Contextualising Diversity Management: A practice by MNCs towards National Development in Nigeria

A thesis submitted to the University of Manchester for the

Degree of Doctor of Philosophy in the Faculty of Humanities

2015

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Word Count - 96,018

Abbreviations

AGF (VIII) - African Governance Forum

CEDAW- Convention on the Elimination of all forms of discrimination against Women

CIPD – The Chartered Institute of Personnel and Development

CSR – Corporate Social Responsibility

EEO – Equal Employment Opportunity

FDI – Foreign Direct Investment

GAD – Gender and Development

GDP- Gross Domestic Product

GE – General Electric

GEAR – Growth, Employment and Redistribution

HDI – Human Development Index

HDR – Human Development Report for Ghana

HR – Human Resource

HRD – Human Resource Development

HRM – Human Resource Management

MOU – Memorandum of Understanding

NEPAD- New Partnership for Africa's Development

NGO – Non-Governmental Organisation

NMDG – Nigeria Millennium Development Goals

NNPC- Nigerian National Petroleum Exploration

RBA – Regional Bureau for Africa

RDP – Reconstruction and Development Plan

SAP – Structural Adjustment Programme

UNDP – United Nations Development Programme

UNESCO – United Nations Educational, Scientific and Cultural Organisation

UNIFEM – United Nations Development Fund for Women

UN – United Nations

WAD – Women and DEVELOPMENT

WID – Women in Development

Abstract

Studies have acknowledged various conceptualisations of diversity management. These studies have also provided guidance for better and effective ways for managing diversity at the organisational, national and global levels. Nonetheless, it has been argued that focus on conceptualising diversity management has mainly been within the context of the Global North: reflecting mainly Anglo-centric and neo liberal structuring. As a result, this has limited the growth of management styles in Africa. To this effect, this research explores the nature and concept of diversity in Nigeria; it examines diversity management approaches by Shell and General Electric (GE) subsidiaries in Nigeria, and evaluates the broader role of these diversity management practices in contributing to the National Development Plans in Nigeria. Though starting from an Anglo-centric and neo liberal position, I go beyond this structuring as I critically examine the diversity management practices from a Nigerian context and by conducting interviews about the significance of these practices in Nigeria. This research adopts a feminist lens that gives voice and unveils power relations. In addition, I draw on four Western diversity frameworks, including Cox Taylor organisational types and dimensions, Ely and Thomas model of diversity, relational framework by Syed and Ozbilgin and intersectionality theory. These frameworks and approaches analyse the implication of diversity management within these MNC systems in Nigeria as they promote social equality and foster development. In addition, evaluating the broader roles of these MNCs in contributing to national development planning emphasises the need for incorporating diversity management in human resource development theorizing.

Declaration

I Loliya Agbani Akobo declare that this thesis and the work presented in it are my own and have been produced by me as the result of my own original study. In addition, this work was done exclusively while in candidature for a research degree at the University of Manchester. Where I have accessed the published work of others, this is clearly credited and I have acknowledged all main sources as required.

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Acknowledgement

CHAPTER ONE: INTRODUCTION

1.1 Introduction to Diversity

"Diversity in the world is a basic characteristic of
human society, and also the key condition for a lively
and dynamic world as we see today." — Jinato Hu

Studies spanning across the Global North (Patrickson and OBrian, 2004; Syed and Ozbilgin, 2009) on resource management within contemporary organisations have become a global discourse. This discourse is in relation to factors like globalisation, economic growth, development, migration, and demographic changes. These factors amongst others are also responsible for the growing need to manage workforce differences within a specific locale (Stockdale and Crosby, 2004). In addition, organisations have come to realise that managing these differences effectively can aid competitiveness (Ozbilgin, 2008). This therefore introduces the rationale for diversity management within and now beyond organisations. Nonetheless, the emphasis on diversity management at the organisational and national level takes distinct as well as similar methodologies. Following, the growth and significance of studies on diversity management (Patrickson and O'Brian, 2004), has led to various conceptualisations of this term (Mavin and Girling, 2000). These studies on conceptualising diversity has also provided guidance for better and effective ways for managing diversity locally and globally (Wentling and Palma-Rivas, 2000; Klarsfeld, 2010).

Critical discussions (e.g. Kandola and Fullerton, 1998; Cox, 1991; Singh and Vinnicombe, 2001; Wentling, 2003; Johnson, 2011) on conceptualising diversity appreciate the fact that individuals differ in various ways which include; age, gender, social status, disability, sexual orientation, religion, personality, and ethnicity. Nevertheless, some of these social identities stand out as predominant, and these may differ between countries (Shen et al., 2009).

In spite of these differences, gender inequality (United Nations, 2001; 2014) is the most common social identity discussed worldwide. This is evident in the initiatives drafted by the United Nations to eradicate social injustice created through gender discrepancy between men and women globally (World Development, 2012).

Additionally, multiculturalism has been another extensively discussed dimension of diversity in the global North, which includes the EU nations (Egan and Bendick, 2003). For instance, the United Kingdom (UK), Australia and New Zealand record a large number of international migrants with diverse cultural backgrounds (Kramar, 2011). This reality of a diverse society is apparent in the existence of national legislation to manage extensively intolerance for dissimilar social groups. In addition, racial inequality stands out as a principal diversity issue in the USA as well as South Africa (Horwitz et al., 1996), which manifest an extensive history of discrimination against blacks and other ethnic minorities (Egan and Bendick, 2003). This racial consciousness in South Africa reveals an evolving diversity dynamics that exists beyond the global North.

Consequently, aside from the global positioning of gender, race, multiculturalism and national minorities previously unveiled, religion and ethnicity differences are dominant social dimensions in most Asian and African societies (Budhwar and Yaw, 2001; Shen et al., 2009). In Africa, ethnicity and religion are dominant differences that are prioritized alongside gender (Lieberman and McClendon, 2013). This is especially the case because of the various tribes, language groups and significant religious divides (Hameso, 2007). For instance, in Nigeria there are over 250 tribes, with three main religions (Christian, Muslim and traditional) (Omoweh, 2003) and the existing regional strife for control of power and wealth reveals the ethnic and religious impacts on the nation's economic, political and social development (Dwyer et al., 2003).

Ethnic and religious conflicts are major challenges towards inclusive development in Africa (Esman and Herring, 2003), and although these are not the only factors preventing national development, they play a significant role (Dwyer et al., 2003). Critical discussions on diversity differences in Africa though limited, show that Africa has a strong socio-cultural formation (Anyanwu, 2009) that influences social identities within this region. These existing socio-cultural formations reveal the challenge of managing diversity within the framework of public governance (EGM, 2012) in the African context. This therefore supports the rationale to conceptualise diversity management at all business scales in order to encourage an effective diversity management process.

The foregoing discussion on how dominant differences are represented globally drives actions to safeguard equality and fairness for marginalised individuals or groups (Budhwar and Yaw, 2001; Olsson, 2009). Moreover, this predominantly takes a gender approach (Valentine, 1998; United Nations, 2001; 2014) which seeks to identify and balance the power structures between men and women (Mason, 1984; United Nations Women, 1995; Olsson, 2009). This variance in power structures between men and women established feminist studies (Smith, 1990) and more recently led to the formation of initiatives to eradicate discrimination and inequality. These initiatives include gender mainstreaming and the millennium development goals (United Nations, 2001; World Development, 2012). Correspondingly, the incorporation of feminist studies in equality discussions hinges on the gendered approach through which countries and organisations foster equality amongst its citizens and workforce. Gender mainstreaming was an "intergovernmental" directive in the Beijing Declaration and Platform for Action in 1995, and in the ECOSOC Agreed Conclusions in 1997. Correspondingly, one of the similarities between the aims of gender mainstreaming and the Millennium Development Goals was to eradicate gender differences, especially starting from the education sector. Consequently, reports (United Nations, 2001; 2014) have shown that the significant gender gaps within school institutions in sub-Saharan Africa have lessened, though they are still in existence.

Beyond the education sector, critical analysis (Ramady, 2010) reveals that a significant number of women tend to express a choice for domestic affairs over a professional career path. The effect of this is that more men than women tend to make up the workforce in organisations (Hofstede, 1991). This notwithstanding, reports (Office of National Statistics, 2013; Monaghan and Elliot, 2014) also show that over the years there has been an increase in the number of working women and women in managerial roles; nevertheless, the increase of women in organisations remains slow (Wentling, 2003; Office of National Statistics, 2013).

Therefore, the rationale for diversity initiatives within organisations in the Global North (see e.g. Wentling, 2003; Cox, 1994; 2001) allows for social equality and development. In agreement with a focus on social equality and development, Kandola and Fullerton (1998), state that an essential view of 'managing diversity' recognises a diverse workforce and seeks proper management of these differences to guarantee a productive work environment; where everyone feels valued and the talents of the workforce are fully utilised, and in this instance, the organisation is more likely to achieve its goals (Ozbilgin, 2008). Likewise, diversity management has the potential to positively influence workforce performance as the workforce becomes more diverse in nature (Jackson et al., 1992; Ozbilgin, 2008).

The complexity of the becoming diverse nature of the workforce hinges on the argument that although researchers (Molyneux, 1985; Folbre, 1994; Valentine, 1998; Sweetman, 2004; McAllister, 1997) agree that diversity covers a variety of identifiable and non-identifiable differences, Crenshaw (1991) argues that diversity management within an organisation focuses predominantly on identifiable, dominant differences, and in most cases gender discourse takes precedence. Examining the African context, Obi (2001) argues that identifiable differences like ethnicity in African organisations is significant in determining that the most talented and capable individuals are employed within the workforce.

He further states that context-based approaches should take into consideration societal differences; these include the historical and cultural complexities in Africa. In agreement with this view, I argue that evolving diversity differences is influenced by an individual's socio-cultural construct, hence recognising that cultural difference is individually pertinent.

The argument so far has unveiled the general thought on diversity in the Global North. It has further revealed the existence of diversity in Africa, and elucidates a growing argument (Anakwe 2002) that the limited number of empirical studies on management styles from an African perspective limits a context study and can affect the concept of diversity management in other regions beyond the Global North (Moser and Moser, 2005). This calls for the need to explore more deeply the concept (thought and practice) of diversity management in an African context.

Starting from a neo-liberal structuring, this qualitative research which aims to conceptualise diversity management from a Nigerian perspective explores the processes of this Western practice within Shell and GE cooperation in Nigeria (please see section 4.6 for more details about the companies). Although these MNCs are selected arbitrarily, it is important to highlight some significant perceptions about these MNCs that inform aspects of the research methodology. Case in point, Shell has been operating in Nigeria since the 1930s; as a result, the organisation is without a doubt aware of the possible social equality and development needs in Nigeria. This perception is supported by the belief that Shell, as a long standing MNC in Nigeria, does support the ideology to end social inequality and promote community development planning[1]. Nonetheless, due to the nature of the organisation's main business function - which is oil and gas exploration, the MNC has been commended as well as criticized both nationally and internationally for advancing economic development and environmental

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[1] http://www.shell.com.ng/environment-society/shell-in-the-society.html

negligence in the Niger Delta region[2]. These criticisms, create significant views amongst the workforce; who feel the pressure to speak passionately for the organisation and at the same time, identify with the cries and demands of society. This social reality underpins likely constraints in finding participants as employees find it difficult to discuss organisational practices without being viewed as either 'too discreet about the company' or 'disloyal to the company'. This is regardless of the fact that the corporation is clear on its 'transparency' policy and its keenness to support academic led research on the organisation. Similarly, GE, which has been in operation in Nigeria since the 1940s though it only started operation in 2000[3] in one of the study sites[4], also exhibits these realities.

Consequently, conducting interviews, which is the primary source of data collection for this research, require participants to discuss experiences in relation to organisational culture, the implementation of organisational policies and its impact within and beyond the organisation. Hence, in order to get significant responses, the interview approach will be flexible (please see section 5.6 and 5.7) and will provide careful confidentiality clause for employees willing to participate in the process. Nevertheless, the empirical process overall remains significantly effective as it provides meaningful insights in line with the aim of this research. In addition, this thesis adopts a feminist lens which gives voice to and unveils the power relations (which include influences from Nigeria and the MNCs) prevalent in the diversity management dynamics of Nigeria. The following sections will elucidate the aims and objectives of this thesis; expand on this introduction by explaining the research knowledge gap through a framework that clearly outlines the focus of this study. In summary, this chapter will discuss the contribution to knowledge, and highlight the overall structure and logic of this research.

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[2] http://www.shell.com.ng/environment-society/ogoni.html
[3] This refers to the Onne operation site in Rivers State Nigeria which is part of the Niger Delta. This is documented in the following link. http://www.ge.com/africa/company/nigeria
[4] The study sites include Port Harcourt and Onne in Rivers State. This is located in the Niger Delta region of Nigeria

1.2 Aim and Objectives of the Study

The aim of this research is to contribute to the existing knowledge of diversity management by adding new knowledge relevant to a developing country's perspective. I focus on diversity practices by multinational companies (MNCs) in Nigeria through evaluating the broader role of these diversity management practices by the MNCs in contributing to the National Development Plans in Nigeria. In line with this aim, the research objectives of this study are to:

1. Explore the nature and concept of diversity from an African context (using Nigeria as a case study), along with how diversity is socially constituted through African narratives. This will include assessing differences and similarities of managing diversity between the African context and Western studies.
2. Examine diversity management approaches in selected MNCs operating in Nigeria, to gain unique understanding of diversity management in an African context.
3. To explore how diversity practices within MNCs in Nigeria have contributed to national development.

