

Impact of Hofstede's (1980, 2001) 'Software of the Mind' on the Transfer of Management Practices: The Case of the Transfer of the British Voluntarist Employment Relations Practice to Nigeria

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Abstract

Every group of people have adopted different ways of managing themselves and have evolved different ways of managing their economies (primitive, rural, sophisticated, or modern) based on their culture (software of the mind). This is to say that every human group has evolved different management practices hinged on their different cultures (software of the minds); and since there is no scientific yardstick for determining that one group as intrinsically superior or inferior to another, it will therefore be problematic to attempt to transfer the management practices developed in one cultural area to another cultural area. This study tries to examine the challenges faced by both the colonial masters and the Nigerians during and after the transfer of the British Voluntarist employment relations practice to Nigeria.

Keywords: Transfer of management practices, British voluntarist employment relations practice, Nigerian paternalistic employment relations practice, United Kingdom and Nigeria

1. Introduction

Human beings are products of a particular culture and every person carries 'with him- or herself patterns of thinking, feelings and potential acting that were learned throughout their lifetime' (Hofstede, 2005: 2). This is mainly because according to Hofstede and Hofstede (2005:2-3) while trying to define culture, used the analogy of the way computers are programmed and ended up defining culture as the 'software of the mind'; they (2005:2) further suggested that, every person carries within him- or herself patterns of thinking, feelings, and potential acting that were learned throughout their lifetime; this learning was 'acquired in early childhood, because at that time a person is most susceptible to learning and assimilating'. Hofstede (2001:1) invariably defines culture as the 'collective programming of the mind'. These patterns of thinking, feeling and acting or Hofstede (2005:3) 'mental programs (software of the mind)' are usually well established within a person's mind that these patterns must be unlearned 'before being able to learn something different, and unlearning is more difficult than learning for the first time' (Hofstede and Hofstede, 2005:3). It is therefore expected that the transfer of the British Voluntarist ERP and the British Parliamentary democratic practices to Nigeria will force both the Nigerians and even the British to 'unlearn' the patterns of 'thinking, feeling and acting' they have learned since childhood and to start to learn new patterns 'of thinking, feeling, and acting'; these processes according to Hofstede (2005:3) are 'more difficult than learning for the first time'.

In a nut shell the mental de-programming and the mental re-programming processes are very difficult. This translates to the fact that the British ERP must have been designed with the culture or Hofstede's (2005:3) 'software of the mind(s)' of the British in mind; these management practices (the British Voluntarist ERP and the Nigerian Paternalistic ERP) cannot therefore be easily transferred to another cultural area(s) with people with different 'software of the mind(s). Culture is therefore very important during and after the transfer of the British ERP.

2. Theoretical/Conceptual Background: The British Voluntarist Employment Relations Practice: Historical Perspective

The British Voluntarist' employment relations practice was conceived based on the prevailing social, political and economic philosophy (Florence, 1957:184; George, 2011). This philosophy according to Flanders (1974) and George, (2011; 2012) brought about individual freedom of contracts which included the employment contract and also

restrained the State from intervening directly in employment relations practice. The State has therefore played a very minimal role in the British employment relations system (Yesufu, 1982:31; George, 2012).

In Great Britain at the end of the 18th and the early 19th centuries, there was a major transition from manual labour and draft animal-based economy to machine based manufacturing; which brought about a new socio-economic organisation and system (Carlsson, 1995). The factory system economically increased total output through specialisation and economies of scale but socially it imposed a collective personality on the production processes and 'emphasized divergences of interest between masters and men and the implicit and sometimes open conflict between them' (Briggs, 1953: 4).

The earlier cottage industrial system was grounded on the traditional network of social relationships which was held together by 'deference and hierarchy', while the factory system tore apart existing relationships and failed to replace them with new ones which could have influenced 'the subordinate status of the worker while augmenting the influence of new and often rough masters' Bamford (1893:101-111). This was emphasised by Ibid (1893:101-111) in an interview with an employer who stated that 'this insatiable thirst after money and power, which is now making great progress amongst mankind, will, in the end divide the masters and workmen in this country, making the former into a set of tyrants and the latter into a fearful multitude of moody, hateful slaves'. The cottage industry in Britain was similar to the Nigerian Paternalistic employment relations system in that manufacturing took place within the family and there was no need to move a long distance from ones home to work (Yesufu, 1982; Ubeku, 1993).

