Cognitive Cultural Competence and Organizational Identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria

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ABSTRACT

This study examined the relationship between cognitive cultural competency and organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria. The study adopted a cross-sectional survey design. The population of the study was 300 managers of 18 Deposit Money Banks Regional Offices in Port Harcourt. A sample size of 169 was determined using Krejcie and Morgan (1970) table for sample size determination. The reliability of the instrument was achieved using Cronbach Alpha Coefficient with all the items attaining coefficients surpassing the threshold of 0.70 Spearman's rank correlation was used for hypothesis testing. The study findings revealed that there is a significant relationship between cognitive cultural competency and organizational identification and as such, influence outcomes such as oneness, loyalty and membership. The study recommends that managers should develop their cognitive competence with a view to stimulate employees to work towards the achievement of the organizational objectives, the objectives and the organizational values should be more than a sign on the wall.

Keywords: Cognitive Cultural Competence, Organizational Identification, Oneness, Membership, Loyalty

INTRODUCTION

Globalization has changed the way business is conducted and has also changed managers' perspective on how to manage in a culturally diverse setting. Cultural Intelligence (CQ) is increasingly being studied and identified as an important framework for achieving cross-cultural competencies. According to Ang and Van Dyne (2008); Early and Ang (2003) cultural intelligence refers to an individual's ability to function effectively across cultures – national, ethnic, organizational, as well as other types of culture. Brislin, Worthely and MacNab (2006) posit that cultural intelligence focuses on a set of skills that enable individuals to transfer social skills from one cultural context to another. Studies have shown that Cultural intelligence has been instrumental in the success of managerial interactions in international markets. Cultural intelligence is a key cross-cultural leadership competency for effective leaders (Deng & Gibson,2009), intercultural negotiation effectiveness (Imai & Gelfand, 2010) as well as team performance (Moon,2013). Thus, as organizations seek to operate efficiently in the global

marketplace; managers need to have an understanding of cultural intelligence and its implications for organizational success.

Organizational identity and identification have a profound impact on many organizational behaviors and therefore on the functioning of an organization and the achievement of its objectives. As Albert, Ashforth and Dutton (2000) state: "The beauty of the identity and identification concepts is that they provide a way of accounting for the agency of human action within an organizational framework. Organizational identity is taken to mean the internal, that is, employees' view of the organization, following Albert and Whetten's (1985) notion of "How do we see ourselves. Albert and Whetten (1985) argue that organizational identity is (a) what is taken by employees to be the central attributes of the organization; (b) what makes the organization distinctive and therefore unique from other organizations in the eyes of the employees; and (c) what is perceived by employees to be enduring or continuing, regardless of objective changes in the organizational environments. The three characteristics described above suggest that organizations with a strong identity have central attributes, are distinctive from other organizations and remain the same for longer periods. Organizational identity is seen as a basis for employee identification with the organization (Hatch & Schultz, 2000). Organizational identification is concerned with the question "Who am I in relation to the organization?" (Pratt, 1998). Tajfel (1978) sees social identification as the cognition of membership of a group and the value and emotional significance attached to this membership. Following Patchen's (1970) identification theory, organization identification includes three components: (1) feelings of solidarity with the organization; (2) attitudinal and behavioral support for the organization; and (3) perception of shared characteristics with other organizational members. Organizational identification can affect both the satisfaction and behavior of employees and the effectiveness of the organization (Albert et al., 2000).