In summary, the research focuses on closing a knowledge gap by exploring diversity management in Nigeria through conceptualising how diversity management contributes to national development planning in Nigeria. I also draw on key Western diversity frameworks, including: Cox Taylor organisational types and dimensions (Cox, 1991); Ely and Thomas model of diversity (Ely and Thomas, 2001); Syed and Ozbilgin relational framework (Syed and Ozbilgin, 2009); and intersectionality theory (Yuval-Davis, 2006). These frameworks and approaches analyse the implication of diversity management within MNC systems in Nigeria as they promote equality and foster development (United Nations, 2014). In addition, research (Gilbert et al., 1999) has further shown that key dimensions within an organisation are a reflection of the makeup of the society within which the organisation operates. This strengthens the argument that for the concept (thought

and practice) of diversity to be effectively analysed, the specific society where the organisation operates has to be examined (Nishii and Ozbilgin, 2007). This again emphasises the importance of the exploration of contextualising diversity management from an African (in this case, Nigerian) perspective, especially when contrasted with the dominant Western understanding of diversity management (Nyambegera, 2002).

1.3 The Research Knowledge Gap

The diagram below (Figure 1.1) illustrates the grounding of this work in feminist epistemology and social constructivist writings. It will incorporate comparative analysis of Western MNCs operating in Nigeria. This analysis will examine these MNCs using Western theories to ascertain the importance of the concept of diversity towards national development planning in Nigeria. This will strengthen the development of theory on diversity management in Africa, which is currently limited.

Figure 1: 1 The Research Gap (Source: Author, 2014)

Diagram contents:

Diversity Management Theorizing and Practice
→ Case Nigeria
→ MNC'S In Nigeria ← Western theories
→ Concept (Thought and Practice) of Diversity

Western theories:
- Cox Theory on diversity
- Ely and Thomas Model
- Relational framework
- Intersectionality

Feminist epistemology and social constructivist ontology

Impact on National Development

GAP - *Understanding Diversity from a Nigerian Perspective* – To strengthen limited Concept (Thought and Practice) of diversity from a Nigerian context.

By analysing MNCs operating in Nigeria: using Western theories and conceptual framework to ascertain relations with Western societies, to examine identified diversity dimensions and practices within the MNCs and acknowledge how these practices influence national development

Explaining the research gap further, the previous critical exploration of diversity provided an overview of diversity management, stressing that current theorizing is presumed to be limited as it is mainly Anglo-centric and reflects neo-liberal structuring (Ozbilgin, 2008). In addition, studies (Anakwe, 2002) have so far revealed the very limited extent research into management studies in Africa. Hence, the study of diversity management is significant as MNCs expand business in Africa, and are likely to face diversity management issues (Steers et al., 2010). The awareness of limited studies in diversity management has further raised concerns about the existing processes for diversity management beyond the Global North, which includes the use of host country's employment practices, transferred employment practices or an integration of both (Ferner et al., 2012). Similar to these assumptions, Anakwe (2002) argues that management policies developed from Western societies can be unfavourable towards the development of original 'African-style' management practices.

In concurrence with the previous discussion, though diversity management is evidently a practice within MNCs globally, which includes their subsidiaries in Nigeria and other African States, it is unclear as to how MNCs promote and practise diversity management (Sippola and Smalem, 2007) in Africa. Hence, Nishii and Ozbilgin (2007) stress that MNCs operating overseas need to reconsider running the organisation based on the ethnocentric assumption that familiar diversity approaches suitable to the parent country will necessarily be appropriate within other regions. This highlights the need for MNCs to identify and understand diversity within a nation's context as this could affect how diversity management is conceptualised within the organisation.

Supporting the foregoing analysis, Anakwe (2002) stresses that management practices transferred from developed to developing societies have experienced confusion and frustration that arise because of conflicts in practices as a result of the lack of existing contextualised human resource practices in Africa. This I believe includes the lack of empirical research on diversity management in Africa, which is based on the realisation of the possible differences on the concept of diversity management in the African region.

Therefore, examining diversity management by MNCs in Africa is essential as a response to calls for research on management in Africa (Anakwe, 2002), due to the previously mentioned views that MNCs are likely to transfer employment practices from home to host country (Mellahi et al., 2010) and the likely positioning of MNCs as contributors to national development in Africa (Sethi, 2002; Carroll, 2009). Hence, the importance of MNCs cannot be underplayed and using MNCs in Nigeria as a case study, the central research inquiry for this thesis is the conceptualisation of diversity management in a Nigerian context. Exploring diversity from a Nigerian perspective can serve as a context contribution for the advancement of literature and empirical studies on diversity management in the African region. However, in order to holistically develop this research, it is important to identify diversity management practices from Western and global perspectives. Hereafter, this is further examined through a review of the literature. This review will unveil the concept of diversity management in Western studies (e.g. Cox, 1991, 2001; Ely and Thomas, 2001; Syed and Ozbilgin, 2009) and how these concepts influence diversity management practices by MNCs operating in Nigeria.

In addition, exploring the central question (i.e. conceptualisation of diversity management in a Nigerian context) will determine ways by which diversity management practices contribute to national development planning. National development in this research focuses on improvement of a nation's human capital from a social perspective. Although it connects to other forms of national

development and therefore highlights other forms of development, it focuses on human resource development as a key factor in diversity management practice. This is also based on the definition of HRD (Metcalfe and Rees, 2005) that human resource development is 'a broader perspective of human resource management; breaking the restriction of just managing the workforce in an organisation to further working to improve individual, organisation and society as a whole'.

This is also a way of examining the position of diversity management as a human resource strategy in Nigeria (Anakwe, 2002). In order to ascertain this, the central research enquiry is broken down into sub questions linked to each objective. I highlight these questions alongside the conceptual framework in Chapter 2. The relevance of this thesis is in bringing together the practice of diversity management with the role of MNCs in making this practice appropriate in Africa.

1.4 Significance of the Study

In concurrence with the foregoing analysis on diversity, diversity management as a concept influences organisational and social theory (Tran et al., 2010) within Western societies, but has not been well defined and documented as a concept in most African countries like Nigeria (Nyambegera, 2002). In agreement to this fact, although there have been initiatives by the government and international agencies to eliminate gender discrimination within the school system in Nigeria (World Development Report 2012), recent socio-cultural scuffles in Nigeria against Western education by certain sects (Olojo, 2013; Chothia, 2014) prove that efforts to eliminate discrimination in relation to education are ongoing. Given such persistent setbacks, it is therefore, necessary to explore diversity management also from the organisational perspective to encourage national development planning. Focusing on diversity management in organisations, this is crucial for the advancement of human resource development approaches at the national and organisational levels in developing countries (Sethi, 2002; Kamoche et al, 2012) like Nigeria. This includes the implementation of social equality and development of the societies (Monshipouri, 2003).

Therefore, it is of significance to examine diversity management by MNCs operating in Nigeria, to ascertain if the diversity management initiatives by these MNCs influence the national development processes of the host country. Again as earlier mentioned, this study is also significant in the contribution to new knowledge within the diversity management literature, specifically concerning developing countries.

Summarising the discussions from the foregoing analysis, this study on diversity management in sub-Saharan Africa (using Nigeria as a case study) will challenge prevailing epistemological understanding of diversity as it critically reviews the significance of diversity management by MNCs from a Nigerian perspective. This is in line with concerns regarding how MNCs are prone to transfer employment practices from home country to host countries (Syed and Ozbilgin, 2009), the likelihood of the socio-cultural construct of the host country influencing these practices in MNCs and the contribution of diversity management to national development planning. I anticipate that this study on sub-Saharan Africa with Nigeria as case will be of significance to the human resource academic community and development practitioners globally as it elucidates the relevance of diversity management for national development. It is important to note also that this research approach − through a feminist positioning − aims to give voice to marginalised groups and unveil the complexity of diversity power relations. The research methodology chapter discusses this in detail. Finally, a further significance contribution of the study will be to generate knowledge on diversity management by MNCs in Nigeria that may be applicable to other national corporations within the State.

1.5 Structure of the Research

The structure of this thesis is as follows:

The literature review section following this introductory chapter comprises three chapters. Chapter 2 explores the concept and theories of diversity from a Western position. This includes the historical development of diversity, definitions, dimensions and categories of diversity dimensions. I explain the conceptual framework developed for this study in this chapter. This discourse on the conceptual framework includes the research questions that link empirical study to theories adopted from Western studies.

Chapter 3 then explores the concept of diversity from an African perspective. This includes the formation of social identities, diversity dimensions in Africa, approaches to diversity dimensions, and challenges in managing diversity in Africa. This chapter further explores the role of State institutions (which include the government and regulatory agencies) and the impact of diversity on national development. Chapter 4 reviews globalisation of MNCs and its significance to diversity management. It also looks at the rationale for MNCs operating in host countries, MNCs' human resource strategies and transferred management practices, and the role of MNCs in development. This chapter will include a documentary analysis of the diversity management processes of the selected MNCs. The analysis is to allow for critical insights on the operations of MNCs in the African context (Human, 1996; Yang et al., 2004).

Chapter Five presents a detailed documentation of research methodology and methods. This includes, the epistemological Feminist approach and ontological standpoint for this work, the research approach and design, the data collection tools used for this work, the analysis approach, the fieldwork process, validity of the research, reflexivity and ethical statement.

Chapter Six analyses the Nigerian environment in line with the focus of this thesis. It looks at the historical development of the Nigerian state in order to explicate the concept of diversity in Nigeria. It focuses on exploring social identities in Nigeria, Nigerian stakeholders and institutions, and national development in the Nigerian context. This develops an institutionalised framework for exploring diversity in Nigeria.

Chapter Seven analyses the philosophy of diversity in Nigeria by using empirical data collected from selected MNCs operating in the country. This chapter helps to answer the research question, how is the concept of diversity constituted in everyday social and organisational relations in Nigeria.

Chapter 8 explores diversity management practices in Nigeria, using Western theories to analyse the empirical data collected. This chapter seeks to answer the question, to what extent has the existing concept of diversity influenced diversity management within MNCs in Nigeria. Chapter 9 explores the conceptual framework for diversity management towards national development in Nigeria as it seeks to answer how MNCs contribute to equality and national development planning in the Nigerian context. Hence, within Chapters seven to nine, I explain the concept of diversity management in the Nigerian context by answering all three-research questions developed.

Chapter 10 presents conclusions, contribution to knowledge, implications of this research for Nigeria and other African states and recommendations for further study.

1.6 Thesis Contribution to Research

By adopting a Feminist epistemology and social constructivist view, I seek to identify and analyse, through a narrative approach, the concept of diversity management in Nigeria. The work is premised on empirical data collected in Nigeria. The study illustrates both similarities and differences with Western studies as it uses, as a starting point, dominant Western diversity approaches identified

within extant literature. Therefore, this research contributes knowledge in the form of '*conceptualising diversity management from a Nigerian perspective*'. This includes identifying diversity dimensions within the Nigerian context, understanding the dynamics of intersectionality theory concerning identified intersecting dimensions within selected MNCs in the Nigerian context, and also exploring how the diversity practices of MNCs can contribute to national development. This research also highlights the importance of the use of narrative analysis in research design. In development studies, this is rarely used, but it is relevant as it aligns with the social constructivist objectives of feminist methodology, which centre on lived experience, reflexivity, trustworthiness and credibility (Denzin and Lincoln, 2005).

Furthermore, conceptualising diversity in Nigeria includes identifying the relevance of diversity management within human resource development theorizing. The aim of this is to ascertain the relevance of diversity management in promoting national development from a human resource development perspective.

Table 1: 1 Contribution to Research (Source: Author, 2014)

Contribution to Research- Conceptualising Diversity Management in Nigeria		
Using Theories, Definitions/Perceptions and Dimensions and identifying how these dimensions intersect at an organisational level towards coceptualising diversity in Nigeria	Using narrative analysis to interpret the social contructivist and feminist positioning of this qualitative reseach towards conceptualising diversity in Nigeria	Identifying the relevance of Diversity Management within Human Resource Development theorising in relation to national development in Nigeria

CHAPTER TWO: CONCEPT OF DIVERSITY MANAGEMENT

2.1 Introduction

This chapter begins the literature review for this thesis. It explores the history and development of the concept of diversity management, and to provide historical context examines the United States, United Kingdom (UK) and the rest of Europe. This is because research (Arike and Grey, 1998; Mavin and Girling, 2000) has shown that the philosophy behind diversity studies emerged from these Western states. This review also examines the evolution of the concept of diversity globally which includes diversity and inclusion, and explores various definitions of diversity propounded in Western studies. Subsequently, the chapter explores dimensions, categories and theoretical approaches to diversity management from a Global North perspective. The theoretical approaches discussed in this chapter have been applied within organisations in Western States (Janssens and Zanoni, 2005; Bjorkman and Stahl, 2006) and have been used to determine the concept of diversity in the Global North.