The emergence of the factory system in the UK came between 1790 and 1830 and to the onset of the Industrial Revolution (Crouzet, 1972). The reasons for its emergence according to Crouzet (1972) and Hudson (1992) are as follows: firstly, the growth of wealth which was derived partly from the geographical explorations as well as from growing commercial and banking activities. Secondly, the increase in demand brought about by the increase in population due to falling death rate and a drastic reduction in infant mortality rate; and lastly, the introduction of new products and the development of new technology. The new factory system brought about a new spirit of order and discipline (Bamford, 1893). Marx (1930:403) comments that 'in place of the individual machine, we now have a mechanical monster, whose body fills the whole factory'. Even outside the factory premises the new spirit of order and discipline of timetables spread as observed by the Hammond's (1930:28) who states that 'The machine in this sense governed industry where the machines itself was not in use'; invariably employees were at the mercy of both the employers and the machines.

The new factory system brought about centralised employment which Williamson (1998) claims brought about more efficient production as leakages were reduced, skills were better utilised, transportation expenses were reduced and co-ordination made easier. Landes (1969) also claims that the factory system brought about advanced technologies especially through the power driven technologies which required more space. Other scholars like Marglin (1974) suggests that the factory system brought about the opportunity for greater supervision and greater output can be extracted from workers at a lower cost which translated to more work but less pay. The capitalists were therefore able to take over complete control of the production process and workers were left to decide whether to work or not to work (Marx, 1930).

This is not to conclude that there were no 'good' employers whose 'goodness' was based on religion, paternalism or both; they realised that 'good' industrial/employment relations were good for business (Hutt,1926:21). Unfortunately the 'good' employers realized that the 'bad' employers in the same industries especially in the textile industry were undermining their efforts and that there was little they could do other than for government to intervene (Ibid, 1926:21). Examples of such state interventions include: the Factory Acts of 1802, 1819, 1833, 1850, 1853; 1833*ParliamentaryPapers*, XX: 35-36 (Wood, 1832:10; Playfair, 1893; *Blackwood's Edinburgh Magazine*, 1833: 423). Employment relations in post war Britain in the 20th century developed in two distinct directions, one is the formal practice embodied in the official institutions, and the second is the informal system, created through the behaviour of trade unions and employers' associations, manager's shop stewards and workers at lower employees level (*Donovan Commission Report*,1968 Paragraph 46: 2).

The British Voluntarist employment relations practice is hinged on the following principles: the first is that 'priority is accorded to collective bargaining over other methods of external job regulation' (Flanders, 1970: 94; George, 2012). The main feature is that trade unions and employers through their associations act as 'joint authors of rules made to regulate employment contracts and ---- their own relations' (Ibid, 1970:95; George, 2011). Both parties may solicit for the use of third party assistance for conciliation, mediation, and arbitration purposes to reach agreements. The second principle is that 'the British system of industrial relations has traditionally accorded a priority to voluntary over compulsory procedural rules for collective bargaining' (Ibid 1970:96); Freund (1954; George, 2012)

refers to this as collective *laissez-faire*. The third principle is that ‘the parties to collective bargaining have generally preferred to build their relations more on their procedural (rather) than on their substantive rules’ (Flanders, 1970:98; George, 2011).

The three key institutions in the British Voluntarist employment practice are employees through their representatives, employers through the employers’ associations and the State through its agencies and legislations (Ackers and Payne, 1988; George, 2012). The intervention of State is very minimal when compared with some other developed countries; this was what made Kahn-Freund (1954: 44; George, 2011) to suggest that ‘-----’. There was perhaps no major country in the world in which law has played a less significant role in the shaping of industrial relations than in Great Britain and in which today the law and legal profession have less to do with labour relations’. The role of the state in the British Voluntarist employment relations practice is therefore limited to mere ‘providing an institutional framework for bilateral relations between management and labour’ (Keller, 1968:77 George, 2012).

3. Employment Relations Practice in Nigeria: Pre-colonial Era

There was in existence employer-employee relationship in Nigeria before the colonial era based on the predominantly agricultural economy, culture and traditions which were the basis for systems of work and reward (Ubeku, 1993). In most cases the employer was the family head while the employees were members of his immediate family and the extended family (Yesufu, 1982). In some areas farming was carried out on a cooperative basis; people of the same age organised to work for themselves in turns (Iwuji, 1968). On such occasions, remuneration was mainly through exchange of food and drinks as the economy was rural with no acceptable monetary currency or probably to reciprocate good gestures by working on another person’s farm when required, or at the extreme end by providing security in terms of invasion of the friend’s farm or household by an enemy and in some cases as part of the dowry for a very beautiful fiancée (Ibid, 1968). In some cases commodities were exchanged for goods and services; this was referred to as barter trade (Ofonagoro, 1979). There was therefore no wage employment; in the case of a large farm or plantations the services of slaves were employed and this was integrated into the social and political systems (Lovejoy, 1974).

