

Application of Management Theories and Philosophies in Nigeria and Their Associated Problems

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Abstract

This paper uses culture as a major driver of the application of management theories in Nigeria, and examines the associated problems with a view to recommending appropriate solutions. It defines culture along divergence, universalism, convergence and situational lines of demarcation; and notes, from the point of view of African contributions to management thought, that, management ideas are universal, but their level of development differs from one civilisation to another. The paper is based on secondary sources of data collected from the structured survey of articles and texts published in the last twenty years, and on, specifically, a typical Nigerian Management Model which is predicated on the African core values. The paper reviews the literature of some examples of management theories and discusses the problems which are associated with the application of management theories in Nigeria. This paper reveals that despite these problems, management scholars and academicians are working on the adaptation or formulation of necessary African and indeed Nigerian management theories. The paper recommends possible solutions to the identified problems which include the need for Nigeria to forge international cooperation with countries of similar backgrounds with the aim of conducting cross – cultural studies in management theories.

Keywords: Culture, Applicability, Nigerian Management model, Problem

1. Introduction

Theory, in its conceptualisation, can be defined as a systematic collection of related principles, and Management theory as a way of categorising pertinent management knowledge (Inyang, 2007).

Management theory is also a combination of the concepts and principles of management (Nwachukwu, 1992).

It is argued in literature that Management, as a human responsibility and a process that drives economic development and activities, is as old as human civilization or history.

It is, therefore, noteworthy that Africa as part of the global community had existed in her own unique ways and unique cultures and managed the environment throughout history. It is on record that the quiet of this environment was however, extensively disrupted in the 19th century when the Europeans scrambled for and partitioned Africa.

This marked the beginning of colonialism in Africa where the people's thought processes and cultures were altered through western "civilization" influences. African management thought was a major culprit of these western influences (Inyang, 2007).

As an illustration of the above claim, and as noted by Kiggundu (1991), it is acknowledged that during colonisation, the various colonial powers first destroyed or devalued local institutions and management practices, and then substituted them with their own colonial administrative systems out of the belief in Western cultural, biological and technological superiority over Africans. While it can be noted that indigenous perspectives were ignored or denigrated, Dia (1996) argues that many Africa's problems today are due to a structural and functional separation between informal, indigenous institutions rooted in Africa's history and culture and formal institutions mostly transplanted from outside.

The contribution of culture as a main driver of application of management theories in Nigeria can be found in the study by Akporherhe (2002) which suggests that culture is the acquired knowledge that people use to interpret experience and to generate social behaviour. Culture is learned through education, socialisation and experience and passed from one generation to another; therefore it can be said to be enduring. Oghojafor, George and Owoyemi (2012) also define culture as the way of life of a set of people.

Hofstede (1980) defines culture as the pattern, ways of thinking, feeling and reacting, acquired and communicated mainly by symbols, amounting to the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values.

As a concluding remark on culture in this paper, Oghojafor, *et al.* (2012) state that it is not to ignore the fact that cultures do undergo constant changes as people are more or less forced to adjust to new environments and new ways of doing things; and they see culture as consisting of such figurative rather than literal vehicles of meaning, including beliefs, ritual practices, art form and ceremonies, as well as informal cultural practices such as language, gossip, stories and rituals of daily life.

1.1 Aim and Objective

The objective of this paper is to discuss management theories and philosophy in Nigeria and the problems which are associated with their application. It is also to discuss possible solutions to these problems.

2. Methodology

This paper is a conceptual research work based on literature review. It is also based on a mono-method qualitative approach using secondary sources of data collection. Secondary data are data collected and recorded by a third party researcher for purposes other than contemporary needs of the researcher (Harris, 2001). The paper is a product of structured survey of articles, majority of which were published in the last twenty years. This major database covers about forty business and social science publications. Using key words Culture, Applicability, Management theory, Nigerian Management model along with Developing Countries enabled me to generate a list of more than fifty articles and texts.

3. Applicability of management theories to developing countries

Applicability of management theories and practices has historically been a major interest of scholars dealing with developing countries' situations. Researchers have been discussing this issue from divergence, universality, convergence, and situational perspectives. According to the divergence perspective, mostly comparative management literature, western management theories stop at the cultural boundary of each nation. It is the position of this view that culture is indeed the main source of management differences between developed and developing countries (Hoskisson, Eden, Ming and Wright, 2000).

