaires has specific instructions on how to respond to the items.

Bayero University Kano and Kaduna Polytechnic represented the federal higher institutions in the North West Nigeria. These two federal institutions were randomly selected from nine other institutions in the zone. The instruments were administered through the aid of two research assistants. Out of the 300 copies of questionnaire distributed 214 was returned, representing a return rate of 71.33%. Twenty-six out of the 214 returned copies of the questionnaire were discarded due to improper completion, leaving a total of 188 that were eventually used for data analysis. In the South-East zone, University of Nigeria, Nsukka and Federal University of Technology, Owerri represented the federal higher institutions in the zone. These two federal higher institutions were randomly selected from the 8 other federal institutions in the zone. Three hundred and fifty (350) copies of the questionnaires were distributed through the aid of two research assistants. Out of the 350 copies distributed, 320 were returned representing a return rate of 91.43%. Out of the 320 copies returned, six copies of the questionnaires were not correctly completed and were discarded. The remaining 314 copies were therefore used for data analysis. In the South-West, University of Lagos and University of Ibadan represented the federal higher institutions in the zone. These two federal higher institutions were randomly selected from 8 other higher institutions in that zone. Three hundred and fifty copies of the questionnaires were distributed through the aid of two research assistants. These research assistants were post graduate students who were trained on research methods. Out of the 350 copies distributed, 244 were returned representing a return rate of 69.71%. Ten copies of the

returned questionnaires were discarded due to improper completion, leaving a total of 234 that were used for data analysis.

In all a total of 1000 copies of the questionnaires were distributed and 778 copies were returned representing a return rate of 77.80%. Out of the 778 copies returned, 42 copies were discarded, leaving a total of 736 that were used for the data analysis.

Design/Statistics

This study is a survey study. Thus, the research was a seven-group cross-sectional design with three levels of cultural variations (Hausa vs. Igbo vs. Yoruba), two levels of self-esteem (high self-esteem vs. low self-esteem) and two levels of gender (Males vs. females). A 3x2x2 analysis of variance was used to test for the three main effects of cultural variations, self-esteem and gender on work-family conflict.

CHAPTER FOUR

RESULTS

The data that were used for the analysis were participants' scores on work-family conflict scale. The data were analyzed with analysis of variance using SPSSFW 12.0 version.

Table 1: Mean Scores and Standard Deviations of the Various Groups on Work-Family Conflict Composite Scores

Variable	Mean	Standard Deviation	N
Cultural Variation			
Hausa	47.15	13.46	188
Igbo	44.85	11.94	314
Yoruba	47.93	12.27	234
Self-Esteem			
High self-esteem	42.49	12.34	293
Low self esteem	49.02	11.94	443
Gender			
Male	46.16	12.49	425
Female	46.77	12.54	311
Total			Total =736

Table I above shows that Yoruba employees had higher mean scores when compared with Hausa and Igbo employees. The result also showed that Yoruba employees had a slightly higher WFC mean score ($M=47.93$, $SD=12.27$) than Hausa employees ($M = 47.15$, $SD = 13.46$). In addition, Table I showed that employees with low self-esteem had higher mean WFC scores

($M=49.02$, $SD = 11.94$) compared with employees with high self-esteem ($M= 42.49$, $SD = 12.34$). Result also showed that there was a slight WFC mean difference between male employees ($M= 46.16$, $SD = 12.49$) and their female counterparts ($M = 46.77$, $SD = 12.54$)

Table 2: ANOVA Summary Table of Cultural Variations x Self-Esteem x Gender on Work-Family Conflict Composite Scores

Source of Variance	Sum of Squares	Degree of Freedom	Mean Square	F
Cultural variation	1457.765	2	728.882	5.04 **
Self-esteem	6512.418	1	6512.418	45.01* *
Gender	568.545	1	568.545	3.93 *
Cultural variation x Self-esteem	547.193	2	273.597	.152#
Cultural variation x Gender	122.532	2	61.266	.423#
Self-esteem x Gender	111.365	1	111.365	.770#
Cultural variation x Self-esteem x Gender	56.795	2	28.397	.196#
Error	104766.140	724		
Corrected total	115004.944	735		

Keys: * $p<.05$, * * $P<.01$, * * * $P<.001$, # = Not significant.

The results of the analysis of variance as presented in Table 2 shows that three main effects were significant and there was no interaction effects.

The test of between subject effects revealed that cultural variation had a significant influence on work-family conflict, $F(2,724) = 5.04$, $P<.01$. Self-esteem also had a significant influence on work-family conflict, $F(1,724) = 45.00$, $P<.001$. In addition, gender had a significant influence on work-family conflict, $F(1, 724) = 3.93$, $P<.05$. There was no interaction effect of cultural variation, self-esteem and gender on work-family conflict.