This study therefore examined the relationship between manager's cognitive cultural competence and organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria. Furthermore, this study will also be guided by the following research questions:

i.   What is the relationship between cognitive cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?

ii.   What is the relationship between cognitive cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?

iii.   What is the relationship between cognitive cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria?
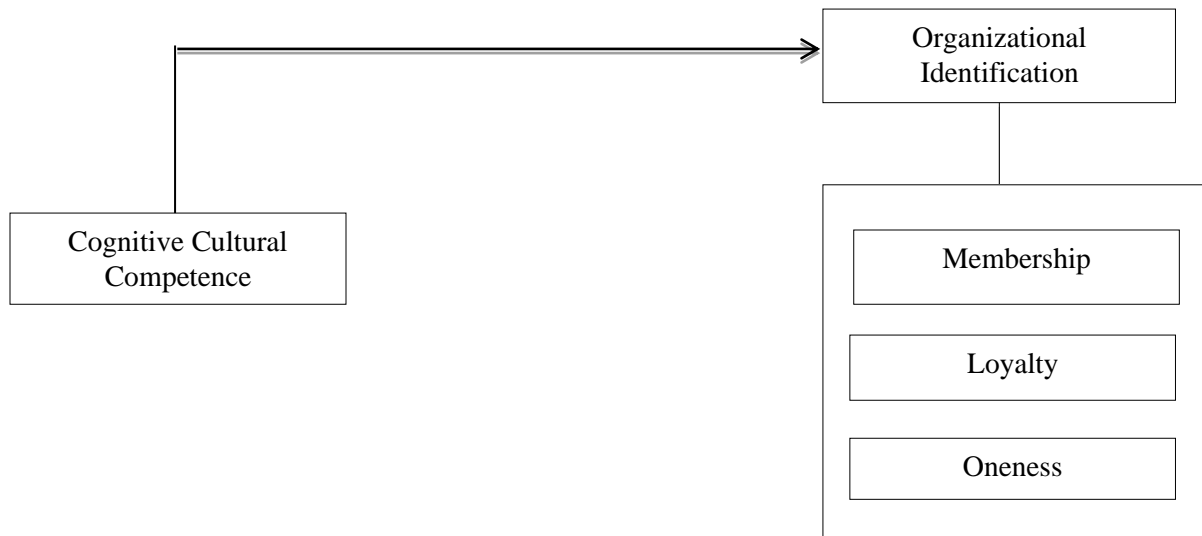

Fig.1 Conceptual framework for the relationship between cognitive cultural competence and organizational identification

Source: Author's Desk Research, 2019

LITERATURE REVIEW

Theoretical Foundation

The Social Identity Theory

The social identity theory (sit) developed by Tajfel and Turner (1979) has been one of the dominant and most applied perspectives in understanding intergroup interactions and the status relationships between groups since the late 1970s (Hogg & Abrams, 1988). The key concept of SIT is defined asthat part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership (Tajfel, 1978). That is to say, in social identity process, members of

a group come to internalize group membership to their self-concepts and evaluate themselves and others from the view of their membership in specific groups (Tajfel & Turner, 1986).

Social identification, by definition, is the extent to which people define and label themselves and are viewed and evaluated by others as members of social categories and groups (Ellemers, 1993). SIT suggests that, strong identification with an ingroup make people act in accordance with other members of the group (Tajfel & Turner, 1979). Society includes different social categories which differ in power and status relations. SIT states that the formation of categories is indispensable since groups have important functions in people's lives, such as fulfilling individual and societal needs for order, structure, and predictability.

Social categories are formed through the segregation of people on the basis of nationality, religion, race, class, sex, and so on. It is almost inevitable for these categories to have equal power, prestige, and status. Through the process of categorization individuals not only order, systematize, and simplify the complex network of social groups but also protect, maintain, and enhance the distinction between groups. Through these categorizations people differentiate themselves from other groups rather than striving for similarity between groups (Hogg & Abrams, 1988).

Categorization is the core of social identity processes. Individuals classify others considering their similarities and differences with themselves. Through categorization, the similarities between the self and the members of ingroup are accentuated whereas the differences between the self and the members of outgroup are exaggerated (Hogg & Abrams, 1988; Tajfel, 1982). That is, individuals create a perception that they are identical to other members of the same category and behave accordingly with the category membership. Furthermore, even exploration of intergroup similarities and ingroup dissimilarities do not reduce ingroup favouritism (Tajfel et al., 1971). In such situations, individuals try to establish their distinctiveness from outgroup members who have similarities with ingroup rather than from those who are perceived as dissimilar.