It is substantial to look at some of these Western approaches, as a background to exploring diversity practices in a different context from that of the case study country. Consequently, four relevant diversity management (Western) theories – Cox Taylor's approach; Ely and Thomas model; Syed and Ozbilgin relational framework; and intersectionality theory – are explored to show the foundational knowledge of diversity theorising and the implication of these theories in the Nigerian context. In addition, I examine the conceptual framework developed for this study in this chapter. This conceptual framework presents four factors that will assess the Nigerian context towards conceptualising diversity management in Nigeria: Western theories, themes, development indicators and the environment. Along with the conceptual framework, I discuss the research questions that structure this study.

2.2 Historical Background of Diversity in the Western Context

Early recognition of the term 'Managing Diversity' emerged from the United States of America and the movement for equal opportunity rights and affirmative action (Klarsfeld, 2010) that was a product of the civil rights movement of the 1950s. The civil rights movement was due to the African- Americans seeking political equality as well as improved economic and social well-being (Klarsfeld, 2010). These movements aimed to eradicate the discrimination and injustice that were evident in society and the workplace (Gilbert et al., 1999). It has, however, been argued (Gilbert et al., 1999) that these movements had some negative consequences because of the low job satisfaction recorded during their implementation. Equal opportunity rights and affirmative action were later labelled as 'valuing differences', and this then became known as 'managing diversity' (Button, 1989) in the early 1990s.

The label 'valuing differences' was intended to increase the 'awareness, understanding and acceptance of differences among people' (Roosevelt, 1995, p. 247). Roosevelt (1991) states that the focus of this programme was more individualistic than organisational. Literatures on this civil rights movement have shown that, while the movement sought to find ways in which the African-Americans could advance in the society (Klarsfeld, 2010), companies saw this as a way of avoiding any legal action that could be taken against them. This led to their positive response to the movement (Roosevelt, 1995, p. 247; Button, 1989). The growth of race literatures, written and published in parallel with the progress of equal opportunity rights and affirmative action, showed a highly diversified workforce (Roosevelt, 1995). The recognition of the African-American community as along with other minorities allowed them to be noticed and comfortable with their differences at work and in the society (Roosevelt, 1991; 1995). Statistics in the United States have shown that the number of diverse workforces in organisations within the country has grown. It has been estimated that about 10 percent of staff within Fortune 500 companies are minorities (Catalyst, 2006; 2014).

Suffice it to say that organisations have invested significantly on diversity programmes and initiatives over the years (Hansen, 2003). Furthermore, Johnson and Parker (1987) in their book, 'Workforce 2000' made mention of the changes that were going to occur in the workplace in relation to what have come to be known as 'difference categories' such as race and gender.

> *Changes in the economy will be marked by changes in the workforce and the job it will perform. Five demographic facts will be most important: the population and the workforce will grow more slowly than at any time since the 1930's, the average age of the population and the workforce will rise and the pool of young labourers entering the labour market will shrink, more women will enter the workforce, minorities will be a larger share of new entrants into the labour force, immigrants will represent the largest share of the increase in the population and the workforce since the first world war.* (p. 19

Johnson and Parker (1987) analysed the American workforce situation as they observed it in the late twentieth century. Although the categories identified have expanded over the years, their approach remains significant as most of the diversity groupings originally identified still exist within the workforce in organisations today. Furthermore, 'valuing differences' later developed into diversity training with the aim of building an environment where various cultures are respected (Werner and DeSimone, 2006). Research shows that about 72 percent of organisations conducted diversity trainings in 2003 (ibid., p. 624). In their view on the effectiveness of diversity training, Werner and DeSimone (2006) state that diversity training programmes, although they vary in scope and length, are effective in creating the awareness of cultural distinction.

This training was primarily focused on improving interpersonal skills for working in a diverse workforce, and there was criticism that it was expensive and focused on top management without really evaluating the effectiveness of the programme across the organisation (Werner and DeSimone, 2006).

Similarly, in the UK the term 'Managing Diversity' developed from the equal opportunities systems (Gold et al., 2010). Metcalfe (2010) stated that the diversity scene in the UK has also evolved because of migration from Europe and Asia; this is evident in the fact that there has been a significant rise in the number of Muslims employed within the workforce in the UK. Additionally, more women are moving into the labour market in professional roles (Metcalfe, 2010).

In terms of the difference between equal opportunities and diversity management as concepts, Metcalfe (2010) states that while managing diversity is internally driven and focuses on individual, there is a strong external drive for equal opportunity, which tends to focus on groups (Metcalfe, 2010). Managing diversity also embraces a broader range of differences within the workforce (Whitelaw, 2010), including, women, ethnic minorities and disabled people. Whereas diversity management is concerned with all employees, especially managers, equal opportunity focuses mainly on the personnel department (Mavin and Girling, 2000). Metcalfe (2010) and Mavin and Girling (2000) agree that unlike equal opportunity, diversity management is concerned with not just dealing with discrimination in the workplace, but with developing the potential of the workforce (Gold et al., 2010).

Diversity management is a more positive approach with regard to Equal Employment Opportunity (EEO), whereas Affirmative Action places more emphasis on valuing differences among individuals in the workplace as well as working to eliminate discrimination (Shen et al., 2009; Kandola and Fullerton, 1998). Shen et al. (2009) highlight that diversity management takes advantage of the cultural pluralism that has developed because of the 'internationalization of business, development of world markets, growing workforce mobility, and the increasing awareness of individual differences'.

Consequently, the influence of globalisation on diversity management has established a consistently evolving diversity management process, which informs the global perception of diversity management.

2.2.1 Evolution of Diversity Management from a Global Context

Moving from looking at diversity from a Western to a global context, some scholars (Linnehan and Konrad, 1999) argue that the increasing interest shown on the topic of 'diversity' is due to the changes experienced in the political, social and cultural systems in the world today. This is evident in the level of migration experienced in the US, Europe and other developed countries around the world, and also the movement of production of goods and services to developing countries (Gold et al., 2010). This movement of organisations, especially MNCs, around the world contributes to the knowledge of diversity in a global context. This is evident as organisations project a company culture that could also be a reflection of its host country cultural, societal and legal requirement context (Werner and Desimone, 2006; Soares et al., 2007).

Examining diversity management in countries within the Global North and beyond, Miller and Rowney (1999) proposed that organisations in Canada do not consider diversity management a concern because of the perception that Canada accepts cultural differences (Polese and Stren, 2000). Miller and Rowney's (1999) study of 180 companies in Calgary revealed that half of the organisations surveyed demonstrated little concern with diversity management issues, although they did show concern with adherence to regulatory pressures. Part of the observation was that many of these respondents did not feel that the lack of women and minorities in top management positions was a concern. Of the 50 percent of organisations that did recognise the concept, 37.5 percent were beginning to work towards building diversity management in order to employ the most highly skilled workforce. Only about 12.5 percent had effective diversity programmes towards women, minorities, disabled and aboriginal people (Miller and Rowney, 1999).

In contrast, in the French context, diversity has been gaining popularity since 2003 (Klarsfeld, 2009). Organisations practice diversity for various reasons (Mor-Barak, 2005) which include economic empowerment (Thomas, 1990), competitive advantage (Wentling and Palma-Rivas, 2000), creativity because of the increased pool of skills and experiences, as well as the society's expectation to accommodate all people (Klarsfeld, 2009).

In China, because of the open door policy, many privately owned enterprises, joint ventures, foreign investment firms and Western organisations including MNCs came into the country, leading to further cross-fertilisation and harmonisation of the human resource terminologies and practices of the Western world and the Republic of China (Yang et al., 2004). Meanwhile in Pakistan, according to Budhwar and Yaw (2001), the discourse on diversity takes a dimensional approach where gender is prevalent though not secluded. Similarly, India practises a caste system, originally based on individual professions but that evolved into a hereditary structure where offspring were required to practise the same profession as their ancestors. Alongside the class structure, other diversity strata prevalent in India are gender and disability (Budhwar and Yaw, 2001).

Table 2: 1 Diversity Concept in Various Countries (Source: Author, 2014. Adapted from literature: Budhwar and Yaw, 2001; Klarsfeld, 2009)

COUNTRIES	DIVERSITY CONCEPTS
United States	Diversity emerged from equal opportunity rights and affirmative action. This was later labelled as 'valuing differences', and then changed to 'managing diversity'. It focuses on social categorisations like race, gender.
Europe	Managing Diversity developed from equal opportunities systems and focuses on diversity groups like gender, race, migration and sexual orientation.
Canada	Culturally diverse and accepts cultural differences, Gender concerns in relation to women in management positions takes precedence in diversity discourse.
France	Discrimination initiatives towards promoting diversity and equality are nationally stated.
China	The open door policy in business increased the presence of multinationals that now promote integration of culture in organisations. National culture and strong institutions impact the business environment.
Saudi Arabia	There is a gap between national and foreign workers in relation to pay within the private and public sectors. As a result, social and cultural perception of national workers majorly informs diversity discourse.
Indonesia	Diversity centres around gender issues, discrimination, religion and ethnicity
Nepal	The concept of diversity focuses on diversity dimension. Key dimensions identified are religion and ethnicity
India	The concept of diversity focuses on diversity dimensions. These include gender, race, and status.
Pakistan	This country takes a diversity dimension approach with gender as dominating diversity concerns.
Korea and Taiwan	These countries Focus on gender equality, government involvement in increased human capacity, strong religious culture.

From the analysis above, it can be stated that the diversity concept generally centres around social categorisations, demography concerns, migration, organisational culture and practice versus the State's culture and practice; especially where these organisations are foreign based (Gold et al., 2010; Johnson, 2011). This shows that research (Polese and Stren, 2000; Budhwar and Yaw, 2001; Klarsfeld, 2009) on diversity from Western studies and around the world largely addresses similar issues. This further establishes the notion that there is a replication of the Western concept of diversity within various countries (Soares et al., 2007). Following on from this argument, diversity is not mainly about independently understanding individual attributes and diversity categories (Gold et al., 2010), but embracing social formations from individual personality to social and community groups. Scholars argue (Klarsfeld, 2009) that all levels or dimensions of diversity can integrate (Yuval-Davis, 2006). This introduces the relevance of intersectionality within diversity discourse, a theme that is likely to be exhibited at an organisational and national level. In conclusion, managing diversity has become a major activity for various MNCs. This is essentially because of their global presence (Nishii and Ozbilgin, 2007) and their interest in establishing ways by which employees in the multicultural work environment are comfortable and equipped to be more productive as individuals in a diverse socio-cultural setting (Green et al., 2009). Hence, most MNCs refer to their diversity management strategy as 'diversity and inclusion', as discussed below.

2.2.2 Diversity and Inclusion as a Result of Globalisation

The effect of globalisation on MNCs in particular led to the need to find new ways to achieve their diversity management objectives positively (Kapoor, 2011), thus leading to most MNCs now referring to diversity as 'diversity and inclusion'.[5]

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[5] Various organisations include 'diversity and inclusion' as a central part of their organisational culture. This evolution of diversity into diversity and inclusion generally captures the need to meet the goals of diversity management positively and effectively.

The emergence of diversity management has been acknowledged in the literature as a predecessor of affirmative action and the work of the equal employment opportunity commission (Herring, 2009), showing that the political and legal compliance motivations for diversity management by government institutions have been transformed into economic interests for companies (Lorbiecki and Jack, 2000). Additionally, globalisation propelled homogeneous corporations to become heterogeneous in its operations thereby leading to organisations involvement in global talent pool and management (Farndale et al., 2010).

Recognition of the significance of diversity and its study have gained ground in the management literature in recent years (Kapoor, 2011), and this has become more glaring following the release of data by the equal Employment Opportunity Commission (EOC) in 2009 showing that discrimination within the workforce in 2008 was still high (EEOC, 2009). The effect of the failure of past initiatives by the EOC to eradicate discrimination has been the continued conscious promotion of diversity initiatives that emphasise that goals not of concentrating on particular diversity groups, but rather focusing on the potential of 'all employees' representing various diversity dimensions, thereby strengthening the corporation (Kapoor,2011).

The adoption of inclusion into diversity initiatives mainly demonstrates the importance of focusing on both primary and secondary diversity dimensions (Diversity Task Force, 2001). This progress to diversity and inclusion was adopted to cover gaps caused by not including non-visible diversity dimensions, and to include dimensions relevant to an organisation's workforce such as work experience, tenure, learning and personality type (Kapoor, 2011, p. 288). It is an effective initiative by multinationals to revolutionise the workforce experience positively and successfully (Diversity Task Force, 2001; Ghorashi and Sabelis, 2013).

Examples of these organisations include Shell (www.Shell.comwww.ge.com) and Lloyds (www.Lloydsbankinggroup.com).

However, the difficulties experienced by some organisations in the implementation of diversity and inclusion initiatives have led to critical notions and doubts about the validity of the practice of this concept (Point and Singh, 2003). Hence, arguably one significant thing to take into consideration within diversity discourse is to examine definitions of diversity. Consequently, this work will explore various definitions of diversity (e.g. Whitelaw, 2010; Johnson, 2011). Diversity experts are increasingly considering various factors that embrace the concept of diversity; hence, they face the challenge of unifying several accepted definitions of diversity. For the purpose of this research, the definition of diversity is categorised under three headings. This is based on characteristics identified from examining the history of diversity from the foregoing analysis. They are: social dimensions, cultural influence and organisational and national perspectives.