Table 3: Scheffe's Pair-Wise Comparison Test of the three (3) levels of Cultural Variations on work-family Conflict to Test the Significance of the Observed Mean Difference among the three Cultural Groups

Dependent Variable	(i) cultural Variation	(j) cultural Variation	Mean Difference (i-j)	Standard Error
Work-family conflict	Hausa	Igbo	2.3071	1.11
	Hausa	Yoruba	.7774	1.18
	Igbo	Yoruba	13.08	1.04 *

* = significant at $P < .05$

The Scheffe's multiple comparison test indicate that there are no significant mean differences in the experience of work-family conflict between Hausa and Igbo. There is also no significant work-family conflict between Hausa employees and Yoruba employees. However, Igbo employees differed significantly from Yoruba employees in their experience of WFC, $P < .05$.

Post-hoc Findings

Multivariate analysis of variance (MANOVA) was employed to examine the influence of cultural variations, self-esteem and gender on the three levels of work-family conflict. The MANOVA test statistic adopted for this study is Wilks Λ .

Table 4: MANOVA Summary Table showing the Effects of Cultural Variation, Self-Esteem and Gender on the Linear Combinations of the work-family Conflict Construct

Effects	MANOVA Test Statistics	Value	F
Cultural variation	Wilk Λ . Lambda	.98	2.35 *
Self-esteem	Wilk Λ Lambda	.93	19.34 * *
Gender	Wilk Λ Lambda	.97	3.35 *
Cultural variation x Self-esteem	Wilk Λ Lambda	.99	1.66
Cultural variation x gender	Wilk Λ Lambda	.99	.48
Self-esteem x gender	Wilk Λ Lambda	.99	1.57
Cultural variation x self-esteem x gender	Wilk Λ Lambda	.99	.43

A three factor (cultural variation, self-esteem and gender) multivariate test was analyzed on the linear combinations of work-family conflict construct variables. The analysis revealed that there was a multi-variance difference among the cultural variation groups on the linear combinations of work-family conflict constructs ($F(6,144) = 2.35$, $P < .01$ Wilk $\Lambda = 0.98$). There was also a multi variance difference between the self-esteem groups on the linear combinations of work-family conflict constructs ($F(3,722) = 19.34$, $P < .001$; Wilk $\Lambda = 0.930$). Gender also showed a multi variance difference on the linear combinations of work-family conflict constructs ($F(3,722) = 3.35$, $P < .05$, Wilk $\Lambda = 0.99$). The interactions did not explain significant variance effect in the linear combinations of work-family conflict constructs.

Table 5: Table of Means and Standard Deviation (SD) for the different levels of the three Independent Variables on the levels of the Work-Family Conflict

Independent Variables	Levels	Time-based		Strain-based		Beh-based		N
		M	SD	M	SD	M	SD	
Cultural Variation	Hausa	16.43	4.91	14.85	5.25	15.88	6.22	188
	Igbo	15.33	4.99	14.40	4.65	15.11	5.10	314
	Yoruba	16.87	4.78	15.03	4.83	16.03	5.28	234
Self-esteem	High	14.72	5.10	13.16	4.79	14.61	5.53	293
	Low	17.01	4.74	15.75	4.64	16.26	5.33	443
Gender	Male	16.24	4.83	14.35	4.82	15.57	5.81	425
	Female	15.91	5.25	15.23	4.90	15.64	4.97	311
Total								Total =736

TABLE 6: MANOVA Summary Table of between Subject Effects of the Three Main Effects on the Levels of Work-Family Conflict

Source	Dependent Variable	Sum of Square	Degree of Freedom (df)	Mean Square	F
Cultural Variation	Time-based	305.266	2	152.633	6.48**
	Strain-based	84.574	2	42.287	1.94 NS
	Behaviour - based	137.757	2	68.878	2.35 NS
Self-esteem	Time-based	649.928	1	649.928	27.59***
	Strain-based	1207.728	1	1207.728	55.36***
	Behaviour-based	418.345	1	418.345	14.29***
Gender	Time-based	8.775	1	8.775	.37 #
	Strain-based	191.543	1	191.543	8.78**
	Behaviour-based	49.589	1	49.589	1.69 #
Cultural variation x self-esteem	Time-based	91.789	2	45.894	1.95 #
	Strain-based	52.733	2	26.367	1.21 #
	Behaviour-based	101.837	2	50.919	1.74 #
Cultural variation x gender	Time-based	35.516	2	17.758	.75 #
	Strain-based	1.580	2	.790	.04 #
	Behaviour-based	23.270	2	11.635	.40 #
Self-esteem x gender	Time-based	7.114	1	7.114	.30#
	Strain-based	67.754	1	67.754	3.11#
	Behaviour-based	.119	1	.119	.00#
Cultural variation x self-esteem x gender	Time-based	4.684	2	2.342	.19#
	Strain-based	19.377	2	9.689	.44#
	Behaviour based	26.160	2	13.080	.45#
Error	Time-based	17053.896	724	23.555	
	Strain-based	15794.540	724	21.816	
	Behaviour-based	21195.209	724	29.275	
Corrected total	Time-based WFC	18449.760	735		
	Strain-based	17409.217	735		
	Behaviour-based	21998.560	735		

*P<.01, **P<.001, #=Not Significant

Table 6 which shows the test of between subject effects revealed that cultural variation groups differed on only time-based work-family conflict ($F(2, 724) = 6.48, P < .01$). The results also revealed an insignificant variance in strain-based WFC and behaviour-based WFC. In addition, self-esteem groups differed on time-based work-family conflict ($F(1, 724) = 27.59, P < .001$); strain-based work-family conflict ($F(1, 724) = 55.36; P < .001$); and behaviour-based work-family conflict ($F(1, 724) = 14.29, P < .001$). The different groups of gender differed on only strain-based work-family conflict ($F(1, 724) = 8.78, P < .01$). The interactions did not explain any variance effect in the individual constructs of work-family conflict.