Tajfel and et al (1971) asserted that categorization may drive individuals to behave differentially towards members of ingroup and outgroup even when they gain no benefit from such behaviour and even when categorization has little emotional meaning. Also, on the base of categorization, people can favour their group and/or discriminate the outgroup. The authors concluded that,

based on over 30 studies, minimal social categorization can cause intergroup discrimination and ingroup favouritism. It was suggested that the initial step of discrimination starts with ingroup favouritism that includes increase of trust, positive regard, cooperation, and empathy to members of ingroup instead of members of outgroup (Hewstone et al., 2002).

Categorization in a given organization leads to the motivation for social comparison between categories. Individuals compare their ingroup with the other (out) groups in order to evaluate their position and to achieve a positive and distinct identity (Tajfel, 1982). Through these comparisons' individuals realize their group's value and relative status. To put it differently, individuals' conception of group as positive or negative is largely relational in nature and results from the comparison process (Tajfel, 1982). If the outcome of the comparisons are positive, they result in satisfactory social identity (Nezlek& Smith, 2005); if negative, they result in negative social identities that make unsatisfactory contributions to the concept of the group and individual's self (Tajfel, 1978).

Cognitive Cultural Competence

This dimension of manager cultural competence reflects the perceptions of managers about cultural differences and similarities and also represents the general knowledge and a manager's cognitive and mental plans about other cultures (Moynihan, Peterson & Earley, 2006). The cognitive aspect of cultural competence includes recognizing legal and economic systems, social interaction norms, religion, beliefs and the language of other cultures or ethnic groups. The literature further highlights the ability to discern the relevant cultural differences as a fundamental concept associated with intercultural sensitivity (Hammer, Bennett, & Wiseman, 2003). It is important to note that an essential component of this skill set is accepting differences (Diller & Moule, 2005). This means that when working towards an overarching goal, an individual's approach may vary significantly based on their cultural background, values, styles of communication, perception of time, etc. The differences in approach must be accepted as valid. Following the dynamic nature of culture, culturally competent skill sets are constantly evolving and changing with cultural groups

Organizational Identification

One of the first to use the term identification in an organizational context was Foote (1951). In a conceptual paper, he considered identification to be a basis for motivation. Foote describes OI as 'appropriation of and commitment to a particular identity or series of identities' (p. 17). In his view, OI is the conception of the individual as a member of the organization. This self-conception will then motivate individuals to act on behalf of the organization. Remarkably, even in this early stage, Foote used self-conception as part of the definition of OI. This term was actually elaborated as self-categorization in social identity theory and theory of self-categorization by Tajfel and Turner (1979). These are influential theories used in current research on organizational identification.

Several authors have independently tried to capture the concept of organizational identification (Brown, 1969; Lee, 1969, 1971; Patchen, 1970; Hall et al., 1970; Schneider et al., 1971). Brown (1969) formulated identification as a self-defining response, set in a specific relationship between the individual and his or her organization. Brown's (1969) approach on identification focuses on four aspects of involvement: attraction to the organization, consistency of organizational and individual goals, loyalty toward the organization and reference of self to organizational membership. Although, like in Foote's (1951) description, there is some emphasis on 'self' versus 'organization', Brown's (1969) approach is a rather broad conceptualization of organizational identification. For example, in operationalizing one of the four aspects, respondents have to prioritize which identity (e.g. home state, job, organization, church membership) is most important to them. This aspect of his definition appears to refer to the salience of certain identities (compared to others) rather than to the process of identification itself.

During this same period, a second development of the concept of identification was described by Lee (1971). Lee (1971) defined organizational identification as the degree of the individual's broad personal identification with the organization. His approach on OI emphasized three main aspects. First it described a sense of belongingness resulting from common goals shared with others or employees' feelings that their function fulfils their personal needs. A second feature in this definition is loyalty, which addressed attitudes and behaviours like support for organizational goals or defending the organization to outsiders. Finally, oneness suggesting

shared characteristics which implies a certain similarity between the individual and others within the organization.