Cross-cultural researchers are said to believe that there is no such thing as a universal theory of management. In contrast, those with universal view were noted to have argued that culture does not limit the applicability of management theories and believe that there are similar management practices within organisations all around the world. Those with convergence perspective consider the degree of industrialisation as the main determinant for applicability of management theories (Hofstede, 1993).

The convergence view on the other hand believes that the western management theories may not be applicable in developing countries as a result of the technical and economic difficulties in these countries rather than cultural constraints. Like Hafsi and Farashahi (2005:2) state, ‘situational or contingency theorists, as opposed to universalists, consider different situational factors such as manager’s personality, firms’ ownership and sector (i.e. private or public), and their hierarchy as the main determinants for the applicability of management theories’.

Keeping these views in mind, this paper will focus on the interplay of divergence perspective and universalism which shows that cultural differences are the major source of variations in cross – managerial behaviour in developing countries (Barrett and Bass, 1976). This position will apply to the discussion of African contributions to the development of management thought and indeed management theories and philosophies in Nigeria.

4. African contributions to development of management thought

As a result of the fact that Africa had no documentation of her past before the coming of the Europeans, her contribution to development of management thought has not been given even a passing mention in writing on management particularly by Western writers. It is also noted that the fact that African historians and archeologists had shown that there were ancient kingdoms and empires in Africa is an indisputable proof that Africans gave serious thought to effective management for achieving organisational and state goals(Ifechukwu, 1994).

According to George (1968), it is noteworthy that a few of the western textbooks that discuss management history acknowledge the great pyramids in Egypt as illustrating early outstanding management activities in Africa. By extension, it is on record that the practice of management can be traced back thousands of years. This is because the Egyptians applied the management functions of planning, organising and controlling when they constructed the pyramids. These great pyramids, which were built in 2900 B.C. are a classical example of management and co-ordination. It is interesting to note that one pyramid required 100,000 men, working for 20 years, covering 13 acres, using 2.3 million blocks, each weighing an average of 2.5 tons.

It is also noted that in ancient Ghana, there was the Empire of Ghana. The empire could not have survived without effective organisation and management. It should be noted, of course, that the modern state of Ghana is located far away from Ancient Ghana. In the East and North of Africa, there were great African civilisations. All the above evidence suggests that the recognition of the need for effective management for achievement of organisational goals is a universal phenomenon. In the case of Africa, (with the exception of Egypt) African thoughts about management were never committed to writing. This, perhaps, has led to slow process of studying Africa’s own original conceptions of management (Ifechukwu, 1994).

It is clear from the above illustration that management ideas are universal but their level of development differs from one civilization to another. Who knows what would have happened in Africa if Western civilisation brought through colonialisation in Africa did not happen and Africa had the opportunity to develop her own peculiar ways of management? The position in Africa today could have been better or worse, who knows? The coming of the Europeans resulted in a permanent dislocation in the march to African civilisation (Ifechukwu, 1994).

5. The management theories and philosophies in Nigeria - A Typical Nigerian Model

It is a universally accepted principle that man behaves according to his value systems .It is also a reality of life that the core values serve as a code of conduct which in turn serves as directions of how people are expected to behave (Porter,1962).

The Nigerian management philosophy reflects the core values of African culture.

And according to Ifechukwu (2010:9), ‘the core values include extended family, human relations orientation, co-prosperity or social mutual concern, respect for elders and tradition, consensus, competition and hero-worship’. He (2010) also affirms that the Nigerian management model indicates a managerial style that shows a high concern for both people and production and a system where decision-making is by consensus. The model offers an explicit concept for structuring the character of participation within each phase in management decision-making.

5.1 Culture and managerial practices in Nigeria

A body of literature has risen in response to the erroneous claim that there was no management practice in Nigeria. In order to debunk the claim, a number of articles and books have been written arguing for the adoption and incorporation of African and indeed Nigerian philosophy into management as reviewed below:

Africans and indeed Nigerians gave serious thought to effective management for achieving organisational and state goals. As stated above, Nigerian culture like African culture stresses the following values: extended family or relationships, co-prosperity, respect for tradition, competition, hero-worship, consensus, age grade system (Ifechukwu, 1994). The practice or application of these core values enjoys illustration among the major Nigerian tribal groups of Yoruba, Igbo and Hausa/Fulani.

For instance, among the Yoruba of Nigeria, there was the Oyo Empire with the Alafin of Oyo as the head. There were other great kingdoms such as the Benin Kingdom. These could not have existed without effective organisations (Ifechukwu, 1994).