Table 7: Scheffe's Pair-Wise Comparison Test of the three (3) levels of Cultural Variation on Time-Based Work-Family Conflict

Dependent Variable	(i) Cultural Variation	(j) Cultural Variation	Mean Difference(i-j)	Standard Error
Time-based WFC	Hausa	Igbo	1.094	.46
	Hausa	Yoruba	-.44	.66
	Igbo	Yoruba	-1.54	.43*

* = significant at $P < .05$

The Scheffe's multiple comparison test revealed that there are no significant mean differences in time-based work-family conflict between Hausa and Igbo (Hausa time-based WFC mean = 16.43; Igbo time-based WFC mean = 15.33; $P > .05$). The table of means showed no significant difference in time-based WFC means of Hausa in comparison to Igbo. There is also no significant time-based work-family conflict between Hausa and Yoruba (Hausa time-based WFC mean = 16.43; Yoruba time-based WFC mean = 16.87, $P > .05$). However, Igbo employees differed significantly from Yoruba on time-based work-family conflict (Igbo time-based WFC

mean = 15.33; Yoruba time-based WFC mean = 16.87 $P < .05$). The Yoruba employees seem to experience more time-based WFC in comparison to the Igbo employees.

CHAPTER FIVE

DISCUSSION

The role of cultural variation, self-esteem and gender in work-family conflict was investigated. The results of the analysis of variance of the data revealed that cultural variation had a significant influence on work-family conflict. Employees' cultural affiliation appeared to influence their experience of work-family conflict. Based on this finding, the first alternative hypothesis is accepted ($p < .01$). This finding is consistent with Korablic et al., 2003, and Joplin et al. (2003) who alluded that the cultural characteristics of individuals tend to influence their experiences of work-family conflicts. According to these authors shared values and beliefs about work and family, as well as immediate socio-contextual circumstances, shape the potential for individuals to experience work-family conflict as well as individuals' interpretations of work-family conflict.

The present finding thus suggests that group differences in terms of cultural values, traditions, behavioural dispositions and belief systems play roles in employees' experience of work-family conflict. Culture as conceived by Okpara (2004) is the entire way of life of a people and tends to pattern behaviours in a particular way in any culture. This may explain the present finding in the sense that different groups of people have their different ways of perceiving situations, their attitude to situations and hence also their reactions to especially stressful situations.

As suggested by the results of this study, overall, Yoruba employees reported higher work-family conflict than Hausa and Igbo employees. When compared with Hausa employees, Yoruba employees showed no significant mean difference in the experience of work-family conflict. But Yoruba employees showed significant difference in their experience of work-family

conflict when compared with Igbo employees. This suggests that Hausa and Yoruba employees seem to experience more work-family conflict than Igbo employees.

However, the Scheffe post-hoc test on the mean difference of the three cultural groups revealed that there were no significant mean differences in work-family conflict between Hausa and Igbo. It also showed no significant mean difference in work-family conflict between Hausa and Yoruba. It rather showed that Igbo employees differ significantly from Yoruba on work-family conflict.

This finding also implicates the socialization process which ensures that cultural values and practices are transmitted from one generation to another. As were described by some authors (Okpara 2004; Bascom, 1969; Levine, 1966), children in these cultures take active part in their parents' social and economic activities. These activities are opportunities to act out behaviours required in future statuses, namely, adult roles and work roles. It is therefore likely that the experience of work-family conflict and the people's behavioural disposition in trying to balance work and family roles are strongly influenced by people's cultural values and practices especially as it relates to family relations and attitude to work.

In other words, the differences in the experience of work-family conflict of Hausa, Igbo and Yoruba employees could be explained from the broader cultural differences that exist among these three cultural groups. For instance, the behaviour dispositions of Hausa people are based on the acceptance of the Islamic injunction of absolute and unqualified obedience to authority. Thus, Hausa culture is characterized by insistence on adherence to authority both in society and in family by use of strict or even harsh socialization practices to enforce conformance. This kind of culture may make people more susceptible to societal pressures and less analytical in their function and self-concept.

Furthermore, the Yoruba culture stresses economic and psychological independence, but not social independence (Bascom, 1969). This suggests that Yoruba people are socialized to achieve some level of independence at the same time to obey constituted authority and conform to kingship relations. Thus they seem to place enormous emphasis on the kingship ties and endeavour to meet up with the concomitant obligations that go with it (e.g. holding naming ceremonies for every child born in each family, and holding parties-*òwambe*, and expenses that go with them). This situation may put the individual under societal pressure to meet with the family responsibilities and thereby increasing work-family conflict of the individual.