Lee's (1971) definition seems to be more distinguishable from other related concepts than Browns'. However, like Brown (1969), Lee uses the term loyalty as part of the definition of OI which relates to attitudes or behaviours that support or defend the organization. Thus, using terms as sense of belongingness, loyalty and shared characteristics still seems to be a somewhat broad conceptualization of OI. A third approach of identification is offered by Patchen (1970) in his book 'Participation, Achievement and Involvement in the Job'. Although he does not actually define identification, Patchen(1970) referred to employees' perceptions of shared characteristics between them and their organization, and employees' perception of shared interests and goals with other organizational members. Furthermore, he emphasized feelings of solidarity with the organization, a sense of belongingness to that organization, and support of the organization where the individual supports and defends the organizational goals and policies.

Organizational identification is defined as a "perception of belongingness or oneness with" an organization (Ashforth & Mael, 1989). They posited that in a social environment an individual cognitively makes classifications of the environment as means of defining individuals and in the process locating oneself in the social environment. By extension organizations are reservoirs of social environments providing individuals with the platform to segment and categorize. As such an individual can make sense of the environment and feel a sense of attachment and belonging. As a result of this approach the construct has developed considerable in the last two decades or so (Boros, 2008) and has significantly informed management research (He, 2013). The delay in the interest shown towards organizational identification was due to overlaps in the conceptualizations of organizational identification and organizational commitment. However, Riketta (2005) in a meta-analysis of the construct identified that the two are distinct constructs. Further, the analysis also helps understand that organizational identification had more of an overlap with a single dimension of organizational commitment than the whole construct per se.

Membership

According to Connaughton and Daly (2004) membership can be defined as the extent to which a person feels included, supported and at one with their psychosocial workplace environment. Their study indicates workplace membership is related to emotional wellbeing (depression,

anxiety, stress). It should be noted that depressive symptoms can influence the level of membership an individual experience, but on the whole the suggestion stands that the workplace, as a social environment, plays a significant part in the subjective wellbeing of employees.

In general, a sense of membership has been shown to have a significant correlation with work related outcomes including: burnout, job satisfaction and employee performance (Baruch-Feldman, Brondolo, Ben-Dayan, & Schwartz, 2002). Similar findings were reported by Mark & Smith (2012), where high satisfaction in the workplace was related to membership, job control and personal factors such as coping strategies and attribution styles in a university employee sample. It could be argued a sense of membership can be fostered through support from peers and supervisors.

Baumeister& Leary (1995) reviewed literature on membership and came to the conclusion that membership is a strong innate desire to connect with others. Their review suggests that people make social bonds with very limited encouragement (influenced by proximity and similarity) with quality rather than quantity being important when it comes to relatedness and belonging. It should be noted that belonging plays a role in human emotion, wellbeing and cognition (effects of thinking about interpersonal relationships). They pose the theory that if the membership hypothesis is correct, that a substantial amount of human behaviour will be influenced by its motivational driving forces.

Loyalty

Loyalty, as a general term, signifies a person's devotion or sentiment of attachment to a particular object, which may be another person or group of persons, an ideal, a duty, or a cause. It expresses itself in both thought and action and strives for the identification of the interests of the loyal person with those of the object (Voci, 2006). Loyalty of employee cannot be determined through direct questioning. Loyalty is more than simple behaviour and reflects a sense of purpose with the organization.

If employees feel like the organization is listening to them, recognizing them for their contributions, they will more likely be loyal to the company. Hofstede, (1980) Rewards, financial or otherwise, should be valued and must be perceived as based on performance. Perhaps there is no hitch in acknowledging this principle. But most organizations have far to go

in implementing them. This study makes allusions to several management practices such as time-based compensation, inadequate performance appraisal etc. that hinder reward- performance contingency and equity in the Indian context. Studies on loyalty based upon the analytical context proposed by Hirschman (1970), and have interpreted it either as an attitude that inspires expression (voice) and discourages departure (exit) from the organization, or as an alternative form of behaviour to both voice and exit (Guillon& Cezanne, 2014).