Furthermore, among the Igbo of Nigeria, there is a Council of Elders that advises the Obi or Igwe. There is also age grades through which the village could achieve various village programmes during peace or war times. The town has town criers for announcement of important messages to the towns folk. These features in a traditional Igbo society are suggestive of the recognition of management principles and techniques for purposes of achieving group and organisational goals. It is also on record that when Lord Lugard came to Nigeria, he found that the Hausa already had their own effective system of public administration which Lugard used through indirect rule (Ifechukwu, 1994).

5.2 Other examples of management in Nigeria

The call for indigenous approaches to management and leadership falls within the broader call for an African/Nigeria rebirth that seeks to recover the identity of Nigerians as detailed below:

5.2.1 Employment relations practice in Nigeria; pre-colonial era

Economic/industrial democracy and other forms of participation of workers in decision-making process in their various workplaces were well developed in the UK based on their culture before these were transferred to Nigeria (and other former British colonies), and were therefore expected to be problematic (George, Kuye and Onakala, 2012).

Iwuji(1968) writes on the conflict which resulted from the transfer of the British Voluntarist employment relations system to Nigeria due to the differences in culture between Great Britain and Nigeria and as a result of the heterogeneity and incompatibility thrown up by the forced merger of the nearly two hundred and fifty ethnic groups in Nigeria. It was also stated and noted that in pre-colonial years, there was no monetary currency as a medium of exchange for the services enjoyed. Rewards were said to be in form of food and shelter, by working on another person's farm, by providing security in return for good gestures or in some cases as part of the dowry for a beautiful bride.

There was in existence an employer-employee relationship in Nigeria before the colonial era which was based on the predominantly agricultural economy, culture and traditions which were the basis for systems of work and reward. Iwuji (1968) also notes that slaves were hired to work in large farms and plantations as an integral part of the social and political systems in Nigeria during the pre-colonial period. The employer / family determined the reward system. He also provided food, housing and security for all the employees and would determine when they would get married and to whom.

This employment relations system was said to be in practice in the territories (the Northern Protectorate, the Southern Protectorate and the Lagos colony) that the British colonial masters joined together between 1906 and 1911 to become Nigeria before the colonisation of the territories. With the reported colonisation of these territories, the British Voluntarists Employment Relations Practice(ERP) was introduced which could only survive through the introduction of monetary economy in form of payment of wages and salaries(George, *et al.*,2012).

5.2.2 Paternalistic Employment Relations Practice (ERP) as a case study for Pre-colonial Nigerian Management Practice

Once more, the incorrect conclusions that there was no management practice in Nigeria in pre-colonial era have been debunked as can be seen in the following specific example:

Ubeku (1983) stated that there was an employment relations system in practice in Nigeria (and most former British colonies) before the arrival of the British colonial masters; this was the Paternalistic employment relations system.

The Nigerian Paternalistic employment relations practice was based on the predominantly agricultural economy, culture and traditions which formed the basis for systems of work and reward while the British Voluntarist employment relations practice evolved based on the prevailing social, political and economic philosophy at the period of industrial revolution of the 18th and early 19th centuries in Britain.

Furthermore, the British type of political democracy (the parliamentary democratic system) was transferred to replace the various monarchical political systems between the various ethnic groups joined together to become one country while the British Voluntarists employment relations practice was transferred and made to replace the Paternalistic employment relations practice. Both transfers were said to be done without due regard for the differences in culture between Britain and Nigeria on one hand, and differences in cultures of the ethnic groups merged to become one Nigeria on the other hand (Yesufu, 1982).

It was also stated and noted that when the traditional leaders (Obas, Chiefs, Obis and Emirs) were employed as the recruitment agents by the colonial masters, the family heads usually sent the troublesome sons and children of less favoured wives some of whom later became educated and joined wage employment. This system of employment relations practice was referred to as the Paternalistic System (George, Kuye, and Onakala, 2012).

The study by George (1968) concludes that it is very difficult, if not impossible, to device a template of employment relations practice and other management practices in one cultural area and transfer to another cultural area or areas.

5.2.3 Federal Character as an example of Post-Colonial Nigerian Management Practice.

There existed a lot of differences in the educational developments among the different states which led to employment advantages for some Nigerians from some states and employment disadvantages for their fellow Nigerians from other states (George, Owoyemi, and Onakala, 2012).