The employer/family head was at his discretion all-in-all as he determined the reward system, recruitments, selections, promotions, and not necessarily based on merit or seniority; he provided food, housing and security for all the employees (mostly family members) and even determined when they would get married and to whom (Iwuji, 1968). When the Obas, Chiefs, Obis and Emirs were appointed as the recruitment agents by the colonial masters, the family heads usually sent the troublesome sons or children of less favoured wives some of whom later became educated and joined wage employment (Northrup, 1978). This system of employment relations practice was referred to as the Paternalistic ERP (Ubeku, 1993). The British colonial masters had to introduce wage employment to Nigeria prior to the transfer of the Voluntarist ERP; the history of the wage transfer will now be discussed below:

History of wage employment in Nigeria

Wage employment started with the advent of the British colonialists –Mungo Park and his team- on 20 July 1795 as they required the services of guides, and carriers when they stepped into the territory now known as Nigeria (Park, 1905; George, 2011). Mungo Park ‘employed’ two guides - Amadi and Isaac- whom he paid wages for their services, as was and still is the employment relations practice in the UK (Bovill, 1967; George, 2012). Unfortunately, as at that time wage employment was generally not known in the areas to be later known as Nigeria, and Mungo Park was unaware of the implications of what he did; he unknowingly started the introduction of the British Voluntarists ERP (Abdulahi, 1991; George, 2012).

One major setback to wage employment was the lack of standardised or universally accepted currency as the silver coins were not introduced until 1872 (Iwuyi, 1968; George, 2012). In 1912, the British pounds, shillings and pence were introduced to all the former British colonies in West Africa including Nigeria through the West African Currency Board and on 1 July 1959, the Central Bank of Nigeria issued the Nigerian currency notes while the West African Currency Board’s notes and coins were withdrawn (Nwankwo, 1980). On 1 July 1962 the legal tender status was changed to reflect the country’s new status as an independent country, the currency notes were changed in 1968 as a war strategy as the breakaway Biafrans – the Ibos of the then South Eastern Region-, were misusing the country’s currency notes. Finally on 1 January 1973, the major currency unit to be called ‘Naira’ was introduced and replaced the British -£- Pounds, while Nigerian Kobo-k- replaced the British Shillings (Ofonagoro, 1979; Nwankwo, 1980).

Before the introduction of the bar, the cowry’s shells and the manilla, trading was by barter - using commodities as means of exchange for goods and services - These currencies could not be said to be universally acceptable as they

all had fluctuating values depending on the areas the transactions were taking place and the time of the year; was it during rainy season when not much of farming was done or during harvest when farmers were busy (Dike, 1885)?

At the initial stage of wage employment, labour recruitments were done through the chief's who acted as the recruitment agents or third party; they in most cases used slaves, their children -the troublesome ones or children of less favoured wives (Falola, 1984; George, 2012). Wage employment was then seen as degrading; as working for another man other than a biological relative was only done by slaves (Iwuyi, 1980; George, 2012). The discipline involved in wage employment was not something the workers were used to as only the lowest category of slaves - those captured during the various inter-tribal wars -; followed by those slaves whose parents were owing money and could not pay in time or could not pay at all- were disciplined at work (Ubeku, 1993; George, 2011).

In this new dispensation, workers had to report to work at a certain time, they could only go to eat at a certain time and could only close at a certain time; this was seen as the lowest degree of slavery (Hill, 1976; Yesufu, 1982; George, 2012). The situation was made worst as they were fined for lateness and unauthorised absence from work: the fine was deducted from their meagre salaries at the end of the month, the fines varied in amount, but half a day's pay was commonplace in the civil service (Yesufu, 1967; George, 2011). Coupled with the above was the fact that wage employment involved working away from one's home which most natives were not used to; again only slaves worked away from their homes (Hallett, 2004; George, 2012).