A post-hoc analysis of the present study revealed that the three cultural groups differed on time-based work-family conflict ($P < .01$). The MANOVA table of means and standard deviation showed that Hausa and Yoruba employees experience more time-based work-family conflict than their Igbo counterparts. In addition, scheffe's pair-wise comparison test of these three groups revealed no significant difference between the experience of time-based WFC of Hausa and Yoruba employees, and Hausa and Igbo employees. However, the test revealed a significant difference in the experience of time-based WFC between Yoruba and Igbo employees.

As noted earlier the differences in time-based WFC among these three groups could be explained from the perspective of their broader cultural differences. Looking at the three cultural groups there seem to be broad variations in terms of their behavioural dispositions, attitude to life and belief system and these differences could influence their perception and reaction to stressful situations such that are found in time-based work-family conflict.

According to Greenhaus and Beutell (1985), time-base WFC occurs when time devoted to one role makes it difficult to participate in another role (missing a family birthday party

because of a work-related responsibility). The insignificant mean difference in the experience of time-based WFC among Hausa and Yoruba could be explained from the point of the similarity in terms of their belief in external forces taking care of their affairs. For instance, though Hausa Moslems do not believe in the cyclical view of life and death, they do strongly believe in the power of spirits. For them spirits come to the aid of man, since God or Allah, is too far away to take care of men in crisis time (Okpara, 2004). Thus they believe in sorcery and magic and try to ward off all manner of evil influences by surrounding their necks, arms and waists with koranic amulets and talisman. Similarly, Yoruba culture encourages strong believe in destiny. In Yoruba culture, when a child is born, the ancestral guardian soul appears before ̄Olorun̄the sky god, to receive a new body, a new breath, and its destiny for its new life on earth. This destiny for them involves a fixed day, upon which the souls must return to heaven, and it involves the individual's personality, occupation and his luck. Thus, charms or medicine is reputed to insure that one will live to reach the day appointed by Olorun for his souls to return to heaven.

This reliance on external forces and a seemingly laissez-faire attitude to life may not be an effective way of balancing work and family responsibilities especially as it relates to the management of time pressures from work and family roles. An effective and adaptive way, perhaps, of managing time pressures in performing work-family roles may be related to a conscious and a concerted effort in systematically allotting time to each of the roles and ensuring that one does not suffer at the expense of the other.

On the other hand, though individual self interest is always subordinated to the overall interest of the Igbo group, individual freedom and achievement is encouraged. Children are trained early to be self-dependent. According to Chukwukere (1971) a critical factor in Igbo social organization is the individualistic principle which is a pervasive trait in Igbo culture. Igbo

culture rests on morality, industry and discipline. These cultural values may explain the significant difference in time-based WFC between the Yoruba employees and Igbo employees. The Igbo cultural values of industry and discipline suggest that Igbo employees may be more time conscious in terms of managing the time pressures that occur in the process of attaining to work and family roles. Thus, for an average Igbo person life in its entirety is a business.

At every stage of life, society places certain expectations on individuals and when these expectations are met, the individual is rewarded with social acceptance and recognition. In other words, time pressure has become part and parcel of Igbo culture, and therefore provides Igbo employees better disposition to adapting to time pressures in balancing work and family roles. Besides, Igbo culture encourages self-dependence and self-achievement, thus there may be little or no dependence on external influence in the management of their individual affairs. This could make them consider some other more adaptive ways or approaches to handling work-family responsibilities.

The post-hoc analysis also revealed no statistically significant difference in the experience of strain-based WFC among the three cultural groups. This result is not surprising because from the principal component factor analysis of the items of the WFC scale using representatives from these cultural groups, time-based WFC was shown to be the principal component. It therefore suggests that time pressures seem to be the major concern of employees from these cultural groups in their effort to balance work and family roles. In addition, since the cultural groups practice extended family system, is possible that strain from work may be cushioned by the social or family support from members of both the immediate family and the extended family. Or on the other way round a good organizational support or co-worker support

may also cushion the strain that is coming from over indulgence in family activities to the detriment of work activities.

Finally, the results showed no significant influence of cultural variation on behaviour-based work-family conflict. According to Greenhaus and Beutell (1985) behaviour-based WFC occurs when behaviour that is more appropriate or effective in one domain spills into the other domain. However, Huffman (2004) noted that this is likely to occur when one works in an environment where there are strict policies and procedures concerning how employees should behave like a very rigid office environment where communication and behaviour are dictated by policies and procedures. Thus, behavior-based WFC occurs when the employees continue to display the same unyielding communication patterns in the home with his/her children and family members.

In the present study participants were employees from the federal institutions in the ethnic groups of interest and they experience the same work policies. The work policies and procedures in the federal institutions are liberal, more worker friendly and do not require strict procedures concerning how employees should behavior. This may be responsible for the no significant difference behaviour-based WFC among the three cultural groups.

The second hypothesis which states that there will be a statistically significant difference in the experience of work-family conflict between employees with high self-esteem and those with low self-esteem was supported. The analysis of variance showed that self-esteem significantly influenced the experience of work-family conflict ($P < .001$). Employees with high self-esteem experienced less stress than those with low self-esteem.