2.2.3 Defining Diversity through Social Dimensions

Managing diversity is mostly about creating equal employment opportunity for all (Losyk, 1996). It also considers the management of various aspects of differences exhibited by individuals (French et al., 2013). These differences include, age, class, ethnicity, gender, physical and mental ability, race, sexual orientation, disability, spiritual practice, and public assistance status (Esty et al., 1995, Whitelaw, 2010). Metcalfe, (2010, p. 153) defines diversity to be the management and inclusion of people in a workforce who have 'traditionally been marginalised because of their race, gender, ethnicity, sexual orientation and /or disability'. Kandola and Fullerton (1998) add that the fundamental perception of 'managing diversity' agrees that the workforce is made up of individuals from diverse backgrounds. These backgrounds include evident and non-evident differences like sex, age, race, disability, personality and work technique. They further state that the proper management of these differences will lead to a productive work environment, where everyone feels valued, the talents of the workforce are fully utilised, and they are able to meet organisational goals.

In examining these definitions, there are similar fundamentals (Fernando et al., 2013) to diversity, which addresses the differences exhibited by individuals. These differences are, however, identifiable among the various members of any 'social group' (Cox, T., 2001). Although I agree that differences can be intrinsic, in most cases, they are largely identifiable by visibility and categorisation (Cox, 2001). Following this observation, some other scholars (Roosevelt 1991; Johnson, 2011) have suggested that diversity should have a more individualistic approach. For instance, Roosevelt (1991) states that diversity involves everyone as it extends to background, personality, and education. Organisations accept this definition as it grants them the opportunity to ensure every member of staff is included in the diversity programme. Hence, they are able to deal with the challenge of grouping the workforce into identifiable groups.

Similarly, Johnson (2011, p. 12) agrees with the definition that diversity is 'seeing the differences, distinctions, and dividing lines of others with a soft gaze but with a clear vision'. She also agrees that 'seeing the differences' here is in relation to what is obvious to the eye. This includes colour, gender, sexual orientation, national origin, and physical ability. She further mentions in her book 'Diversity Code' that diversity is what an individual thinks, which ultimately shows in what he or she says or does as an individualistic approach. While Johnson (2011) does not ignore the challenges that could arise in managing individual perceptions and opinions in the workplace, she further comments that there are ways to avoid stereotyping diversity within the workplace, and enable individuals come to the realisation of how they see themselves as well as others in the workplace. Hence, the ability to manage a diverse workforce puts management at an advantage.

Furthermore, Whitelaw (2010) states, based on a survey carried out in 2007 on how diversity is defined in organisations, that most organisations use a general definition that is in accordance with known categories such as age, race, gender, and religion.

However, there was also the observation that these differences are beyond the known groupings as even height, weight, socio-economic status, disability and sexual preference come into play in the workplace (Whitelaw, 2010). Most of the diversity managers and professionals interviewed were able to identify the focus of diversity in relation to the workforce in their organisations (Whitelaw, 2010). From this survey, it was clear that the norm for defining diversity categories is influenced by the apparent characteristics of individuals represented in the workplace. For instance, Whitelaw (2010) highlighted that the diversity officer of Xerox stated that the focus of diversity within organisations in the near future would be on 'religion and sexual orientation'; hence, it can be said that the groupings of diversity within an organisation could be influenced by the characteristics of the majority of the individuals represented. This definition views diversity management from either an individual or a group perspective, which further highlights the position of diversity categorisation (Cox, 1994) within the diversity management process.

Metcalfe (2010) states that the definition of diversity by the Chartered Institute of Personnel and Development (CIPD) in a way captures most of the aspects highlighted by other definitions. It states:

> *Diversity is the concept that people should be valued as individuals for reasons related to business interests, as well as for moral and social reasons. It recognizes that people from different backgrounds can bring fresh ideas and perceptions which can make the way work is done more efficient and products and services better.* (Metcalfe, 2010, p. 153).

These definitions also give light to my understanding of the meaning of diversity –

> *as identifying and understanding differences that individuals exhibit, which could be either traced or untraced. Hence, I perceive diversity management to be the process of managing individual differences through best practices by corporations or States that would result in a better and more productive environment.*

2.2.4 Defining Diversity as a Cultural Influence

According to Mor Barack (2011), the perception of diversity in the workforce depends on the country and cultural background of the people. He observed this during a conference at the Foundations Villa Serbelloni in Bellagio. This observation revealed the challenge that could arise concerning a general meaning for diversity nationally. Similarly, Cox (2001) acknowledges that diversity is not just differences in race and gender nor just any difference between people; but it integrates cultural and social identities of people existing mutually in a 'defined employment or market area' (p. 3).

In agreement with Cox (2001) on the integration of culture and social identities, some scholars (Linnehan and Konrad, 1999; Nkomo, 2001) have argued that defining diversity has to be contextual, as different countries will have varied cultural and national formations. This creates a challenge for defining diversity as there will be a broad spectrum of undesrstandings rather than as single 'true' meaning of diversity. In contrast, some argue (e.g. Johnson, 2011) that the definition should focus on specific aspects of diversity identified over the years. For instance, Nkomo (2001) argues that the broader definition of diversity does not look at the roles of difference, power or control and the fact that 'race, gender and class primarily structure organisations'.

Linnehan and Konrad, (1999) express that the broad definitions of diversity do not emphasise: *'intergroup inequality and sensitive historical and institutional problems related to stereotyping, prejudice, discrimination and disadvantage'*. However, this does pose a challenge to define diversity with a general view in mind, as the organisation may need to consider these cultural and national factors.

In a bid to define diversity from a cultural perspective, Werner and DeSimone (2006) define cultural diversity as the existence of more than one person representing different cultural attributes in a place. These cultural differences can be national culture or organisational culture (Hofstede, 1991); however, a difference could exist between an organisational and a national culture.

In agreement with this, Hofstede (1991) stresses that although the culture of a society can exist in an organisation; organisational culture varies from national or societal culture. This is because 'an organisation is a social system of a different nature than that of a nation' (p. 18). He further explained that although there is no standard definition for organisational culture, most writers characterise it to be holistic, socially constructed and difficult to change, a historically determined process of a specific organisation (p. 179). In addition, Werner and DeSimone (2006) define organisational culture as a set of values, norms, behaviours and beliefs that are used as a structure of pattern towards how an individual understands work in an organisation. In agreement with Hofstede (1991), Werner explained the national/societal culture as a socio-political culture, by which each individual exists. In addition, he highlighted that the socio-political culture is the building block or root for organisational culture, and the relationship between the socio-political culture and the organisational culture is called the 'cultural paradigm' (p. 615). The organisational culture is of significance as it influences the management of a diverse workforce. This includes ensuring loyalty and commitment to a diverse workforce, the need to allow for individual development, as well as ensuring all individuals are represented equally (Werner and DeSimone, 2006).

United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2002 published an article; in relation to its universal declaration on cultural diversity, stating that diversity is as significant to human as 'biodiversity is to nature'.

In contrast to defining diversity in accordance to known categories like age, race, gender, religion, etc., Larkey (1996) defined diversity as the '*difference in worldviews or subjective culture, resulting in potential behavioural differences among cultural groups, and also differences in identity among group members, in relation to other group members*' (p. 465). I believe this is because members of a particular group tend to have similar values, cultures and beliefs which ultimately form their personality.

Diversity as an influence on culture again stresses the notion that diversity involves social identities and culture that make up differences and categories. Therefore, organisations and states can understand diversity from a culture perspective.

2.2.5 Definition of Diversity from an Organisational and National Perspective

Janssens and Zanoni's (2005) philosophy on defining diversity led them to state that diversity can be from either an ethical, organisational and economic perspective that is characterized by cultural, functional and historical differences. Defining diversity from an organisational angle, Thomas (1990) argued that diversity management is the 'systematic and planned commitment on the part of the organisation to recruit and retain staff from diverse demographic backgrounds' (in Kamenou, 2007). Johnson (2011) cites some instances concerning organisational and societal context for defining the term diversity. She looked at the case where Western societies recruit younger employees as they perceive them to have better skills, new ideas and flexibility. However, from another perspective (China), an older workforce is required, because they are perceived to possess 'wisdom and experience'.

In another instance, Johnson (2011) discusses the issue of HIV status, which has now been included as a diversity category in both South Africa and Zimbabwe.

This shows an integration of the various perceptions of diversity, whether in relation to dimensions or cultural differences. Therefore, the philosophy of diversity, which influences the documented definitions of diversity whether from an organisational or national context, shows a connection between the various definitions of diversity. To lay more emphasis on differences as prioritised in a national context, Johnson (2011) stresses that in a country like Northern Ireland, where there is a major difference between Catholics and Protestants, religion would be seen as a more relevant factor than it would be in a predominantly Muslim community. Furthermore, the racial issue in South Africa would not be relevant in a place like China (Johnson, 2011, p. 147).

This further shows the effect of the culture and social identities prevalent within a specific geographical location. Hence, defining diversity in an organisational or national context is likely to take a socio-cultural approach. On this premise, the perception of diversity either at an organisational or national level hinges on the socio-cultural influence of a specific context and the ideology that diversity should be contextualised in order to be relevant. To further, understand the concept of diversity, I explore diversity dimensions in the following section (2.3).

2.3 Diversity Dimensions from Western Studies

Figure 2: 1 Internal, External and Organisational Dimension Wheel (adapted from Sweetman, 2004)

Internal

External

Organisational
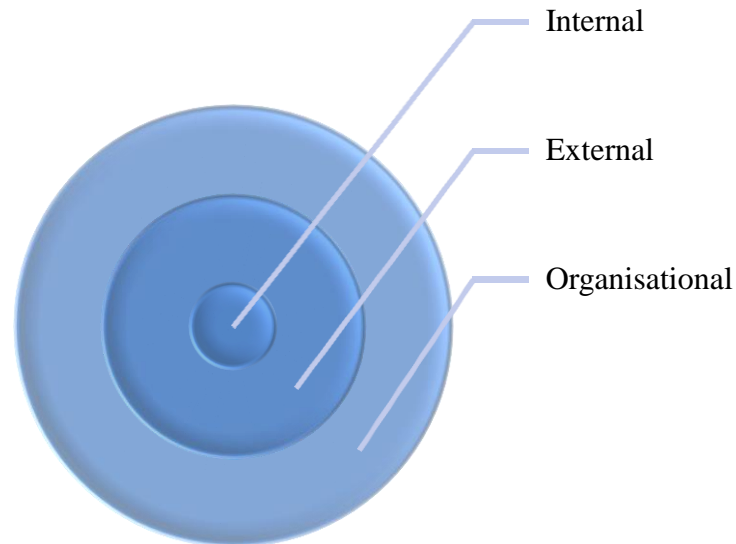
The figure above shows groups according to which diversity dimensions are characterised. Diversity has been conceptualised into dimensions (e.g. Esty et al., 1995; Kandola and Fullerton, 1998; Whitelaw, 2010). Some scholars (Gardenswarts and Rowe, 1994) define these as primary, secondary and organisational dimensions (as in the diagram above), which can also be identified as internal (primary) and external (secondary) dimensions (Sweetman, 2004).

The internal dimension talks about visible characteristics such as age, ethnicity, gender, physical abilities, sexual orientation and race; these characteristics are more permanent and regular, whereas this is not generally the case with the secondary dimensions, although, from experience (Sweetman, 2004), this is not true in every circumstance. Sweetman (2004) shows how some of the primary dimensions are influenced by biological differences among human beings. An example given is the biological reproductive nature of the man and woman; they play different roles in addition to different 'gender roles' expected by society. In contrast, other dimensions have arisen from shallow differences.

The example given is race; where people are different because of 'bodily variations'. She further analysed that people are differentiated by race not because they are better suited for a role, but because, 'political, social and economic system promotes one race over another' (Sweetman, 2004).

Focusing on the primary or internal dimensions, literature (Klarsfeld, 2010) has shown that the dominant dimensions within the United States were race, gender and ethnicity. This was because of the societal influence on these areas that affected the workforce (Gilbert et al., 1999; Nishii and Ozbilgin., 2007). The workforce showed a major increase in the employment of people from other minority groups, which included immigrants and women (Gold et al., 2010). Regarding the increase in minority groups with different regional origins, immigration has been a major factor within developed countries (Gold et al., 2010). In a place like America, the variation between regions is evident due to the level of ethnic and language differences existent in a particular location. Between 1870 and 1910, migrant workers constituted almost 15 percent of the United States total work population (Fieldhouse and Cutts, 2010). This included Asians, Europeans, British and Indians. Additionally, the representation of women in the workplace has been on the rise, including in professional roles and managerial positions, although representation is still low within 'top management' positions (Powell et al., 2003c).

In Britain also, outward migration had been a major trend from the 1600s to the 1900s due to the acquisition of colonies, and this affected the economic and social opportunities that were available. Immigration, on the other hand, took place at a slower pace (Fieldhouse and Cutts, 2010). A major contributor to this factor is that foreigners were not trusted; neighbouring powerful countries were seen as threats to global superiority, while immigrants from Asia and Africa were seen as slaves (Gold et al., 2010). However, after the Second World War, there was the need to encourage immigration, especially from British colonies and other 'empires' to aid the development of the workforce and rebuilding of the economy (Ratna et al., 2009; Brunow and Brenzel, 2012).