Wage employment came into prominence fully in the colonial Nigeria after 1830 when Richard and John Lander - another set of explorers from the UK, that took over from Mungo Park who was unable to complete his second expedition of tracing the source of River Niger due to his death around 1859 - were able to finally solve the mystery of the River Niger (Iwuyi, 1980; Yesufu 1982; George, 2012). This was an invitation for the British traders and some Christian missionaries (and in some cases they are both traders and missionaries) to penetrate the hinterland and commence trading especially in Nigerian products; the chief of which was palm oil (Ubeku, 1993; George, 2012).

The shrewd Liverpool trader, Macgregor was said to have led a host of other British traders into the lucrative trade of palm oil; Dike (1835) and George (2011) report that in the 1830s the price of palm oil varied from £33 to £34 and that in 1834 the trade was worth £450,185. This trade dominated the socio-political and economic activities of the country for over 50 years when the ambitions of European merchants and the Nigerian middlemen made sure that palm oil dominated the politics in the Niger Delta; about 2500 Europeans and Africans -not only Nigerians- were employed by the trade in 1871; ironically crude oil and natural gas dominate the politics of this same area today (Bradley, 1983; Cohen, 2004; George, 2012).

The sudden boom in the trade of palm oil led to some competition for labour and the major recruitment centres were Lagos, Calabar and the Niger Delta (Dike, 1935; George, 2011). The recruits were mostly school leavers including those who were unwilling to complete their primary or secondary school education as the temptation of wage employment was too much for them to resist while still in school (Yesufu, 1982; George, 2012). The demands for labour by both the palm oil traders, the British traders and the Christian missionaries who required guides and carriers pushed up wages that were enough to make some students abandon their studies for wages as well as the prestige involved in working for the expatriates (Dike, 1935; George, 2011). The shortage of labour was so acute that the palm oil traders, the British traders and the Christian missionaries as well as the British government officials- had to resort to neighbouring countries like Ghana (then Gold Coast), Liberia and Sierra Leone for their supply of manual labour which was called 'Kroo' Labour (Martin, 1988).

Wage employment took a new dimension when the Royal Niger Company (RNC) was handed the absolute power to trade and administer the country (Ukpabi, 1987). The company became the first multinational company (MNC) to be granted powers to trade and rule the country with legislative, military and judicial powers (Ibid, 1987). The Royal Charter of July 1886 gave the company powers to administer, make treaties, levy customs dues and trade in all territories in the basin of the (River) Niger and it's affluent (Flint, 1960). This went on till January 1 1900 when it became apparent that a chartered company would be unable to hold its own against the state - supported protectorates of France and Germany (Burns and Burns, 1973). In effect Royal Niger Company transferred its territories to the British Government for the sum of £865,000 (Interest, 1975; George, 2012). Ibid (1975) confirms that twenty-five years earlier only few people were engaged in wage employment in Lagos as a result of the cession of Lagos and the setting up of an administration mainly to govern the Lagos colonial territory. He (1975) also confirms that the civil service was also recruiting and offering wage employment.

Wage employment was further made popular when for economic, political and strategic reasons the Royal Charter of the Royal Niger Company was revoked and the administrations of the Protectorates of the Northern and Southern Nigeria was taken away from a multinational company -Royal Niger Company- towards the end of 1899 and was

vested directly in the hands of the British Government with effect from 1 January 1900 (Cook, 1943; George, 2012). This led to a lot of construction works (Burns and Burns, 1973; Flint, 1960). For example, the Lagos railways were financed from the British treasury while at the same time the construction of the telegraph lines were going on (Yesufu, 1982; George, 2012).

He (1982) confirms that the daily wage then was about 9d for workers from Lagos and 1s for those from the hinterlands with the additional 3b as subsistence allowance. The 'headmen' – the very strong natives who were carrying the expatriates on their heads, as there were no cars - were paid 1s.3d and 5s for the privilege of carrying a very senior government officials like the Residence Administrator (Ukpabi, 1966). Payments were in Sterling since silver coins had started circulating in Nigeria, the Sterling was lighter in weight, and not subjected to fluctuations unlike the former currencies (Yesufu, 1982). The silver coins started circulation in 1872 and the new administration showed preference to it; £6,675,514 was imported to the British colonies, out of which in 1872 Nigeria accounted for 38%; the circulation of silver coins was stopped in 1912 when the West African Currency Board was inaugurated (Mars, 1980; Nwankwo, 1980).