The table of means and standard deviation shows that employees with low self-esteem scored higher than employees with high self-esteem on the work-family scale (low self-esteem

WFC mean = 49.02; high self-esteem WFC mean = 42.49). These results reveal that employees with low self-esteem experience more work-family conflict than their high self-esteem counterparts.

These findings are consistent with the findings of other researchers (e.g. Gapeter & Schaubroeck, 1991, Robinson, Garber & Hilsmon, 1995). The present finding is also consistent with the buffer hypothesis which explained the variations between high self-esteem and low self-esteem in their experience of stress. Buffer hypothesis states that high self-esteem operates as a kind of resource that enables people to suffer less or to recover more rapidly from such threatening, traumatic or otherwise unpleasant events (Amdt & Goldenberg, 2002). The buffer hypothesis further opined that under low stress, people would fare reasonably well regardless of self-esteem, but in the wake of stress, people with high self-esteem would fare better than those with low self-esteem.

It is typically assumed that the task of juggling work and family roles is difficult and stressful (Steenbergen, Ellemers, Haslam & Urlings 2008). Thus the present finding suggests that self-esteem is a moderating variable in the experience of work-family conflict. This finding corroborates the conservation of resources model. This model assumes that self-esteem is a resource and the differences in the levels of this resource may affect how individuals react to stress. Some persons may have better skills at minimizing their stress. For example, those who have high self-esteem may have a "reserve" of self worth and confidence upon which they can draw in problematic situations. Thus those with high self-esteem may not be as bothered by potential loss of time and energy because they know they can cope with such loss. This may explain the perceived differences in the experience of work-family conflict between employees with high self-esteem and those with low self-esteem.

The present finding corroborates previous findings (Granster & Schaubroeck, 1991) that found that self-esteem moderates stress. However most of these studies were limited to work role stress. Thus the findings of this study tend to support the few studies that found that self-esteem moderates work-family conflict. This finding is also at variance with some earlier studies. For instance, Grandy and Cropanzano (1999) tested the moderating effect of self-esteem in WFC and found that self-esteem was not a moderating variable. They however, noted that self-esteem is an important variable to consider in the work environment. For these authors self-esteem is related directly to all work and life outcomes, but not to family outcomes. In other words, having high self-esteem is perhaps a resource when in a work environment, but it may do little to reduce dissatisfaction and tension in the family environment. The present study however failed to corroborate Grandy and Cropanzano (1999) study. This study rather suggests that self-esteem moderates both work and family stress. This is evident because the items of the WFC scale tapped information on conflicting stressful situations both in the work setting and family setting. And high scores on the scale indicate higher work and family conflict.

The result of multivariate analysis of variance (MANOVA) revealed that self-esteem groups differed on time-based work-family conflict. The findings showed that employees who have low self-esteem had more time-based work-family conflict than those who have high self-esteem. As indicated in MANOVA table of means and standard deviation, low self-esteem employees had higher score on time-based WFC than high self-esteem employees (low self-esteem time-based mean = 17.01, high self-esteem time-based WFC mean=14.72). As have been indicated earlier employees with high self-esteem personality appear to have better stress coping and time management mechanisms. Time-based WFC usually occurs when responsibilities in one domain are difficult to fulfill because of the time spent in the other domain. Time is therefore

disproportionately spent on work-related matters, for instance, compared to time spent with family. This finding therefore suggests that because high self-esteem employees are more confident in stressful situations, it is possible that they are more likely to adopt better and more adaptive strategies in coping with the incompatible work-family roles than their low self-esteem counterparts.

Results of the multivariate analysis of variance (MANOVA) also revealed a significant difference in the experience of strain-based WFC between the two self-esteem groups. The result is consistent with earlier reported results indicating that employees with low self-esteem experience more strain-based work-family conflict than those with high self-esteem. The MANOVA mean and standard deviation table showed that employees with low self-esteem experience more strain-based work-family conflict than those with high self-esteem (high self-esteem mean = 13.16; low self-esteem mean = 15.75).

This finding is not surprising because since employees low in self-esteem feel less confident and less able to cope with the demands arising from both work and family. They are more likely to experience more emotional problems as a result of the deleterious effect of work and family pressures on them. Strain-based work-family conflict occurs when the psychological demands in one domain interfere with normal responsibilities and relationships in the other domain. The experience of more strain-based WFC by employees with low self-esteem may be attributed to their attribution style. People with low-self-esteem have been found to attribute their failures to themselves. For instance, Robinson and colleagues (1995) found that depression in low self-esteem individuals increased as a result of a combination of external stresses and a tendency to blame oneself for failure. In other words, people with low self-esteem experience more emotional torture possibly because of their pessimistic and self-blaming style of thinking.

Multivariate analysis of variance further revealed a statistically significant differences in behaviour-based WFC between employees high in self-esteem and those low in self-esteem. The finding revealed that employees with low self-esteem experienced higher behaviour-based WFC than their counterparts with high self-esteem (Low self-esteem behaviour-based WFC mean = 16.26; High self-esteem behaviour-based WFC mean = 14.61). According to Greenhaus and Beutell (1985) behaviour-based work-family conflict occurs when behaviour that is more appropriate or effective in one domain spills into the other domain. The difference in the experience of behaviour-based WFC between high self-esteem employees and low self-esteem could be explained from their different personality characteristics. These two groups of people differ in their ability to cope effectively with stressful work and family environments. Thus, is likely that high self-esteemed individuals possibly possess certain attributes that enable them cope well in stressful situations. People with high self-esteem may be more likely to perceive situations to be within their controls, as a result they tend to exhibit more positive attitude to even threatening or otherwise unpleasant situations. This in turn ensures that they experience less anxiety and higher self control.