Oneness

Oneness refers to a shared sense of identity and has the potential of increasing the worker or members willingness to help others in the collective and to comply with the rules of the collective. Connaughton and Daly (2004) suggested that individuals have a fundamental need to belong to social groups. They drew on previous research that shows that people easily form and are reluctant to break social bonds and are willing to expend effort to form and maintain these enduring interpersonal attachments.

Cognitive Cultural Competence and Organizational Identification

While investigating how managers might shape employees' attitudes towards the organization, Penava and Šehić (2014) identify participation, communication and trust in management as factors of importance in shaping employees' attitudes. Dewettinck and van Ameijde (2011), on the other hand, identify empowering leadership behaviour as a factor influencing employee attitudes, and further highlight the importance of leadership behaviour in the facilitation of organizational change. Wang, Tsui and Xin (2011) agree on the importance of leadership behaviour in shaping employee attitudes, but specifies this behaviour to CEOs taking on the roles of motivators, motivating and creating excitement among employees towards the corporate vision and objectives.

Cognition is related to leadership. On the basis of a comprehensive review, Schmidt and Hunter (1998) reported that intelligence is one of the best predictors of general job performance, with an overall validity of .51. The intelligence–performance relationship is stronger for complex jobs (Schmidt & Hunter, 1998), supporting the importance of intelligence for leadership because the tasks performed by leaders are generally complex. Locke (1991) argued that cognitive ability "is an asset to leaders because leaders must gather, integrate, and interpret enormous amounts of

information. Furthermore, leaders are responsible for such tasks as developing strategies, solving problems, motivating employees, and monitoring the environment. As Fiedler and Garcia (1987) noted, "These are intellectual functions, and many are similar or identical to those we find on typical intelligence tests" (43). Creativity is another mechanism linking intelligence to leadership (Jung, 2001). Not only may leaders generate creative solutions of their own, but they may stimulate follower creativity through follower intrinsic motivation and higher quality leader– member exchange (Tierney, Farmer, & Graen, 1999). Thus, not only are cognitive leaders' better problem solvers, but they are likely to be more creative and foster the creativity of their followers. Finally, beyond the actual leadership advantages cognition affords, cognition also may cause a leader to appear as leader like. If individuals believe that leaders are endowed with certain characteristics, then when individuals observe these characteristics in others, they infer leadership or leadership potential to exist. As Rubin, Bartels and Bommer (2002) noted, "Individuals seem to share a common understanding about the traits that leaders possess and these traits are used as benchmarks for deciding emergent leadership" (p. 106). Though we have further comment on the implicit theory of leadership, it is possible that intelligence is related to leadership perceptions not solely because intelligent leaders are effective but instead (or in addition) because individuals infer that intelligence is an exemplary characteristic of leaders.

Several studies have highlighted the importance of cognition as a feature of concept formation that is the ability to learn from recurrent patterns of activity within a company, to construct accurate mental models and to form cause and effect associations between managerial action and later outcomes (Cockerill 1989). Such a competence can be seen as an important sense-making aid to managers at any level faced with recurrent problems. Even more significant, we may conclude, have been a group of ideas about the flexibility of thinking that some managers appear to demonstrate. Conceptual flexibility has been proposed, that is the ability to hold different, even competing models or action plans in mind simultaneously, while evaluating the potential of each one. Cognitive flexibility, it is said, enables many managers to move back and forth quickly between intuitive and much more explicit rational, data based forms of logical thinking.

The intuitive extreme of this competence has been described by Csikszentmihalyi and Csikszentmihalyi (1988) as "competent mindlessness" or knowing when to "go with the flow". This refers to conditions when managers operate without apparent conscious recourse to rule

based or rational models of problem solving. Such a controlled "mindlessness" has been linked variously with business environments typified by time management pressures, work and information overload, excessive uncertainty, requirement for rapid or unexpected decisions and the absence of explicit clues (Hodgkinson & Sparrow, 2002).