In the educational system, the Northerners were offered admission to the Federal government financed universities with lower qualifications as compared with their counterparts from the South, especially from the South West; the whole idea amounted to 'holding the south down so that the north could catch up'. The Federal Government of Nigeria spends more money on education in the Northern States than in the Southern States up till today.

The elite from the North with the coalition of some British administrators had to delay the granting of independence so as to be able to catch up with the Southerners. It was also stated that although Independence was eventually granted on 1 October 1960, it was observed that within the new nation that there were disparities in culture, stages of social and economic development and even in levels of political awareness of the people.

Adamolekun, Erero and Oshionebo (1991) write that when the British left after attaining independence, the Nigerian civil service was dominated by the Southerners who were exposed to Christianity and western education while most of the Northerners who were exposed to the Islamic education could not be recruited.

George, Owoyemi and Onakala(2012) note that this led to the application of the constitutional provision of the Federal Character.

The 1979 Constitution of Nigeria therefore enacted the Principle of the Federal Character and made provisions for the creation of the Federal Character Commission. Quota System was therefore introduced, yet the problem could not be properly solved and by 1975 it had manifested into a serious political issue that if not well handled could have led to the break-up of the country (Afigbo, 1989).

There was therefore a need for employment to be on the basis of state of origin rather than according to merit as prescribed by the British Voluntarist employment relations practice. This was because if it was left to merit, only people from certain states or regions especially some states/regions in the south would be employable; while people from most parts of the north would not be employable (Nnoli, 1978).

The effect of this was that the Northerners who were not educationally and professionally qualified were brought in or the post would be offered to an expatriate on contract while a Northerner was trained as quickly as possible. In some cases, the less qualified Northerner ended up being the boss of a more qualified Southerner. All these went on in the Judiciary, Foreign Service, and every arm of the government including the Presidency which the Northerners saw as their birth right; so far since independence in 1960 more Northerners had occupied the post (George, *et al.*, 2012).

5.2.4 Industrial / economic /Political Democracy as a case study for Management Practice

Denovan (1974) notes that despite the international spread of industrial/economic democracy which commenced around 1915 in Britain and some parts of Western Europe, nothing of such was heard of Nigeria until 1972 when the then military government promulgated the ‘Nigerian Enterprises Promotion Decree’ (often referred to as the Indigenisation Decree).

The objectives of the Decree were as follows (i) to create opportunities for the Nigerian indigenous businessman; (ii) to maximise local retention of profits; and (iii) to increase level of intermediate capital and goods production. This decree made it imperative for foreign enterprises to sell shares to their employees and that the enterprises should make loans available to the employees, in some cases some state governments bought the shares for their indigenes(George,Owoyemi and Okanlawon, 2012).

5.2.5 Corporate governance and culture

Ethnicity also plays a major role in the ‘board politics’ and is another major socio-cultural issue which contributes to the problem. Merit in this case has to give way to ethnicity. Another factor is religion. They reported in their paper, the application of “anointing oil” to appease god in order to improve the fortunes of a business organisation (George, *et al.*, 2012).

Having presented the typical Nigerian model and associated propositions, and various examples of management practice in Nigeria; this will be followed by the section on problems associated with the application of management theories in Nigeria.

6. Problems associated with the application of management theories in Nigeria

According to Ogundele (2005) and Inyang (2007), there are several problems that are facing researchers in Nigeria, other African countries and developing countries at large in the application of management theories.

First, is the problem of Intra-Cultural differences which Ogundele (2005) notes in the context that Africa has a higher degree of ethnic, cultural and linguistic pluralism than other continents. These differences have made it difficult in having a common idea or front in the area of development of a consistent and acceptable management practice.

Second, apart from religious differences which have also affected the development of management thought, the struggle for hegemony between one tribe and the other has affected the acceptability of a culturally bound theory of management over the other. Ethnicity, which can also cause divisiveness among ethnic groups and some people receiving political patronage from the authority, affects the process of developing management theory (Ogundele, 2005; Inyang, 2007). Ethnicity leads to creation of ethnically homogenous groups of residential enclaves and voluntary associations. Ethnicity can also be the cause of divisiveness, with some ethnic groups receiving preferential treatment by those in authority. Since each ethnic group has distinct culture, this can constitute problem in formulating theories that could effectively reflect different ethnic shades.