The third hypothesis that there will be a statistically significant difference in the experience of work-family conflict between male and female employees was supported. The analysis of variance showed that gender significantly influenced the experience of work-family conflict ($P < .05$). The ANOVA table of means revealed a marginal mean difference in the work-family conflict of male and female employees (male WFC mean = 46.16, female WFC mean = 46.77). This implies that to the extent that the f-value is significant that female employees experience slightly higher WFC than their male counterparts.

This finding is consistent with some earlier studies (e.g Duxbury & Higgins, 1991; Lunberg & Frankenhaeuser, 1999; Miles & Icenogle, 1997; Parasuraman & Simmers, 2001, Rothhard, 2001). For instance, Lunberg and Frankenhaeuser (1999) found that women reported greater stress associated with both paid and unpaid work responsibilities. This may perhaps be due to women's greater responsibilities for household chores. In addition, the presence of children at home has been shown to have more significant negative effect on women than men.

The present finding may also be explained from the point of the gender role differences that exist between men and women. The gender role model assumes that there are differences in the expected roles of men and women as differentiated by the society. Traditionally, men play the role of breadwinners, while women play the role of caregivers. Although these roles have become less defined in recent years, perhaps with increase in dual-earner couples and civilization, they are still evident in both the work and family domains. Women have the primary responsibility for child care and household tasks even if they are in dual-earner marriages (Loscocco, 1997; Lunberg & Frankenhauser, 1999).

This further implies that women probably experience more work-family conflict because they consider their families and family activities much more than men. In other words, gender role expectations and responsibility have continued to be dominant for women. Women under take most of the family responsibilities from child care to parents' care. Thus, it can be said that for women real source of conflict in work-family conflict is perception of the family responsibilities.

The MANOVA result showed that gender differed only on strain-based work-family conflict ($P < .01$). Men and women appear to experience the same level of time-based and behavior-based work-family conflict. This is quite understandable because both appear to be

under time pressure. According to conservation of resources model time and energy are very valuable resources thus, work-family conflict occurs when there is threat to these resources. More so, time as revealed from the principal component factor analysis is a principal factor in the experience of WFC. Thus, whether one is more involved in work or family roles, both male and female employees appear to be victims of the same level of time-based WFC.

Furthermore, the no significant difference in behaviour-based WFC may be attributed to the work policies and procedures that exist in the federal universities that were studied. As noted earlier, the work policies and procedures in the federal universities are relatively worker-friendly and seem not to require strict procedures concerning how employees should behavior. Thus, there may be really little or no differences in the behaviours required in such places of work and that which is also required within the family domain.

However, as shown by the MANOVA results, male and female employees were shown to differ in strain-based WFC. Multivariate analysis of variance table of means and standard deviation showed that women scored higher than men in strain-based WFC. This finding is not surprising. Women have been shown to perform more multiple roles than men. For instance, women traditionally play the role of the caregiver. In this era of increased participation of women in the world of work one also find women combining their role of caregiver with that of the work roles. Thus women often find themselves compelled to fulfill a number of roles (mother, spouse and worker) at home and at work to the highest standards concurrently. These different roles give rise to certain sets of role expectations. Simultaneous occurrence of two or more sets of role expectations may necessitate responses and tasks that may be competing or antagonistic so that compliance with one would make compliance with the other more difficult.

Is possible therefore that the strain which women experience in the participation of family responsibilities (child care to parents' care) spill over to work domain or vice versa.

Strain-based work-family conflict occurs when the psychological demands in one domain interferes with normal responsibilities and relationships in the other domain. According to the conservation of resources model, the resources (i.e. Time, energy) of an individual is limited and multiple roles, as performed by the female employees, inevitably reduce the resources available to them to meet all role demands, thus leading to role conflict, which subsequently may cause strain and may increase the prevalence of psychological and physical exhaustion.

Implications of the Study

A number of implications could be derived from the present study. The present finding supports the models that assume that shared values and beliefs about work and family, as well as immediate socio-contextual circumstances, shape the potential for individuals to experience work-family conflict as well as individuals' interpretations of work-family conflict. Thus, this study suggests that cultural differences as found among Hausa, Igbo and Yoruba employees influence their experience of work-family conflict.

Till date, work-family conflict have been related to culture in terms of how cultures and countries reside at one pole or the other as were shown by studies that related individualism/collectivism construct to WFC. (E.g. Hofstede, 1984; Korabik, Lero and Ayman, 2003). However, the present study has demonstrated that differences that exist within cultures/countries could influence people's experience of work-family conflict. The result of the study showed that the three cultural groups studied Hausa, Igbo and Yoruba differed in their

experience and the type of work-family conflict. This however, implicates differences in socialization processes within these three cultures. It was reported that children from these cultures are socialized to practice adult roles right from their childhood. These processes also influence their personality, the way they perceive situations and the way they react to situations. This process may have enormous influence in the performance of their adult roles namely work and family roles. More specifically, the present study supports the allusion that different cultural values, traditional practices and belief systems generally influence people's work- and family behavior.