Thus, this study hypothesized as follows:

H$_{O1}$: There is no significant relationship between cognitive cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

H$_{O2}$: There is no significant relationship between cognitive cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

H$_{O3}$: There is no significant relationship between cognitive cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

METHODOLOGY

The study adopted a cross-sectional survey design. The population of the study was 300 managers of 18 Deposit Money Banks Regional Offices in Port Harcourt. A sample size of 169 was determined using Krejcie and Morgan (1970) table for sample size determination. Instruments validated by the supervisory team while the Cronbach Alpha Coefficient was used to ascertain the reliability of the research instruments with all the items attaining coefficients surpassing the threshold of 0.70. The Spearman's Rank Order Coefficient was used to test the bivariate hypotheses of the study at a 95% confidence interval and a 0.05 level of significance.

DATA ANALYSIS AND RESULTS

Tests of Hypotheses

The interpretations for the evidence of significance wee premised on the criteria of $P < 0.05$ for significant relations and $P > 0.05$ for insignificant relations, the interpretations for the rho values are premised on Neuman's (2006) position which offers a description for both negative and

positive effects as well as the strength or power of these relationships. In testing the relationship between the variables, the Spearman's Rank Order Correlation Coefficient was adopted.

Table 1: Rho value interpretations

Rho values	Interpretations
Where Rho = 0.00 – 0.19	Very weak effect
Where Rho = 0.20 – 0.39	Weak effect
Where Rho = 0.40 – 0.59	Moderate effect
Where Rho = 0.60 – 0.79	High effect
Where Rho = 0.80 – 0.99	Very high effect

Source: Neuman (2006)

Table 2: Cognitive cultural competency and organizational identification

			Cognitive	Member	Loyal	Oneness
Spearman's rho	Cognitive	Correlation Coefficient	1.000	.137*	.367**	.263**
		Sig. (2-tailed)	.	.031	.000	.000
		N	148	148	148	148
	Member	Correlation Coefficient	.137*	1.000	.251**	.301**
		Sig. (2-tailed)	.031	.	.000	.000
		N	148	148	148	148
	Loyal	Correlation Coefficient	.367**	.251**	1.000	.698**
		Sig. (2-tailed)	.000	.000	.	.000
		N	148	148	148	148
	Oneness	Correlation Coefficient	.263**	.301**	.698**	1.000
		Sig. (2-tailed)	.000	.000	.000	.
		N	148	148	148	148

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Survey Result, 2019

The results demonstrate that cognitive cultural competency significantly contributes as a predictor to outcomes such as membership, loyalty and oneness. This is as the evidence presented identifies cognitive cultural competency as impacting on membership at a rho = 0.137 and P = 0.031; loyalty at a rho = 0.367 and P = 0.000; and oneness at a rho = 0.263 and P = 0.000. The results demonstrate that cognitive cultural competency has a significant effect on organizational identification and as such all related previous hypothetical statements are rejected based on the evidence generated and the following results are stated:

    i.   There is a significant relationship between cognitive cultural competence and membership in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

ii. There is a significant relationship between cognitive cultural competence and loyalty in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

iii. There is a significant relationship between cognitive cultural competence and oneness in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

DISCUSSION OF FINDINGS

The study examined the relationship between cognitive cultural competence and organizational identification of Deposit Money Banks in Rivers and Bayelsa States in Nigeria. The tests of hypotheses revealed that there is a significant relationship between cognitive cultural competence and organizational identification of Deposit Money Banks in Rivers and Bayelsa States in Nigeria. Research in the area points out various identified factors with the potential of shaping attitudes. While investigating how managers might shape employees' attitudes towards the organization, Penava and Šehić (2014) identify participation, communication and trust in management as factors of importance in shaping employees' attitudes. Dewettinck and van Ameijde (2011), on the other hand, identify empowering leadership behaviour as a factor influencing employee attitudes, and further highlight the importance of leadership behaviour in the facilitation of organizational change. Wang et al. (2011) agree on the importance of leadership behaviour in shaping employee attitudes, but specifies this behaviour to CEOs taking on the roles of motivators, motivating and creating excitement among employees towards the corporate vision and objectives.