Other sources of wage employment were in the mines like the tin ore mine in Jos, the Cameroon plantations and harbours across the country and in the Cameroon. The mines needed a lot of people and government had to compulsorily recruit people and by 31 March 1943, between 25,000 and 30,000 people were already compulsorily recruited (Yesufu, 1982). The recruits were enticed with a balanced diet, good housing, and provision of medical facilities; as a result between 40% and 60% of those compulsorily recruited opted after six months to willingly continue in wage employment (Ananaba, 1969).

The introduction of taxes for the adult male of the population forced more people to join wage employment, while the British Colonial Government also introduced incentives such as free medical facilities coupled with living in clean environments; these attracted more people into wage employment (Yesufu, 1982). The tastes of the wage earners also changed with the exposure to life in urban areas and with the contacts with the Europeans; the only way to satisfy these new tastes was to pick up a permanent wage employment, which also became a status symbol (Yesufu, 1967).

Since the silver coins were already in circulation, this enhanced the chances of payments of wages and made wage employment very attractive; this marked the formal beginning of the importation of the British Voluntarist system of employment/industrial relations practice to Nigeria (Yesufu, 1982; Ananaba, 1969). The British Voluntarist employment relations practice (ERP) worked effectively with payment of wages for labour; the British ERP worked unhindered and replaced the Nigerian Paternalistic employment relations practice (Onwuka, 1982).

After the abrogation of the Royal Niger Company in 1899 which led to the direct British Government take over of the governance of Lagos, Northern and Southern Protectorates in 1900, the hinterlands were opened up mainly to provide markets for the British manufactured goods and to easily reach sources of raw materials for the British factories and politically to make administration of the vast territory easy (Perlman, 1937). There was also an urgent need for massive constructions of road network and railway lines to link the Lagos Colony with the Southern and Northern Protectorate; this brought about more wage earners (Aina, 1995). The two World Wars also aided wage employments as over 4000 Nigerian troops and 250 naval ratings were recruited in 1914 (Afigbo, 1991). This is because the colonial government decreed that all bondsmen who enlisted in the army or volunteered for employment in the civil service became free from their various bonds (Yesufu, 1982).

At the end of the war the soldiers trained in various trades like telephonists, tailors and storekeepers opted for wage employment; about 120,000 soldiers were demobilised and two thirds of them were said to have opted for wage employment (Onimode, 1981; Shenton and Freund, 1978). With the increasing importance of wage employment, the increasing opportunities and the social acceptance of paid employment, the natives who found cocoa or palm kernels farming tedious and not paying as much as wage employment, were glad to go and work for a few months especially during the dry season for regular wages which enabled them to save some money (Ubeku, 1993; Yesufu, 1982).

The colonial administrators had a lot of problems introducing wage employment in Nigeria yet it very necessary for them to bring in as many people as possible to wage employment as this would give the natives the earning power to buy the excess manufactured goods mostly from the UK as well as be able to pay taxes; part of which would be used to construct more roads and other communications infrastructures necessary for administering the vast territory (Doyle, 1983). The natives were still reluctant to embrace wage employment on full-time basis or as a career as the British colonial administrators would have preferred (Perham, 1937). This was surprising to the colonial masters as they thought that with the abolition of slave trade people should willingly come forward for wage employment (Doyle, 1983).

Luggard (1909) was quoted to have said that the outrageous rates of pay which were instituted for local labour of all kinds became one of the two most serious problems facing the administration. He (1909) was of the opinion that the rates for the so-called skilled labour, - clerks, artisans, engineers and pilots - were 50 percent higher than they should have been; the Indians who were considered to be more efficient earned less than their Nigerian counterparts. On the expenditures on carriers and unskilled labour, the Governor General in frustration concluded that: '-----'. I hope largely to reduce (labour costs) by the introduction of wheeled traffic and motor cars' (Luggard, HMSO, 1909:129-130).

He was very optimistic that with the introduction of motor cars the government wage expenditure would be drastically reduced (Luggard, HMSO, 1909: 175). Unfortunately to the surprise of the colonial government officials, more of the natives were returning to farming rather than to wage employment, which was an indication that people still preferred farming to the government's wage employment (Yesufu, 1982; Iwuji, 1968). This made the Governor General to conclude some years later that there was a notable exodus from the towns where the wage employment was in abundance into rural districts to be engaged in farming (Luggard, HMSO, 1915).