During this period, generous welfare provisions were established (Gundling and Zanchettin, 2007) in order to address the gap between the rich and the poor. In recent times, statistics (Gundling and Zanchettin, 2007) have shown that the black and Asian population in the UK is about 8 percent. The census shows that the minority population increased by 53 percent within a 10 year period (Gundling and Zanchettin, 2007), with the Indian community the largest minority group with 22.7 percent of the ethnic minority population (Gundling and Zanchettin, 2007).

Taking London as a case study, this city has become a diverse one in every aspect (The Economist, 2012), expanding from the presence of minority-owned shops and restaurants to the existence of freedom of religious beliefs and establishment of organisations. There is an acceptance of cultural differences as the city is described as a 'service industry centre' (Gundling and Zanchettin, 2007). Gundling and Zanchettin, (2007) state that MNCs as well as other corporations tend to employ from London, as there is an expectation to find the required candidate for the job advertised. In addition, there is the perception that organisations are likely to recruit individuals who possess a diversity consciousness as he/she lives in a diverse environment, and hence will work easily with others from different backgrounds (Gundling and Zanchettin, 2007).

Similarly, because of the growth of a diverse community in the UK, companies have established initiatives towards accommodating equal opportunities at work for the 'minority workers' (Gundling and Zanchettin, 2007).

The secondary or external dimension includes the educational background, religion, work experience, parental status, marital status, personal habits, recreational habits, appearance, income and geographical location (Gardenswarts and Rowe, 1994; Sweetman, 2004). As diversity matters increased, the focus began to spread to issues relating to secondary and then to the organisational dimensions (Sweetman, 2004). The organisational dimensions include work location, seniority, management status, department/unit, union affiliation (Gardenswarts and Rowe, 1994).

It has also been observed in the literature (Gundling and Zanchettin, 2007) that most of the dimensions – primary, secondary or organisational – overlap with others. As a result of these identified diversity dimensions, there has been various discussion (e.g. Cox 1994; Fernando et al., 2012) of diversity categorisations.

2.3.1 Categorisation of Diversity Dimensions

Johnson et al. (2003) argue that most empirical studies on diversity have focused on specific social groups that are easily detected and measureable (Ramazanoglu and Holland, 2002; Yuval-Davis, 2006); hence, dimensions of diversity, such as values or cognitive attributes, are measurable based on such assumptions. These measurements have been criticised, as they are unable to show the intersectionality amongst diversity differences (Lanehart, 2009).

As a way forward, Fernando et al. (2012) considered demographic diversity[6] in their empirical study of influences on 'group dynamics' (p. 513) as it takes into consideration various forms of group human capital [7] that influence group performance. They further stipulate that human capital measures dimensions rooted within group members (Fernando et al., 2012). Their results show that group diversity introduces human capital to diversity discourse, and to maximize group diversity, inclusiveness, collectivism and appreciation of individual differences need to be adopted within the organisation.

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[6] Demographic diversity is defined by Fernando et al. (2012) as a diversity dimension derived from less visible dimensions such as values, and is assumed to influence the workplace.

[7] Human capital includes *'values and individuals' cognitive approaches to a set of knowledge, skills and abilities'* (p. 513).

Additionally, Sub and Kleiner (2008) agreed that organisations use individualism as a management strategy to cope with diversity and the practicality of individual diversity approach can be interpreted as organisations aiming to secure their companies' legitimacy and reputation (Klarsfeld, 2009; Gilbert et al., 1999).

Similarly, Cox (1994) grouped diversity dimensions into three levels – individual, group/intergroup and the organisation. He argued that this multiple dimension categorising allows for equal responsibility on the practicality of diversity between individual members and the organisation. The individual level includes both physical and cultural (norms, values) identity structures and worldview, while the organisational level includes structural and informal connections to these structures (Buttner et al., 2009). This is similar to the conceptualised dimensions used by Mor Barak in a research study on organisational and personal dimensions in a climate of diversity, in which the author looked at the individual or personal dimension and the organisational dimension (Mor Barack et al., 1998).

Mor Barack stated that this classification is similar in use to Cox's grouping on individual level and organisational level factors (Mor Barack et al., 1998). The individual dimension observes how individuals view others as different from themselves. These identifiable differences include sex, gender, ethnicity, race, age etc. Meanwhile, the organisational dimension looks at management policies and procedures with a view to the creation of a fair working environment for all group types represented within the organisation (Mor Barack et al., 1998).

Figure 2: 2 Cox's level of diversity dimensions (Source: Loden etal., 1991, p. 7)
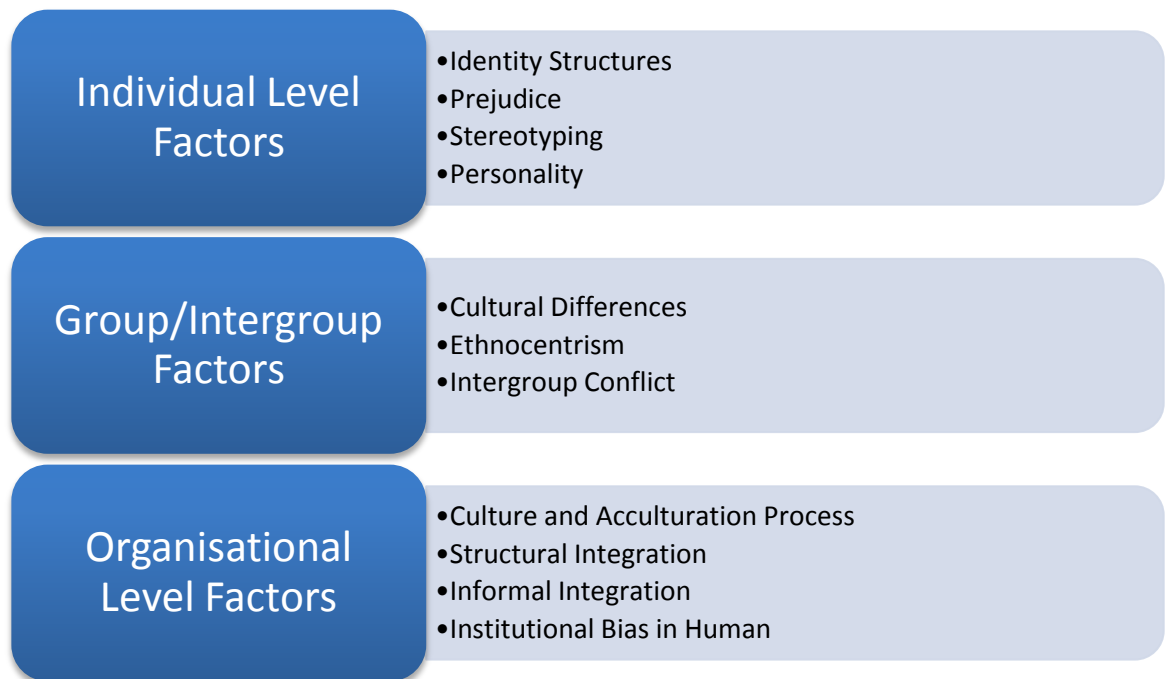
To help explain Mor Barack's grouping of diversity dimensions, Figure 2.2 shows factors in three levels identified by Cox (1994) by which diversity dimensions can be categorised. For the individual level, Identity structures are attributes that individuals share in common with others (Cox, 1994) and which could also influence the reaction of other individuals to members of the identified structure (Moon, 1997). Prejudice is how conclusions are drawn about an individual based on characteristics displayed by the individual; this usually relates to negative character display (Cox, 1994).

In contrast to prejudice, discrimination relates to an individual's group identity (Moon, 1997). Cox (1994) further describes stereotyping as a situation where an individual is classified into a group and the characteristic of the group is ascribed to the individual. He defines ethnocentrism as the propensity to having individuals within a group as the central study for other group types (Cox, 1994).

Although this does not constitute a direct threat within the organisation, it can result in preference for one group over another; hence, it should be identified (Moon, 1997; Cox 1994). Intergroup conflicts arise as a result of gender differences, language barriers, cultural clashes or power struggles and Cox recognizes the fact that some level of conflict cannot be avoided; however, this should be in relation to differences in ideas (Cox, 1991; 1994). Culture and acculturation have to do with ways by which groups adapt to each other and handle cultural differences. Cox acknowledges this will occur between a dominant culture and a minority culture. He further identifies ways by which adaptation can be achieved; either through assimilation, pluralism, or cultural separatism (Cox, 1991). Structural integration includes various cultural profiles like recruiting staff and assigning individuals to jobs; while informal integration is another significant dimension, which includes the informal networks and programmes within the organisation that allows for inclusion (Cox, 1991). This is normally outside business hours.

In examining the extent to which diversity is valued in relation to the decision-making process within the workplace and the elimination of discrimination, Cox (1991) further stresses that the combination of the three levels of dimensions defines the diversity climate within that workplace. This diversity climate affects both the individual experience and the organisational outcomes (Cox, 1994), and helps to identify areas that influence the effective practice of diversity initiatives within an organisation (Buttner et al., 2009).

Categorisation of diversity dimensions as examined above (Cox, 1994; Johnson et al., 2003; Fernando et al., 2012) demonstrates how to be inclusive in the workplace and points to the fact that categorising diversity dimensions centres around individualism and social groups (Cox, 1994; Sub and Kleiner, 2008). This then forms the basis for identifying the best approaches for diversity management within the organisation (Cox, 1994). However, it does not factor in external or other levels of influences that could influence diversity management at the organisational level (Fine, 1995; Syed and Ozbilgin, 2009).

The external factors include the society where these individuals hail from and the national culture (Budhwar and Yaw, 2001). Additionally, these studies (Cox, 1994; Johnson et al., 2003; Fernando et al., 2012) have mainly been conducted within organisations in Western states; hence, these outcomes build on the concept of diversity management within those states (Cox, 1991; 1994; 2001) and may not be relevant in relation to diversity practice and processes within organisations in other cultures, including Nigerian society. Hence, within this study, diversity categorisation is into individual, organisation and national categories.

I will examine the intergroup factors as highlighted by Cox (1994) at the organisational and national levels. This is because; cultural differences play out because of individual social identities or personalities. Additionally, intergroup conflicts play out at an organisational or national level because of intolerance for other social differences. This further reveals the relationship between these levels (Syed and Ozbilgin, 2009). This is anticipated to be significant in the Nigerian context, where society plays a major role on the culture and values of individuals (Obi, 2001). Additionally, the conceptual framework developed for this study takes into consideration these levels of relationships or categories in Nigeria that inform the concept of diversity. Before looking at this, however, the next section looks at Western theories and the conceptual framework developed for the purpose of this work.

2.4 Theories of and Approaches to Diversity Management

There are several theories and approaches (Stahl et al., 2006) developed with the purpose of exploring the concept of diversity management (Janssens and Zanoni, 2005); however, due to the focus of this research as highlighted in section 1.2, I shall review in detail just four theories within this section.

They are Cox's theory on organisational types and dimensions of integration; the Ely and Thomas theory on diversity management, which is based on social categorisation and identity (Gold et al., 2010); the relational framework for transfer of diversity management practices in multinational organisations of Syed and Ozbilgin (2009); and intersectionality theory, which looks to explore how diversity dimensions intersect in the Nigerian context. In exploring these theories, this section will consider how these theories where developed and what they look to ascertain within the diversity discourse.

2.4.1 Organisational Types and Dimensions of Integration

Cox (1991; 1994) characterises organisations in three types: monolithic, pluralistic and multicultural. He states that these types of organisations were developed according to a six factor framework inspired by Milton Gordon's 'seven point framework' on diversity (Cox, 1991) consisting of acculturation, structural assimilation, intergroup marriage, prejudice, discrimination, identification with dominant group of society and intergroup conflict, and it can be used to show the degree to which an organisation is receptive to the value of diversity (Cox, 1991, p. 35).

Table 2: 2 Organisational Types and Dimensions of Integration (Source: developed from Cox and Taylor, 1991)

Dimensions	Monolithic	Plural	Multicultural
Acculturation	Assimilation	Assimilation	Pluralism
Degree of Structural Integration	Minimal	Partial	Full
Integration into Informal Organisations	Virtually none	Limited	Full
Integration into Formal Structure within Organisation	Disconnected	Partially connected	Full Integration
Degree of Cultural Bias	Discrimination and Prejudice towards minority is present	Discrimination and Prejudice towards minority is minimal	Discrimination and Prejudice towards minority is absent
Level of Organisational Identification	Gap between majority and minority is large	Gap between majority and minority is average	No gap between majority and minority
Degree of Intergroup conflict	Low	High	Low

Table 2.2 shows seven factors developed using Cox's (1991) framework of six factors to demonstrate the level of integration of minority groups in an organisation. I divided integration into organisational structures into two categories, formal and informal structures. Following Cox's (1991) analysis, acculturation shows organisational cultural integration with individual culture or culture exhibited by the minority social groups, while the degree of structural integration indicates the ability of the organisation to adapt to minority groups in its structure.

The integration into formal/informal organisations indicates organisational support for minority social groups beyond work operations, and the degree of cultural bias shows the level of discrimination due to social differences. The level of organisational identification examines the gap between the majority and minority group in the organisation, and the degree of intergroup conflict explores the impact of conflicts caused by social differences.