In other words, the ability of people in managing or juggling work and family roles is influenced by their broader cultural dispositions. Culture is seen as a way of a life of a people that is pervasive and consistent across different aspects of people's behaviours and also pattern their lives in a particular way. This finding therefore suggest that some cultures have healthier and more proactive approach to especially stressful situations.

These findings have implications for employers and employees alike. The present study does not suggest that people from a particular culture should be discriminated against. Rather, it suggest that given the consequences of work-family conflict on both the employee and work performance, that there is need to educate employees on the influence of some cultural practices on their experience of stress. Employees should be educated on the fact that some cultural practices predispose people to work-family conflict. Employees from cultures that expose them to more work-family conflict could be made to understand, through training and workshops, those cultural practices that could make them more prone to experiencing work-family conflict. Since culture is dynamic employees could be encouraged to adopt certain healthier practices that could in turn enable them manage their work and family roles in a more effective way.

Furthermore, most studies reported in work-family literature have examined factors within the work and family environment that influenced work-family conflict. However, little is known about the mediating role of personality characteristics in the experience and consequences of work-family conflict. The present finding has provided support to the few studies that have highlighted the importance of the role of such personality characteristics as self-esteem in the experience of WFC.

Stress has generally been described to be individually based. That is to say that the way people perceive and react to stressful situations differ from one person to another. Thus, the implication of the present finding is that self-esteem is a personality factor that can mediate the effect of work-family conflict. This supports the conservation of resources model which assumes that self-esteem is a resource that can alleviate or worsen the effect of work-family conflict. Employees with high self-esteem appear to better manage the incompatible demands of work and family roles. In other words, high self-esteem is a personality attribute that assists people in managing work-family conflict.

On the other hand, low self-esteem is a personality attribute that could predispose people to work-family conflict. Because people with high self-esteem have high self confidence in addressing situation and seem to be more in control of situation than low self-esteem people, they appear to better juggle the work-family conflict. Thus, because these personality characteristics may be influenced by environmental factors, is possible that people could be trained to adopt the characteristics of high self-esteem in their perception and management of work-family roles. It therefore implies that workers in work organizations should be encouraged or even given reorientation on how to imbibe the characteristics of high self-esteem employees. This has become necessary given the impact of work-family conflict on workers well-being, job

satisfaction, commitment and their concomitant negative effect on job performance and the attainment of the organizational goal.

The finding of this study further indicates that gender is a moderating factor in work-family conflict. This implies that the experience of work-family conflict varies from men to women. Multivariate analysis of variance also showed that female employees experience more strain-based work-family conflict than male employees. These findings are consistent with some other studies on both gender differences and gender issues on work-family interface (Behson, 2000; Frone et al. 1992. Wallace,1999). This finding has been explained from the point of the multiple roles played by women especially in dual-earner marriages. Although the finding of this study have not resolved the gender controversy in balancing the demands of work and family roles, it has provided an additional information in the understanding of work and family issues.

Furthermore, the second part of the finding which indicates that female employees experience more strain-based work-family conflict than male employees draws attention to the need for work-family integration especially among women. Organizations, particularly federal universities must acknowledge that the outdated ideal worker model no longer matches the experiences of female employees who try to juggle multiple roles wives, mothers and employees. In addition, policies that will help to better integrate work and family like, child care and infant care, should be implemented. More so, the present study advocates for the modification of duties in ways that will also allow women to obtain relief from teaching and/ or service obligation. If these are implemented they will help to reduce stress in women especially strain-based work-family conflict.

Limitations of the Study

The findings of this study must be interpreted within the context of its limitations. First, all findings were based on self-report data, so no causal inferences can be made.

Secondly, the challenge of data collection in cross-cultural research, particularly, one such as this in which so little previous research has been undertaken, was the issue of socially desirable responses which might influence the outcome of the research.

Third, one of the limitations of this study was the use of a nonrandom sample. Drawing a random sample of Hausa, Igbo and Yoruba employees was not possible because there are no reliable listings of names that can be obtained even as the participants were drawn from federal institutions. Another limitation of the study is the nature of the sample used. Only participants in the federal institutions were employed. Drawing participants from other sectors than federal institutions would increase the scope of the generalizability of the findings.

Suggestions for Further Research

The present study only examined three possible factors that are likely to influence employees' work-family conflict. There are other possible factors such as Age, Job Status, marital status, work and family contexts, organizational work policies etc. These variables may be important moderators of work-family conflict.

The study also used seven hundred and thirty-six participants and this number is not large enough. Thus, it is suggested that future studies should enlarge the number of their sample to increase the scope of the generalization of their findings.

The method of collection was based on self-report information. Future research should adopt in addition to self-report, interview and direct observation to check socially desirable responses by the participants.