To solve this shortage of manpower the colonial masters resulted into recruiting from areas they had colonised earlier than Nigeria – places like Sierra Leone and Ghana (Gold coast) - this solution brought about its own problems like transportation and language problems; as times went on, the alternative was to resort to forced labour using the Chiefs (Ubeku, 1993). Lord Luggard tried to justify this practice by saying that 'among primitive tribes, a measure of compulsion through their tribal Chiefs in order to obtain labour construction and other important works is justifiable as an educative process to remove fear and suspicion' (Luggard, HMSO, 1919: 201).

As far as he was concerned colonial government's forced labour was better; in that government paid higher and adequate wages in addition to regular payments; which were not guaranteed in the case of the Chiefs' forced labour. This produced the desired effect as he (Lord Luggard) later said in his '*Political Memoranda*' that 'the Government rule that every labourer must be paid up fully in cash, at short intervals, and without the intermediary of any middle man or Chief, has done more than anything else to popularize the system of labour -wage employment- and to create a free labour market' (Luggard, HMSO, 1912: 289-90). This was not all the advantage, as it also provided markets for the manufactured goods from Britain and further widened the tastes of the natives for manufactured goods like shoes, plates, radios and metal pots; which prompted more need for wage employment and probably as a full time job (Ubeku, 1993).

By 1918 the problem of labour shortage was over as there was a surplus of labour and the law of supply and demand forced down the price of labour - wages- so that even African landowners could now hire some natives (Yesufu, 1982). This made Governor-General Luggard to conclude in 1919 that: 'in the quick appreciation by the African of the amenities of life which he can procure for cash and his natural aptitude for work the natives are now happy to work and get paid' (Luggard, HMSO, 1919: 250). There was therefore no more need for the use of forced labour; it was then time for government to discourage the practice until the start of the economic depression of 1930 (Iwuji, 1968).

In 1930, the International Labour Organisation (ILO) as stated by George (2011) adopted the Forced Labour Convention by which forced labour was declared illegal; by 1933 the Nigerian Government through the Forced Labour Ordinance (No 22 of 1933) implemented the provision of the Convention. It must be said that forced labour still continued in the rural areas as the Chiefs were by law -Native Law and Customs- allowed to still use forced labour; the Colonial Administrative officers could then request the Chiefs to supply them with workers (Yesufu, 1982;George, 2011). All forms of forced labour were abolished in Nigeria through the 1956 Labour Code (Amendment) Ordinance, No. 3 of 1956. The acceptance of wage employment by the natives coupled with the economic depression of 1930 which created surplus of labour made the Government and other employers to reduce their labour intakes and this led to unemployment (Afigbo, 1972; George, 2012).

In a study carried out by Yesufu (1958:70-72) at the mechanical workshop of the Nigerian Railway Corporation (NRC) in Ebute-Metta, Lagos and the mills of African Timber and Plywood, Sapele to find out why people opted for wage employment, the result showed that there were some educated men who saw farming as 'a mean occupation', 'too difficult', and 'does not pay'. The colonialists had made farming to be less attractive, this was the same job their fathers did and probably they too were formerly engaged in, now it is 'a mean occupation' now it is 'too difficult' and now 'it does not pay' just because there was an alternative in wage employment.

The study also revealed that some workers joined wage employment because of the need to satisfy their tastes for modern amenities, goods and luxuries such as bicycles, gramophones, use of electricity, going into cinemas and buying nylon clothes for their wives. Acquiring some of the amenities mentioned above was seen as a status symbol

and an indication that they, the natives were now modernised, more civilised, and have 'arrived'. Some workers left home because they were hunted by witchcraft and the Chiefs were victimising their families. One may ask if this was a new dimension. The answer is NO, but there was the attraction in wage employment that was irresistible. Some workers claimed to have come to save some money for the dowry of their proposed wives. The question to be asked is, was dowry not paid before the availability of wage employment in the cities? Some left because the peers group had left; this was sensible to some extent. Yesufu, (1982) concludes that the respect showered on workers from the cities by their friends and family members in the villages whenever they went home for festivals like new yam and 'egungun' was another good reason for moving out of the unpredictable farming harvests in the villages to the cities in search of wage employment. Farming was then left in the hands of the very old people who were too old to take up wage employment in the cities. This later led to the importation of food from the United Kingdom; while the factories and the economy of the United Kingdom were growing that of Nigeria was going down (Yesufu, 1976).