The major difference of all three types of organisations is the level of inclusion of women and minorities in the organisation (Stockdale and Crosby, 2004). In the Monolithic type, which is the major form within organisations in the Unites States (Gold et al., 2010), minorities are required to adapt to the already existing organisational culture. In addition, these organisations are made up of a high number of white males with a low number of women and minority men in managerial positions. Cox acknowledges that this scenario occurs in organisations where an identity group is dominant. He states as instances a minority owned business, or foreign companies in operation within the United Sates (Cox, 1991). He further identifies that organisations who exhibit this structure argue that geographical location and size are major influences they experience towards change (Cox, 1991).

Pluralistic organisations identify the impact of women and minorities within the workplace as significantly valuable, hence, they are able to achieve a level of structural integration although this doesn't change the organisational structure (Cox, 1991; Stockdale and Crosby, 2004). Areas affected include hiring, promotion, management training on equal opportunity rights and audits on compensation (Cox, 1991). This model is also dominant within organizations in the United States (Metcalfe, 2010), with Cox gave as examples of companies within the United States practising this Coca Cola, General Motors, Phillip Morris, and Chrysler (Cox, 1994). Although these types of organisations achieve a level of integration, there is some limited evidence that they still have an integration approach to social control, which Cox identifies as a characteristic of a monolithic organisation (Cox, 1994).

The third type of organisation, which is multicultural, not only values and allows contributions from women and minorities, but adjusts the organisational structure to utilize the diverse workforce represented (Cox, 1994). Further, Cox stresses that an organisation has to be multicultural in practice to be able to manage its diverse workforce effectively (Stockdale and Crosby, 2004; Stahl et al., 2006). Cox believes that for an organisation to handle diversity effectively, it should be a multicultural organisation (Cox, 2001). This theory is further illustrated in Table 2.2, above.

Cox further developed this theory as he identified five areas where change needs to occur in an organisational structure to qualify as a multicultural organisation; these include leadership components, research and measurement, education, alignment of management systems and follow-up. He further defined this as a model towards cultural change (Cox, 2001). In an explanation of the model, Cox (2001) sees leadership as key for organisational change as leaders ensure organisational vision is well represented, motivate staff, and provide the required environment for the achievement of these organisational goals. This links to research and measurement, which can ensure that the data required to solve organisational problems (which include environmental factors) are gathered, and he explains that measurement is the process by which the data collected can be used to monitor progress within the organisation. He stresses that, for an organisation to be successful at change, they will need to be knowledgeable about the necessary data, and desired results must be precisely identified during the change process (Cox, 2001). Including education as another link, Cox explains this is to help the staff learn about any organisational change process. Most companies include education within their training programmes.

Alignment of management system is the fourth area, and relates to organisational policies and practices. These include the human resources practices such as recruitment, promotion, training and development. Cox recommends that these need to be in line with the company's goal to achieve diversity.

Follow-up, which is the fifth area but not necessarily the last link, has to do with the implementation of action towards achieving cultural change within the organisation. It could intersect with other areas, but links most strongly with research and measurement (Cox, 2001).

Cox's theory explains types of organizations based on their level of integration of diverse work groups within the organisation. I use this theory to assist in the assessment of empirical data in relation to identifying the level of organisational integration (Cox, 1991) in the Nigerian context. This theory will explore the level of integration of various social groups within the organisational structure. As any workforce is likely to reflect the culture of the society, it is significant to examine how organisational culture adapts in a society like Nigeria.

Cox's theory was developed and has been applied primarily within the United States (Cox, 2001) and has measured organisations' level of integration with the identifiable social categorisations and geographical location of the United States in mind. Hence, this can be a limitation concerning the use of this theory within the Nigerian context. This is because there is a possibility of identifying organisational types that do not fit into Cox's (1991) organisational types, or that may have adopted characteristics from all three types.

2.4.2 Ely And Thomas Model on Diversity Management:

The Ely and Thomas model, which looks at social categorisation and identity (Gold et al., 2010), emerged from a qualitative research study they carried out within three culturally diverse organisations (Ely and Thomas, 2001).

Figure 2: 3 Model of Diversity Management (Source: developed from Ely and Thomas, 2001)
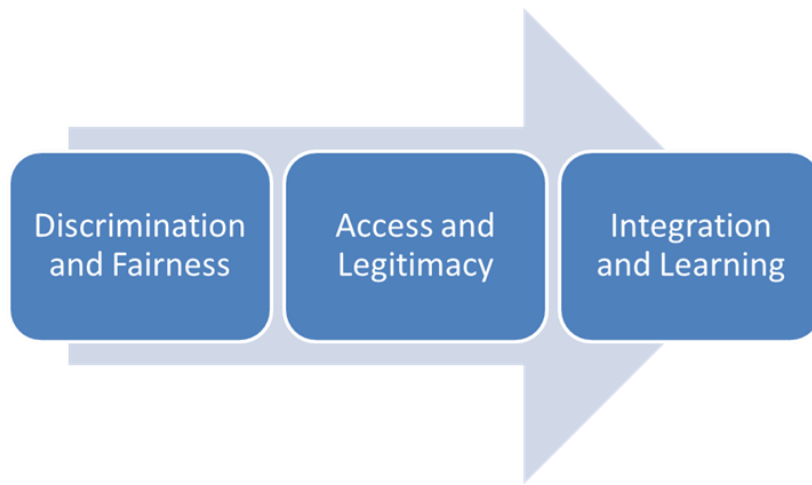
The theory was based on people's experiences within culturally diverse workgroups and in circumstances in which diversity 'enhances or detracts' from work group functioning (Ely and Thomas, 2001, p. 229). They argue that diversity could be seen as a burden on organisations with the potential of high costs in terms of management and resolution of conflicts, therefore compromising the efficiency of these organisation (Choi et al., 2010). This argument was based on the study of workgroups in three firms located in the United States (Gold et al., 2010). Ely and Thomas (2001) further stress that the perspective of diversity held by a workgroup influences how people in that workgroup 'express and manage tension that is related to diversity. (p. 229).

Metcalfe (2010) highlights that the results from the above study showed that workforce diversity had a high positive outcome on workgroup performance when the diversity perspective was focused on integration and learning. This focus was based on 'quality of intergroup relation, feelings of being valued and respected and the positivity of employees' racial identity at work' (Metcalfe, 2010). The three models of diversity management developed (as indicated in Figure 2.3) and then further refined were discrimination and fairness, access and legitimacy, and integration and learning (Ely and Thomas, 2001).

Metcalfe (2010) explains that the discrimination and fairness perspective ensures fair and equal treatment while eliminating discrimination within an organisation's employment practices.

The access and legitimacy perspective uses diversity as a way of gaining 'access to legitimacy with a diverse market', and the integration and learning perspective proposes that the knowledge, skills and experiences of employees which have been developed as a result of their 'cultural identity groups are potentially valuable resources' (Gold et al., 2010). Similarly, Point and Singh (2003) categorise diversity in terms of four perceptions: resistance, discrimination and fairness, access and legitimacy, and learning. Access and legitimacy frames diversity as establishing equal opportunities, whereas discrimination and fairness aims to ensure equality for people from minority groups (Ely and Thomas, 2001).

In contrast, the resistance approach ignores diversity while learning; it is more involved with valuing differences, offering a systematic process for all employees to learn about others and the value of culture as well as demographic diversity (Fernando et al., 2012), leading to a multicultural organisation (Cox, 1991; 2001). Hence, Fernando et al. (2012) propound a multicultural approach to diversity, which includes demographic diversity and human capacity diversity. This is premised on their assumption that human capital diversity directly influences demographic differences, and demographic differences impact on group work because of other, less detectable, social identities that directly add value to group action, like knowledge and skills.

Although there have been arguments on the value of diversity management processes in relation to its cost, the results from Ely and Thomas's (2001) study identify the advantage of effective diversity management within an organisation towards the eradication of discrimination or inequality (Gold et al., 2010). This model looks towards ensuring equal treatment and elimination of discrimination within the organisation's employment.

This again is relevant for this study as the practice of diversity management looks to eradicate discrimination within the workplace and create equality amongst all social groups represented (Shen et al., 2009). This theory will analyse diversity processes within the organisation with a view to exploring social equality and development in Nigeria; and, due to analysing a different context, this theory may not focus on group work.

2.4.3 Relational Framework towards Transfer of Diversity Management Practice in Multinational Organisations

The relational framework reflects on relevant multi-level approaches towards diversity management (Syed and Ozbilgin, 2009). The relational approach was developed as a means of ensuring that diversity issues intersect across multiple levels of 'social reality' (Syed and Ozbilgin, 2009). Syed and Ozbilgin (2009) emphasise the significance of this framework to bring together the subjective and objective approach in the research and practice of diversity management. The framework includes macro-national level, meso-organisational level and the micro-individual level as demonstrated in Table 2.3.

Table 2: 3 Relational Framework (Source: Adapted from Syed and Ozbilgin, 2009)

Relational Level	Likely Variables	Descriptions
Macro	Demography, Labour Market, Legislative Influence, Political Parties, Economy	Institutional Structures
Meso	Culture, Policies, Training, Programmes	Organisational Approaches
Micro	Dimensions, Culture, Experiences	Individual Identities and Experience in the workplace

Explaining these layers further, the macro level covers societal and institutional situations – laws, cultures, religious structures, gender relations and political economy and examines their influence on features within the organisations such as discrimination, restrictions, and differences.

Kyriakidou et al. (2006, cited in Syed and Ozbilgin, 2009) identified this approach as organisationally driven. However, it is arguable that individuals and groups within the organisation largely influence macro-level features.

The meso-organisational level considers the processes within the organisation that lead to the establishment of diversity relations. This level is linked to Ely and Thomas's (2001) three organisational approaches to management – discrimination and fairness, access and legitimacy, and learning and effectiveness – in relation to this meso-organisational level (Syed and Ozbilgin, 2009). This approach, in particular the 'learning and effectiveness' dimension, represents an inclusive work environment.

On the other hand, 'contextual circumstances' determine whether discrimination and fairness as well as access and legitimacy are organisational processes, (Syed and Ozbilgin, 2009). The relational framework classifies the meso-organisational level as negotiating employment opportunities through contextual circumstances and individual traits and aspirations. Syed and Ozbilgin (2009) further argued that powerful elite within the organisation largely influences the shared values, commitment and beliefs significant for organisational processes. This was identified within the United States where the white males were dominant (Syed and Ozbilgin, 2009). Konrad (2003, cited in Syed and Ozbilgin, 2009) highlighted a similar view that it is necessary to maintain focus on 'power relations' among various groups identified within the workforce to avoid reducing 'diversity construct'.

The micro-level comprises of individual traits and aspirations that influence the relational approach towards diversity (Syed and Ozbilgin, 2009). Syed and Ozbilgin (2009) argue that although there are identifiable influences of macro-national level and meso-organisational level factors, each individual has unique characteristics that equip him/her to respond to issues within and outside the workplace. This unit covers individual influences in relation to equal opportunity. This relational framework is a way of contextualising diversity management practices within organisations. Similar to other diversity management approaches, this framework has been largely developed within organisations in the United States and other Western societies, hence supporting the contextualisation of diversity and diversity management within these regions (Syed and Ozbilgin, 2009). However, this framework will be relevant for the study of diversity management practices within multinational organisations in Nigeria as most organisations are prone to transfer employment practices from country of origin to host country (Harzing and Pinnington, 2011).

2.4.4 Intersectionality

Intersectionality theory within this study elucidates diversity discourse further in relation to how diversity dimensions overlap. The term 'intersectionality' was introduced by Crenshaw in 1989 during discussions on black women's employment in the USA (Yuval-Davis, 2006), but it has subsequently been used in different ways (Phoenix, 2006). Furthermore, although there is a debate on the concept of intersectionality theory or strategy for performing feminist analysis, it is broadly considered essential to feminist theory (Phoenix, 2006).

Knudsen (2006) defines intersectionality as a theory used to analyse the relationship between various socio-cultural categories, including race, gender, age, ethnicity, class, nationality and disability. She further highlights that, in the USA, the concept of intersectionality focuses on race and gender. This interprets the focus of organisations on these two dimensions, as they are identified as having priority within this geographical location.

Also, Lanehart (2009) states that intersectionality can be used as a means to reconcile the 'tension between assertions of multiple intersecting social categories, and any ongoing group politics' (p. 6). It also provides a foundation for reconceptualising dimensions as coalitions between one another. This supports the proposal to use intersectionality within the Nigerian context where cultural differences are evident (Lanehart, 2009).

Within intersectionality literature, one of the discourses presented is the expansion of social division and how this can be included within the intersectionality process (Yuval-Davis, 2006). For example, the literature highlights the focus on race, gender and class as the three major social divisions (Crenshaw 1991). However, some feminist theorists (e.g. Bradley, 1996; Oliver, 1995, cited in Yuval-Davis, 2006) also include age, disability and sexuality. Furthermore, Butler (1990) argues that the list for social division is limitless, though Knapp (1999) critiques Butler by stressing the importance of separating the different analytical levels in order to examine social dimensions for boundary construction.

While intersectionality has been critiqued from various philosophical stances, including post-modern theoretical perspectives (Phoenix, 2006), the critical perspectives of post-structuralism, post-colonial theory, diaspora studies and queer theory (Yuval-Davis, 2006), it has been argued that the concept of intersectionality fits more into the post-modern theory of conceptualising multiple and changing identities (Yuval-Davis, 2006). This also examines issues of diversity in exploring the interactions of various categories, such as race, class and gender (Knudsen 2006).