Third, Oghojafor, *et al* (2012) note the abuse in the adoption of “Federal Character” as a Government policy in the distribution of opportunities and facilities among the different sections of the country. They therefore rationalise that any system which allows merit to be compromised under any circumstances will be retrogressive.

Fourth, while basic research is carried out in order to discover knowledge, applied research is conversion of knowledge to practice.

Academicians and scholars in Nigeria have found themselves in a situation where government institutions and the private sector engage in activities that are capable of generating immediate profits and returns on investment. Since researchers have to operate within their immediate environment, they are constrained by the requirements and expectations of the private and public institutions. Therefore, researches that could lead to the development of useful theories and applications are relegated to the background which leads to lack of orientation and tradition for basic and applied research (Ogundele, 2005).

Fifth, researches that are capable of leading to the development of sound theories could go beyond the affordability of the researchers. In Nigeria, such funds for such researches are rarely available from the public and private sectors (Ogundele, 2005).

Sixth, it is known that academicians in developing countries are often not motivated to engage in research work that would produce relevant management theories. This is because such theories do not produce immediate financial gains which are the hallmark of the value in the society in which the financially poor academicians have found themselves(Ogundele, 2005).

Seventh, until recently in Nigeria when merit award was instituted, outstanding contributions to knowledge by Nigerians were often given recognition only by foreign bodies and countries. That, in a way, was responsible for the choice of publishing abroad by researchers and academicians. Thus, the knowledge bases of foreign countries were expanded while those of Nigeria and other developing countries remained stagnant (Ogundele, 2005).

Eighth, it is noteworthy that the continent of Africa and other developing parts of the world including Nigeria are confronted by forces of change and disunity which make them dynamic and volatile. Since management theories are designed for predicting or explaining behaviour in relatively stable environment, the fast pace of change would render irrelevant a theory that was put in place to explain behaviour before the changes occurred. Therefore, unstable political, economic, social and other factors in the environment present their unique problems to theory development in developing countries including Nigeria (Ogundele, 2005).

Furthermore, there is inconsistency in legislation / administrative policies as theories in management and other social sciences are designed to help in improving the functioning of the established systems. This is based on the assumption that the external environment will be relatively stable to guarantee continuity. However, in situations where government legislations and administrative policies are changed as soon as there is change of government administration, this will invalidate theoretical formulations based on past scenario(Ogundele, 2005).

Also, governments in Africa have been unable to play their roles by providing research facilities and grants to encourage both basic and applied researches. Most researches have been killed because the originator or researcher did not come from a favoured tribe, while many other researchers have been frustrated by bureaucratic bottlenecks. The private sector too has not contributed much to research efforts in Africa(Inyang, 2007).

In addition, many of our managers, apart from not realising that they are veritable sources of information to the search for indigenous management theory, find it difficult to document their experiences.

The managers themselves did nothing to encourage the development of the management principles and theory. Their major interest was on quick service and money. To achieve that end, the areas of their greatest emphasis were technical know-how or technology, cost and the balance sheet. Through ignorance, no inquiry was made into proper and adequate administrative functions and ideal leadership styles (Jaja and Zeb-Opibi, 1999).

Finally, the relative newness of the study of management in our universities has affected its acceptability, credibility and relevance in our system. Management, as it were, has not evolved as a local curriculum but a curriculum wholly transferred from foreign university programmes or brochures. The study of management has suffered from lack of indigenous literature that would propagate African management rather than the management theories and practices of the West.

Many questions do come to mind, some of which are: are Nigerian managers not capable of managing multinational companies? Or are the expatriates desperate to take over the management of their companies? It is important to answer these questions(Inyang, 2007).

The various issues that are associated with the application of management theories in Nigeria have been highlighted in this section; the possible solutions and suggestions will be discussed under Discussion and Conclusion below.

7. Discussion

The above challenges or difficulties are, however, not insurmountable as many African scholars and academicians are beginning to advocate the evolution and development of indigenous African management theories and practices.

African scholars of management in particular have the onerous responsibility of developing their research skill, to enhance proper evolution of African management knowledge and practices, toward evolving a coherent indigenous management theory.