It is also suggested that this study be extended to other sectors of the economy. The inclusion of workers in the financial and other sectors other than the ones studied may provide information that will verify the findings of this study.

Summary and Conclusion

The study examined the role of cultural variation, self-esteem and gender in work-family conflict. Work-family conflict generally refers to the extent to which work- and family related responsibilities interfere with each other. Work-family conflict can be bidirectional in nature (i.e. Work interfering with family (WIF) and family interfering with work (FIW)). Work-family conflict has also been distinguished into three forms namely time-based, strain-based and behavior based. The present study also looked at the independent variables of interest in relation to these three levels of work-family conflict.

Seven hundred and thirty-six working mothers and fathers participated in this study. These participants were drawn from two federal universities each from the North West, South east and South-west zones of Nigeria. Work-family conflict was measured with Carlson et al. (2000) 18 item work-family scale. Self-esteem was also measured with Hudson's (1982) 25 item self-esteem measure.

Twelve hypotheses were postulated and tested. The first hypothesis that there will be significant difference in the experience of work-family conflict among Hausa, Igbo and Yoruba employees was supported. Employees from Yoruba cultural background reported higher work-

family conflict than Hausa and Igbo employees. The second aspect of the hypotheses on cultural variation stated that Hausa, Igbo and Yoruba employees will differ in their experiences of time-based, strain-based and behaviour-based work-family conflict, was only supported on time-based dimension of work-family conflict. Hausa, Igbo and Yoruba employees differed on time-based work-family conflict with the Yoruba employees differing significantly from Igbo employees and not Hausa employees on time-based work-family conflict.

The fifth hypothesis which stated that there will be a significant difference in the experience of work-family conflict between employees with high self-esteem and those with low self-esteem was supported. High self-esteem employees reported less work-family conflict than their low self-esteem counterpart. In the same manner, the second aspect of the hypotheses on self-esteem which state that there will be significant difference in the experience of time-based strain-based and behavior-based work-family conflict between employees with high self-esteem and those with low self-esteem was all supported. Employees with low self-esteem showed higher time-based, strain-based and behavior-based work-family conflict than employees with high self-esteem.

Furthermore, the ninth hypothesis which states that there will be a significant difference in the experience of work-family conflict between male and female employees was supported. Gender was shown to significantly influence work-family conflict. In addition, the second part of the hypothesis on gender which states that male employees will significantly differ on time-based, strain-based and behavior-based work-family conflict was only supported on strain-based work-family conflict. Multivariate analysis of variance showed that female employees significantly differed from their male counterparts on strain-based work-family conflict. In other

words, female employees were shown to experience more strain-based work-family conflict than their male counterpart.

The results of this study highlight several potential points for enriching work-family theory and research. The present results reinforce emerging models of work-family conflict arguing that cultural beliefs, values and practices shape both experiences and consequences of work-family conflict (Korabik et al. 2003; Joplin et al. 2003). The present result also extends previous research based on these ideas (Aryee et al, 1999; Yang et al, 2000) by showing that these cultural beliefs, values and practices hold for workers from Nigeria especially as they relate to the cultural groups (Hausa Igbo and Yoruba) studied.

In addition, the present results showed the direction of differences in the experience of WFC among the cultural groups. The groups were shown to differ significantly on time-based work-family conflict. This result, pointing to the fact that time-based WFC is the principal component of WFC suggests that time pressures seem to be the major concern of employees from these cultural groups in their effort to balance work and family roles.

Personality factor was also found to moderate the experience of work-family conflict. Self-esteem as a personality trait was shown to significantly influence work-family conflict. More specifically high self-esteem was found to alleviate the experience of work-family conflict.

The present finding corroborates the few studies that have found that high self-esteem is a strong moderator of work-family conflict. This result was explained from the point of view of the buffer hypothesis of self-esteem, which assumes that high self-esteem operates as a kind of resource that enables people to suffer less or to recover more rapidly from such threatening, traumatic or otherwise unpleasant events (Amdt and Goldenberg, 2002).

Self-esteem was also found to be significant across all the components of work-family conflict to the effect that low self-esteem workers experience more time-based, strain-based and behavior-based work-family conflict. This finding was explained in line with conservation of resources model. According to this model self-esteem is a resource and that those who have high self-esteem may have a reserve of self worth and confidence upon which they can draw in problematic situations. This, however, explains the observed differences in the experience of these components of WFC between employees with high self-esteem and low self-esteem. These findings suggest that while the understanding of the environmental antecedents of work and family climates are important, it is also necessary to understand the characteristics or individuals that influence their ability to manage the demands of work and family. Thus more research is needed in this area.

Finally, gender was shown to significantly influence the experience of work-family conflict. Besides, female employees were shown to differ significantly from their male counterparts in strain-based work-family conflict. Gender differences in work and family experiences have consistently emerged in work-family research. While many scholars have hypothesized that women experience WFC than men because of their typically greater responsibilities in the home and their assigning more importance to family roles. Most recent research has indicated that men and women do not differ in their level of WFC (Frone, 2003). Although the present study found differences in the experience of work-family conflict, particularly with reference to strain-based work-family conflict, it may not have resolved this persistent controversy. Thus much more studies are required

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