In addition, intersectionality aims to address the main concern of diversity management (Lanehart, 2009). Another challenge posed by intersectionality has been the different perspectives of theorists (Phoenix, 2006; Yuval-Davis, 2006). For instance, Crenshaw (1991) and Harding (2004) focus on specific positions of social dimensions, while Yuval-Davis (2006) agrees that the construct of intersectionality applies in general terms to any group of people (Yuval-Davis, 2006).

In relation to positions of social diversity, Yuval-Davis (2006) portrays intersectionality as an analytical tool that challenges 'hegemonic approaches to the study of stratification as well as reified forms of identity politics' (p. 201).

Another advantage of intersectionality identified by Yuval-Davis, (2006) is that it provides a means of dealing with incompatibilities between various feminist theories and appeals to a broader academic audience. Therefore, this bridges the gap between feminist researchers, who are generalist theorists, and feminist theoreticians, who are as specialists (Yuval-Davis, 2006). Despite the significance identified, Yuval-Davis (2006) further states that intersectionality is an open-ended process that might pose a challenge, but can have a positive output. This is in line with Phoenix (2006), who argues that no concept is perfect and cannot, therefore, be understood and explained completely. It has been further argued that the concept of intersectionality is unclear (Verloo, 2006); thereby creating a limitless scope for the theory (Yuval-Davis, 2006). Yuval-Davis (2006) recommends continuous attention is paid to the differences and outcomes of social differences and inequalities, as well as considering the different dynamics and outcomes of their intersections.

The relevance of intersectionality to this work relates to its use in identifying intersections between different dimensions, inequalities and likely discriminations within an organisation (Verloo, 2006). It has been identified through the literature (Crenshaw, 1991) that various countries focus on specific identified dimensions in areas where inequality and discrimination are predominant. However, with factors like migration, globalisation and development, the need to understand these diversity dimensions or social divisions represented within organisations has emerged (Cox, 2001). Cox (2001) also emphasises the need for these differences, which he describes as cultural, to be integrated into the organisational culture.

In line with this, policies towards the workforce are evolving as companies are beginning to recognise the need to integrate these cultures, manage differences amongst the workforce and remain globally relevant and competitive (Hofstede, 1991; Gundling and Zanchettin, 2007). For instance, the European Union, known as a pioneer in gender-equality policies, has moved gradually towards addressing multiple inequalities, using structural and political intersectionality; however, these approaches have been criticised for using similar policies instead of understanding the various inequalities as a unique study (Verloo, 2006).

The relevance of this theory within the Nigerian context is to analyse how diversity dimensions intersect at an organisational level. This will help to conceptualise diversity within the Nigerian context as well as to compare the outcome with the perception of intersectionality within Western Studies (Knudsen, 2006).

This concludes the discussion of the theories selected for this study. This section provided an introductory discussion on the conceptual framework developed for this study, which will bring together factors applicable to the analysis of diversity management within the Nigerian context, in order to conceptualise diversity within this country.

2.5 Conceptual Framework

Figure 2: 4 Conceptual Framework (Source: Author, 2014)
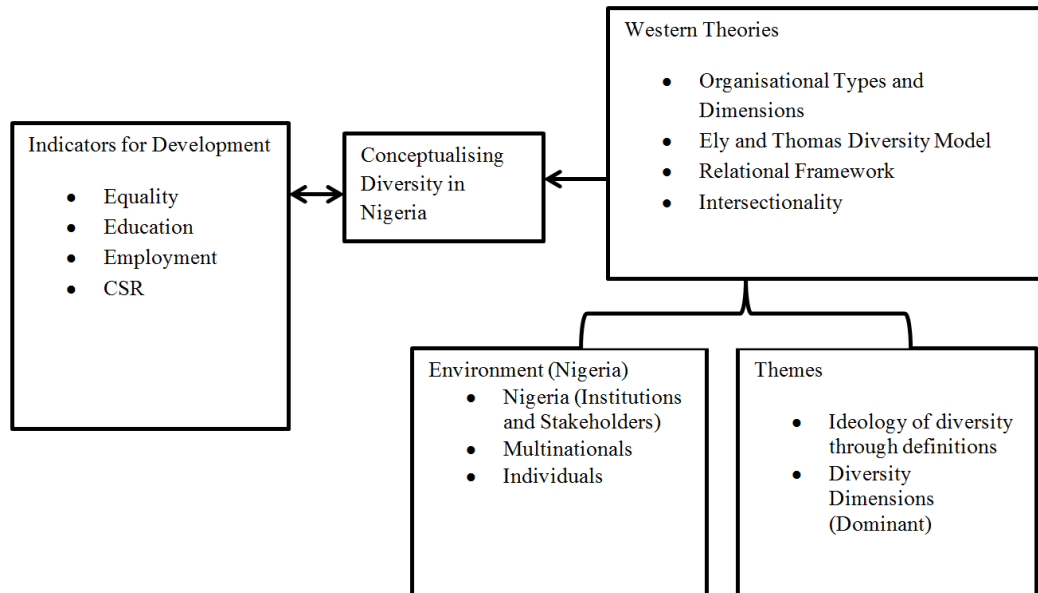
Following the critical discussion on the selected theories, this section analyses the conceptual framework created for this study. This framework holds together the ideology embraced for this research in order to conceptualise diversity in Nigeria. The framework examines diversity management as a human resource development (HRD) strategy by multinational corporations towards national development.

It proceeds from understanding the diversity concept as a social theory from a Western perspective, to observing the situation in a developing country. The conceptual framework in Figure 2.4 is divided into four components: these include indicators for development, theories, definitions/perceptions classed as themes, and the Nigerian environment.

Using four indicators of development, the conceptual framework seeks to ascertain the existence of diversity management as it is relevant to development planning in Nigeria. Indicators of development are key areas within the Nigerian context through which State institution promote national development.

These institutions include multinationals operating in Nigeria. Hence, these primary indicators are means by which multinationals can contribute to national development planning in Nigeria. Furthermore, this framework explores three stakeholders in the Nigerian environment, including: institutions, organisations and individuals, that are likely to affect diversity management processes (Garavan, 2007; Syed and Ozbilgin, 2009). Although this research examines diversity from a Nigerian perspective, I shall examine the Nigerian context using dominant Western theories, as discussed in section 2.4, to critically analyse similarities and differences within both social contexts.

In addition, this conceptual framework includes definitions/perceptions and dimensions. These 'themes' have been selected based on the foregoing critical discussion on diversity management derived from Western studies (e.g. Sweetman, 2004; Werner and DeSimone, 2006; Whitelaw, 2010; Johnson, 2011; Mor Barack, 2011) that also act as a guide for this study. From the critical analysis of Western studies and emerging markets (Budhwar and Yaw, 2001; Sweetman, 2004) it is evident that perceptions and societal influences determine the formation of diversity around dominant dimensions or socio-cultural divisions. Similarly, Yuval-Davis (2006) stresses that the prioritisation of social divisions over other social groups determines cultural traditions and access to economic and political resources. This highlights the relevance of dominant dimensions at different scales. [8] It also magnifies the significance of intersectionality in this study (Knudsen, 2006) as it seeks to bridge the gap between various social divisions (Yuval-Davis, 2006).

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[8] In this thesis, 'scale' refers to a particular level of analysis, for example family, community, organisation or nation.

It is also clear from the literature on intersectionality (Crenshaw, 1991; Yuval-Davis, 2006) that feminist studies have influenced diversity, mainly through social divisions, as they focus strongly on gender-related issues (a prioritised social division). This is pertinent to the study as it leads to understanding the relationship between diversity dimensions identifiable within marginalised groups in an organisation (Crenshaw, 1991). Furthermore, although there are identifiable differences within a workforce, there are cases where these differences could lapse (Crenshaw, 1991). This discovery led to the concept of intersectionality (Yuval-Davis, 2006). Although intersectionality emerged from feminist studies which prioritised race and gender (Lanehart, 2009), it implies more than gender studies as its centres on identifying the relationships between socio-cultural categories and identities (Knudsen, 2006). A weakness of intersectionality theory is that it pays insufficient attention to space and place.

Therefore, as a contribution to intersectionality theorising I shall be examining how social identities intersect within business spaces in Nigeria. In addition, the dimensions of diversity in the conceptual framework identifies dominant diversity dimensions in the Nigerian socio-cultural context and explores how these dimensions intersect, and how this contrasts with observations in Western studies (Crenshaw, 1991). This is also in relation to examining the integration of cultural categories within the selected MNCs and Nigerian society. The framework, in line with the study objectives, aims to develop knowledge for comparison and possible application within other country contexts, whether if Africa or elsewhere.

The framework adopts the four specified socially influenced characteristics to create a clear pattern for conceptualising diversity through the analysis and results process explained in detail in Chapter Nine.

As part of the conceptual framework, the analysis of diversity practice falls within the scope of multinational organisations operating in Nigeria.

As illustrated in the diagram below, the thesis will compare the Western and Nigerian contexts, using diversity management as a theory developed from Western studies, and diversity management as a human resource development mechanism that can contribute towards national development.

Figure 2: 5 Linking Empirical Study and Western Theory (Source: Author, 2014)
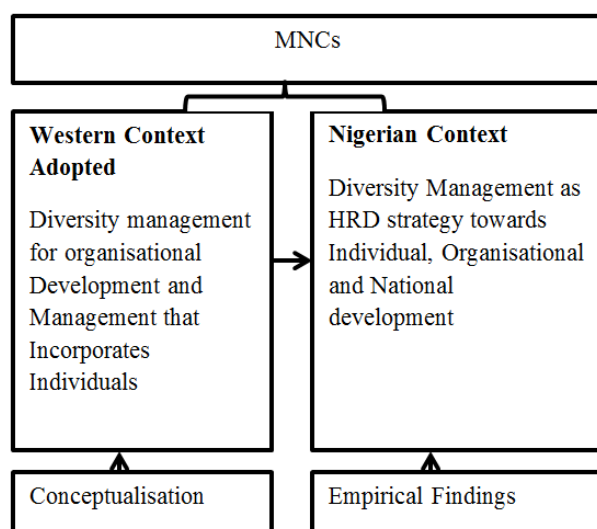
Linking the above diagram to the central research question – *exploring conceptualisation of diversity management from a socially constituted Nigerian context?* – the knowledge of the Western context acts as a starting point for the research. This connects with an empirical study, which progressively looks to explore how diversity has influenced or can influence development from a Nigerian perspective. Following this, the central question is further broken into three sub-questions:

How is the concept of diversity constituted, interpreted and communicated in everyday social and organisational relations in Nigeria?

This is premised on the underlying principles that guide or give meaning to the term 'diversity' within the Nigerian context. Hence, answering this will help to explore the construct of diversity in Nigeria.

Examining the perception of diversity in Nigeria will include reviewing relevant literature on Nigeria and the analysis of interviews carried out within the selected multinational organisations. This will also explore Western influence underpinning the perception of diversity in Nigeria.

To what extent has the existing concept (thought and practice) of diversity influenced diversity management within multinational corporations in Nigeria?

The concept of diversity here looks at both Western studies and the Nigerian context. It will be important to review critically how Nigerian and Western ideologies (as identified through the literature) impact diversity management within the selected multinational organisations. Dominant diversity management approaches from Western studies, such as Cox and Taylor's (1991) approach, Ely and Thomas's (2001) model, intersectionality theory and Syed and Ozbilgin's (2009) relational framework, will be analysed within multinational organisations to assess similarities and differences between Western studies and African perceptions of the concept of diversity. This is relevant for unravelling the dominant Western theories within an African context and the multinational culture and policies aimed at managing diversity in Nigeria.

In what ways have multinational corporations contributed to equality and national development within the Nigerian context?

Equality and development issues are central to the discourse of diversity management. Hence, it is crucial to identify how multinational organisations within this region contribute to equality agendas and the broader (national) development of the nation.

This will be investigated by analysing the four national human resource development indicators highlighted within this thesis. This also positions diversity management as a strategy within human resource development theorising in a developing country context.

2.6 Implications of the Use of Theories and Framework

Cox (2001) highlights that there is no specific approach for an effective diversity management process, hence, organisations need to identify a model best suitable for them. He stipulates, however, that a wrong approach can lead to a failed process (Cox, 2001). In light of this, I use the theories previously discussed to analyse diversity management within organisations in Nigeria. (Stockdale and Crosby, 2004; Bjorkman and Stahl, 2006). These theories cover relevant areas required for the effective and efficient process of diversity management identified within organisations in Western societies (Klarsfeld, 2010).

The Cox organisational types and dimensions of integration (Cox, 1991; 1994) show three levels of the integration of social groups in an organisation. In the Nigerian context, this theory will explore integration of social groups – especially minority groups – within these organisations. Complementing this, the Ely and Thomas (2001) diversity model focuses on social categorisation and social identities. In the Nigerian context, this theory will examine diversity processes directed at social equality and development. The relational framework towards the transfer of practice (Syed and Ozbilgin, 2009) shows the relationship between social realities. This theory will explore the relationship of social realities identified within the Nigerian context. Furthermore, this theory will help examine the nature of diversity practices transferred from an organisation's subsidiaries to its Nigerian subdivision. Finally, intersectionality theory focuses on relationships between social categories. In this work, this theory will reveal how dominant social dimensions and power structures intersect at different scales.