On the basis of the review of the African core values and the forgoing African management model, the following propositions are formulated according to Ifechukwu (2010):

- a. African (Nigerian) managers with an orientation in Nigerian culture tend to practise participative management style.
- b. African (Nigerian) managers from communities where authority or leadership is believed to be divinely ordained tend to practise paternalistic management style.
- c. African (Nigerian) managers from communities which practise extended family system (**where everyone is expected to be his/her brother's keeper**) tend to practise human-relations approach to management.
- d. People-oriented style tends to be more widespread in the public sector than in the private sector.
- e. African (Nigerian) managers coming from a background of extended family system also tend to be involved in nepotism in recruitment of personnel.
- f. The adoption of task orientation as a managerial style by managers in Africa (Nigerian) to the neglect of human relations could lead to industrial disharmony in the industries.

The emphasis here is on the need to develop local concepts and theories of management that are in line with our peculiar situations or circumstances and that will be most effective in achieving our development goals (Inyang, 2007).

Under the principle of equifinality, there is no universally best managerial style. Effective management is always contingency or situational management. African management scholars therefore have a duty to evolve an authentic African management model suitable for the African environment and culture (Koontz, O'Donnell and Weihrich, 1980).

Drucker(1985) and Ifechukwu (2010:14) make the same point when they observe that ‘technology can be imported at low cost and with a minimum of cultural risk while institutions, by contrast, need cultural roots to grow and prosper. Policy-makers, in Africa, need therefore to engage in social innovation by formulating policies, strategies and programmes that are African and yet modern’.

They note that Japan borrowed or imitated Western technology and by so doing holds the West at bay but at the same time remains Japanese. Our models for development must be based on African culture for Africa to develop. The core values of African culture should be taught in African schools at all levels. They should be incorporated in leadership courses and management training programmes in Africa (Drucker, 1985; Ifechukwu, 2010).

Multinational enterprises (MNEs) present a range of economic benefits to the countries where they locate subsidiaries. One of the economic benefits should be the training of the indigenous managers in the arts of contemporary management practices based on the fact that the parent companies are located in the economically developed environments with access to the latest theoretical and practical techniques of scientific management of complex organisations. Nigeria- based multinational companies should benefit from their parent companies (Edwards, 2001.,George, *et al.*, 2012).

8. Conclusion

This paper has addressed an omission in the literature and has thus added to knowledge by formulating propositions which are based on the review of the African core values which include extended family, human relations orientation among other values.

The paper also emphasises the need to adapt these techniques to suit the local environments but more importantly, there is an urgent need to create theories and techniques that are founded on the ideals of our culture and business environment. Akinnusi (1979) reinforces this when he said it requires a lot of research to generate data for theory building and he calls for experimental studies aimed at evaluating different approaches and techniques.

Our schools of management should blaze the trail in innovative techniques. It is not too much to expect our management educators to produce cases and textbooks based on solid research into the nature of management as practised in Nigeria. This, of necessity, requires the co-operation of the business community who must willingly admit and assist the academic community in the latter's search for information and data.

It should be noted that Nigeria shares similar backgrounds with other developing nations of the world and Africa in particular; thus, international co-operation similar to that among Western European nations should be forged with the sole purpose of conducting cross-cultural studies in areas of management education and training.

9. Limitation of the Study / Further Research Work

Although this qualitative study is necessary, it may not be sufficient to test the propositions developed for this paper. Further research which will generate direct empirical support is therefore suggested.

Archival research to examine whether the experience of Nigerian managers is consistent with the propositions is also necessary. I am aware of difficulty in the application of African management theories in Nigeria. Appropriate information can, however, be retrieved from either corporate documents or interviews with decision participants to determine whether the experience in these cases and others is consistent with the Nigerian management model and the propositions.

Furthermore, a concerted effort is required to understand our culture from the perspective of how it enhances or hinders productive efforts. To do so will require an in depth study of our traditional social institutions and processes such as the kingship system, initiation rites and rituals, festivals, myths and mythologies, proverbs and the role of change agents such as the so-called witch doctors and sorcerers who are akin to today's organisational development consultants. From such studies, no doubt, we will be able to understand the beliefs, norms, values, fears and expectations which people carry with them into organisations. Furthermore, the techniques adopted in managing those systems might prove to be more useful to the management of our organisations, and the training and the education of our managers than the so-called modern theories and techniques(Akinnusi, 1979).

Researches should also be conducted by sociologists and economists as to how best to tame the twin beasts of corruption and bad management. The researchers should also come out with how to make governance less expensive and less attractive so that the politicians and the civil servants will not see their positions as avenues to amass wealth; rather it should be seen as an opportunity to serve(George, *et al.*, 2012).

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