Cognition is related to leadership. On the basis of a comprehensive review, Schmidt and Hunter (1998) reported that intelligence is one of the best predictors of general job performance, with an overall validity of .51. The intelligence–performance relationship is stronger for complex jobs (Schmidt & Hunter, 1998), supporting the importance of intelligence for leadership because the tasks performed by leaders are generally complex. Locke (1991) argued that cognitive ability "is an asset to leaders because leaders must gather, integrate, and interpret enormous amounts of information.

Furthermore, leaders are responsible for such tasks as developing strategies, solving problems, motivating employees, and monitoring the environment. As Fiedler and Garcia (1987) noted, "These are intellectual functions, and many are similar or identical to those we find on typical intelligence tests" (p. 43). Creativity is another mechanism linking intelligence to leadership

(Jung, 2001). Not only may leaders generate creative solutions of their own, but they may stimulate follower creativity through follower intrinsic motivation and higher quality leader–member exchange (Tierney, Farmer, & Graen, 1999). Researchers have long analysed the relationship between creativity and intelligence (Guilford, 1950) and have concluded that the two are distinct but related constructs (Rushton, 1990).

Thus, not only are cognitive leaders' better problem solvers, but they are likely to be more creative and foster the creativity of their followers. Finally, beyond the actual leadership advantages cognition affords, cognition also may cause a leader to appear as leader like. If individuals believe that leaders are endowed with certain characteristics, then when individuals observe these characteristics in others, they infer leadership or leadership potential to exist. As Rubin et al. (2002) noted, "Individuals seem to share a common understanding about the traits that leaders possess and these traits are used as benchmarks for deciding emergent leadership" (p. 106). Though we have further comment on the implicit theory of leadership, it is possible that intelligence is related to leadership perceptions not solely because intelligent leaders are effective but instead (or in addition) because individuals infer that intelligence is an exemplary characteristic of leaders.

However, popular belief has it that senior managers will necessarily employ more cognitively complex models in their strategic planning and decision-making. Meanwhile, junior executives, according to this perspective, will be acting more intuitively as they respond to bottom-up demands for quick decisions and solutions to problems. The latter condition would seem to require versatile heuristics or rules of thumb, simple diagnostic frameworks, clear associations of action and outcome and unambiguous personal objectives. This point of view suggests that as they advance to more senior position executives will need to construct more sophisticated and strategically focussed models.

However, a very different view of senior management emerges from the work of Clarke and Mackaness (2001). Senior managers in their study employed models that were no more complex than those of their juniors, indeed some could be explained more simply. The mental models of the top echelon appeared more conceptual and less anchored in hard data. Overall it seems that relatively little is known about the changes to the dominant mental models of managers, if indeed

they do change, as managers advance to top positions; how mature models are discarded and new ones internalised. The perspective from organisational psychology suggests that many more personal and contextual factors than seniority alone are needed to account for shifts in the richness or simplicity of the cognitive structures that executives bring to their work.

CONCLUSION AND RECOMMENDATIONS

It suggested that the more aware individuals are of differences in their cultural environments, the more they will assess these differences and respond accordingly. Brislin et al. (2006) posit that a well-developed cultural intelligence set of skills, will result in better cross-cultural respect and recognition. This study thus concludes that manager cognitive cultural competency significantly influences organizational identification in Deposit Money Banks in Rivers and Bayelsa States in Nigeria.

The study recommends that managers should develop their cognitive competence with a view to stimulate employees to work towards the achievement of the organizational objectives, the objectives and the organizational values should be more than a sign on the wall. Managers should constantly use practices which focus on articulating the central values of the organization and the organizational objectives stimulate dynamic in the organization and create high levels of identification.

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