The Royal Commission on Labour in India, (HMSO, 1931: 14), summarises part of the argument for wage employment thus: '--- a refuge to those who are anxious to escape from the more severe penalties with which the villages visits offences against its social and moral codes'. The British type of justice with emphasis on the guarantee of human rights and freedom of speech was introduced in Nigeria but for logistics reasons this was only available in the cities and not in the villages where the traditional justice system with no respect for the rule of law was still widely in use; this also contributed to the movement to the cities for wage employment (Ibhawoh, 2007).

There are now about five or six generations of Nigerians born and raised in the cities or the urban areas as at today, 2009; they do not have the slightest feel of village life as they were educated in the towns and cities; they joined wage employment that are only available in the towns and cities; and were not aware of how village life looked (Iwuji, 1968). The new problem facing the country now is that of unemployment especially in the cities and all the social problems associated with it; in 1974 at the peak of the growth of the Nigerian economy, the unemployment rate was about 4.5% while the growth rate in the economy was above 9% (Yesufu, 1982).

At this stage, it is convenient to suggest that wage employment has come to stay in Nigeria, it is seriously and rapidly gaining more grounds as a major factor in the labour market, and that the British Voluntarist employment/industrial relations practice has totally replaced the Nigerian Paternalistic employment/industrial relations practice (Iwuji, 1968). This transfer or introduction was without any consideration for the differences in socio- cultural realities of Britain and Nigeria as well as the differences in the socio- cultural realities of all the ethnic groups merged together through the Amalgamation Act of 1900. The transfer was done mainly for economic/ commercial and logistic considerations. The institutions that developed with the British Voluntarist employment relations system also had to be developed in Nigeria to make for an effective running of the practice; trade union is one of such institutions and will be discussed soon.

4. Method

This paper being descriptive and historical will rely heavily on secondary sources of information. The descriptive and historical method has been resulted to because Hopf (1944) (cited by van Fleet and Bedeian 1977; George, 2012) observe that descriptive and historical method was beneficial because the historical point of view which is the point of view of change will enhance the understanding and extend the horizon. It will be difficult to find a more confident and clearer statement in support of descriptive and historical methodology than this. This is because Hopf's (1944) and George (2011; 2012) statements were based on the belief that the changing events and developments of the past provided understanding of the dynamics of ordered human enterprise (Whiting, 1964; George, 2011). This type of research methodology was regarded as one that does not fit into either quantitative or qualitative research method (Knox, 1980; George, 2012). It utilises elements of both within the same study, and this was reflected often in the research questions. This type of research methodology can also employ multiple variables for analysis; on the other hand it is unlike other methodology in that it requires only one variable, and in the present study the variable is political democracy (Whitfield and Strauss, 1998; George, 2011). The four main purposes of secondary sources methodology are: to describe, to explain, to validate findings and to infer from all the findings having been validated to be true (Black and Champion, 1976; George, 2012). The discussion section is below.

5. Discussion

Since all human beings belong to one cultural area or the other, their mental programming will be different from one cultural area. These different types of people would at one time or the other have discovered, tested and transferred management practices from one generation to another through socialisation processes. According to Hofstede (2005:5) '---. Cultural traits have often been attributed to heredity, because philosophers and other scholars in the past did not know how to otherwise explain the remarkable stability of differences in culture patterns among human

groups'. If this is so then to devise a management practice in one cultural area and transfer it to another cultural area will be problematic. Hofstede (2005:4) also defines culture as 'the collective programming of the minds that distinguishes the members of one group or category of people from others'; if this is so then different groups or category will have different management practices fashioned after their socio-cultural environment and transfer of management practices from one socio-cultural environment will at best be problematic if not totally impossible.

6. Conclusion

The failure of the transfer of the British Voluntarist ERP led to the constitutional provisions of the 'Federal Character', recruitments, selections and promotions based on state of origin rather than on merit. This came about as a result of merging different ethnic groups with different 'mental programming' together by the colonial masters. The southern Nigerians were exposed to the influence of the Christian missionaries as well as western type of education while the northern Nigerians were exposed to the Islamic type of education (Yesufu, 1982, Ubeku, 1983). Majority of the southerners are therefore employable while majority of the northerners are not; to remove marginalisation of the northerners the 'Federal Character' was enshrined in the 1979 Constitution. The fall out from this action contributed to the military take-over of January 15, 1966 (less than six years after independence); this also led to the civil war of 1967-1970 and the subsequent military coups (Feit, 1968). It is therefore problematic to devise management practices in one socio-cultural area and transfer to another cultural area.

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