Table 2: 4 Concepts of Western Theories of Diversity Management Critical Analysis in Nigeria (Source: Author, 2014)

Theories	Concept	Variables	Nigerian Context
Cox Organisational Types and Dimensions of Integration	Shows levels of integration of social groups within an organisation	Monolithic, Pluralistic and Multicultural	Explore integration of minority groups Explore organisational culture vs National culture
Ely and Thomas Model on Diversity Management	Focuses on social categorisation and Identity	Discrimination and Fairness, Access and Legitimacy, Integration and Learning	Explore diversity process towards social equality and development
Relational Framework Towards Transfer of Diversity Management	Shows relationship between various levels of social realities	Macro, Meso and Micro levels	Show relationship between three levels of social realities Determine the level of transferred diversity practice from home to host subsidiaries
Intersectionality	Shows relationship between various socio-cultural categories	Race, gender, ethnicity, age, disability, religion etc.	Show how dimensions intersect in the Nigerian context

From the analysis of Western theories (Cox, 1991; Cox, 2001; Ely and Thomas, 2001) it is evident that diversity management has been studied and practised from both an individual (Sub and Kleiner, 2008) and group (Jehn et al., 1999; Cox, 1991) approach. This has resulted in mixed results, where diversity management has proven to be successful (Wentling and Palma-Rivas, 2000) due to increased employment of a diverse workforce and competitive advantage, and a challenge for organisations in relation to conflict management (Jehn et al., 1999; Cox, 1991). Therefore, these theories will explore the situation of social groups at individual, organisational and national levels within the Nigerian context. The empirical process of this work focuses on the organisational level.

This agrees with the argument that the determining factor for the best approach to managing diversity is from the organisational context (Cox, 1991). I further argue that other factors influence the organisational context (Garavan, 2007); factors that include geo-political environment, socio-cultural environment (Metcalfe and Rees, 2005) and stakeholders (Garavan, 2007) need to be taken into consideration, either directly or indirectly. Within this work, the relational framework (Syed and Ozbilgin, 2009) and the conceptual framework developed will examine these factors.

In addition, these Western theories (e.g. Cox, 1991; Cox, 2001; Ely and Thomas, 2001) will explore relevant socio-cultural dimensions that influence individual and organisational culture in the Nigerian context. This analysis will be within key principles that include integration, training and development, equality, fairness and elimination of discrimination. This buttresses the likely relevance of these Western theories in the Nigerian context.

2.7 Summary

This chapter critically evaluated the origin of diversity management theorizing from a Western perspective and global diversity management thinking. The chapter focused on the establishment and development of diversity (Arike and Gray, 1998; Mavin and Girling, 2000), which began with the equal opportunity rights movement and affirmative action (Gilbert et al., 1999). This therefore explains why much research has been carried out in Western states (Holladay and Quiñones, 2005; Steers et al., 2010). However, diversity is now seen as a global discourse, as it is linked with characteristics such as the expansion of businesses, the establishment of organisations beyond home countries (Nishii and Ozbilgin, 2007), and high levels of migration (Gold et al., 2010) across various scales.

Following this, a review of definitions of diversity from a Western position has shown that although these definitions tend to prioritise specific aspects in the diversity discourse, it can still be seen that diversity majorly looks at 'dominant differences' (Larkey, 1996; Nkomo, 2001). The literature (Gundling and Zanchettin, 2007) further shows that 'dominant differences' which exist in an organisation constitute an evolving route for diversity study. The need to learn and adequately categorise differences in diversity management practices helps advance the understanding of diversity dimensions and approaches for effective management (Cox, 1991; 1994; Sweetman, 2004; Gold et al., 2010). Various authors (e.g. Cox, 1994; Sweetman, 2004; Fernando et al., 2012) have also propounded ways to categorise diversity; but, from the literature (Sweetman, 2004), it is evident that dimensions of diversity cannot be exhausted as diversity cannot be limited to what is identifiable (Sweetman, 2004; Gundling and Zanchettin, 2007). Hence, the focus of dominant diversity dimensions should aim to integrate differences in an organisation for the greater good of all stakeholders (Cox, 2001; Nishii and Ozbilgin, 2007), which includes the workforce, the organisation and its host country.

In addition, the foregoing analysis on diversity management revealed that dominant diversity dimensions could vary at different scales and periods (Gilbert et al., 1999; Sweetman, 2004). Hence, it can be said that diversity is socially and historically constructed, as is the case in Western studies (Mavin and Girling, 2000). For instance, America and the UK have at some point focused on race and gender related issues (Gold et al., 2010). However, over the years, issues related to disability, sexual orientation, and ethnicity became growing diversity issues (Gold et al., 2010; Mavin and Girling, 2000). Therefore, it is necessary to understand the dimensions identifiable in a context, which is prone to impact diversity management in the workplace. Furthermore, Marsella (2009) stresses the impact of cultural differences locally, nationally, regionally and globally. This cannot be over-emphasised, especially in a society like Nigeria where many social practices and much legislation embrace the culture of various tribes represented (Osinubi and Osinubi, 2006). Hence, I further reiterate that it is of great significance that organisations expansively appreciate the cultural dynamics in a particular scale, as this reflects workforce composition and its many formations (Marsella, 2009).

From a broad perspective, the foregoing critical discussions revealed that the concept of diversity propounded in Western studies reaffirms Global North perspectives and the region's neo-liberal paradigm (Cox, 1994; Sweetman, 2004; Gilbert et al., 2010) in diversity discourse. This explains the positioning of the Global North as a leading voice in the formation and implementation of diversity approaches in various business spaces (Wentling and Palma-Rivas, 2000; Klarsfeld, 2010). This again supports the argument of the limited existence of viable research and theoretical frameworks for conceptualising diversity at other scales, such as Africa (Anakwe, 2002). Based on this argument and with the purpose of conceptualising diversity management in Nigeria, the next chapter explores diversity in a broad context by critically reviewing diversity management in sub-Saharan Africa to identify extensively the nature and scope of diversity in this context.

CHAPTER THREE: A CRITICAL REVIEW OF DIVERSITY MANAGEMENT IN THE AFRICAN CONTEXT

3.1 Introduction

The nature and concept of diversity recognises a connection between individual differences and a country's changing primary social relations (Burke, 2006). Nonetheless, this may vary from country to country (Hofstede, 1991; Nishii and Ozbilgin, 2007). The previous chapter highlighted the historical development and the context of diversity in Western states (Klarsfeld, 2010). Similarly, from an African context, diversity discussions (Atta Asamoah, 2012) have largely focused on primary social relations that depict cultural and social identities of individuals in a scale (Hecht et al., 2005). These discussions (Atta Asamoah, 2012) also reveal challenges in managing the existing socio-cultural formations in African states. The challenges or lack of suitable approaches (Anakwe, 2002) for managing these differences in Africa does not limit the significance of diversity management to business operations. This significance also extends to how diversity affects national development planning. For instance, Africa has significantly recorded conflicts relating to intolerance amongst dissimilar social groups (Ekanade, 2012). In addition, the United Nations Economic Commission for Africa (UNECA) (2014) argues that inequality amongst social identities such as youth, the aged, individuals with disabilities, women and other minority groups results in their limited access to social services and opportunities. This ultimately creates deficits in national development processes and slows progress towards achieving equality and capacity development, especially from a national context.

Based on the observations above, this chapter assesses diversity in Africa by, first, critically reviewing the nature and concept of diversity from an African perspective. This review includes the formation of social identities, dominant diversity dimensions and approaches to managing diversity in Africa. Following this review, this chapter will explore diversity issues in African countries by using a number of key themes.

These themes include diversity management challenges in Africa and the role of state institutions. Following this, I shall examine the impact of diversity management on national development in Africa and compare African and Western diversity management perspectives. The analysis of diversity management in Africa will study several African countries as a means to understand diversity in the African context.

3.2 A Review of the concept of Diversity from an African Perspective

Literature (e.g. Atta-Asamoah, 2012; Mengisteab, 2011; UNECA, 2011) reiterates that diversity in Africa focuses on social identities.[9] This is because social identity forms the base for diversity discourse in the African context; thereby increasing the need to understand the multiplicity of social identities (Bereketeab, 2011). The multiple social identities represented in any society determine the extent to which a society is perceived as diverse (Atta-Asamoah, 2012). Atta-Asamoah (2012) groups social identities in Africa into two: ascribed social identity and attained social identity. Ascribed social identities are inherent or deeply rooted in an individual. They include gender, ethnicity, race and religion, and form the culture of specific groups. The second social identity group, which are attained social identities, include shared values, beliefs and experiences, and factors such as the environment and changing interests influence this group. In spite of these efforts to categorise social identities, Atta-Asamoah (2012) and Mengisteab (2010) argue that this does not successfully elucidate the plurality of diversity in Africa and its influence in the reformation and governing of African states. Kamoche (2002) highlights that the multicultural nature of African states creates a high tendency for individuals to relate with people of the same cultural background, rather than on the assumption of belonging to a common nation-state.

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[9] In this thesis, a social identity looks at how an individual can be labelled or identified socially. Other terminologies used interchangeably include diversity dimensions, social categories, social groups and social construct.

This is likely to influence both the organisational and national levels. He further recognises the significance of family in most African states as a key socialising unit. This unit stretches to the extended family and then the ethnic group. Hence, strong evidence of favouritism exists 'along kinship and ethnic lines' (p. 996), as culture requires people to show support and care for those from the same tribe. This echoes the presence of multiple social identities in the African context.

Another characteristic highlighted by Atta-Asamoah (2012) is the homogenous approach to understanding social identities at the macro- (national) level, while remaining diverse at the micro- (individual) level. This automatically creates conflicting understanding and management of social identities at various levels. Furthermore, Atta-Asamoah (2012) ascribed the failure of a nation's state building process as the reason for a weak 'African experience' (p. 11). Hence, I believe that understanding social dynamics as a starting point elucidates the need to manage social identities at various levels.

3.2.1 Formation of Social Identities in Africa

The previous critical discussion has unveiled the concept of diversity in Africa around social identities. Therefore, it is necessary to explore the formation of identities and social identities especially in relation to individual and societal social constructivism. Social identity, as initially established by Henry Tajfel in the 1970s, was in relation to social perception, categorisation comparison, prejudice, discrimination and intergroup conflicts (Burke, 2006). This idea helped develop conceptual views around motivation, norms, behaviour, social influence, multiple categorisations and diversity (Brown, 2000; Burke, 2006). This theory looks at intergroup relations and the social self (Hogg et al., 1995). Linking intergroup relation to identity, this postulates that self reflects the wider social structure (Hogg et al., 1995). This also captures the argument that an individual's understanding of her/his self-influences his/her social behaviour. This therefore positions social behaviour as the link between individual and society (Hogg et al., 1995).

However, differentiating individual constructs from social identities, Burke (2006) highlights that individual constructs are attributes not shared with other people, while individuals in a social group exhibit social identities shared with more than two other persons. In the African context, individuals are not completely separate from their social realities in relation to socio-cultural formations. Individuals categorised in social groups are stereotyped as likely to exhibit the same or similar character traits (Kamoche, 2002; Ezra and Mateveke, 2012). In addition, this supports the argument that individuals are likely to exhibit multiple social identities (Atta-Asamoah, 2012).

Alongside social identities, culture plays a key role as an identity signifier in most African countries (Mengisteab, 2011), thereby classifying African states as extremely diverse (UNECA, 2011). This links to Hofstede's argument (Hofstede and McCrae, 2004) that individuals' character and their cultural environment affects beliefs. From Hofstede's (2001) definition of culture, he argues that culture does not focus on individuals, but represents a group of people. Furthermore, Hofstede (2001) states that culture is to a group of people as personality is to an individual. Similarly, the uniqueness of most African states links directly to culture, beliefs and practices that possibly influence the state institutions. Following this debate, Atta-Asamoah, (2012) evaluates Africa as institutionally diverse. In his argument, he states that many African countries, like Uganda, Nigeria and Ghana, merge their formal institutions and systems of the modern state with traditional institutions. This again supports the notion that the concept of diversity in Africa places emphasis on social identities, culture and state formations (UNECA, 2014) and will practicably position prevailing socio-cultural formations as the dominant social dimensions in this scale.

3.2.2 Diversity Dimensions in Africa

The previous arguments have shown the significance of social formations in Africa and the probability of certain diversity dimensions taking precedence over others in Africa, although this varies from country to country.

The dimensions include gender, disability, age, ethnicity, education, beliefs, values, HIV status, politics and religion (Romie and Nkomo, 2005; Neee, 2007; Mo barak, 2011; Atta-Asamoah, 2012). The identifiable socio-cultural formation in Africa does not leave out racial diversity, as globalisation has also made Africa home to immigrants. Countries like South Africa have a high presence of racial identity because of their social structure (Romie and Nkomo, 2005). In contrast, specific diversity dimensions are in some cases perceived as not conventional (The Economist, 2014) on some scales. For instance, there is awareness and acceptance of specific sexual orientations in some countries that are nonetheless addressed as criminal offences in others such as Zimbabwe and Nigeria, where unacceptable sexual orientations are punishable under the law of the land (Mkono, 2010). On the subject of gender, Atta-Asamoah (2012, p. 7) describes an almost even distribution of the men and women (of varying ages) population in Africa. However, this has not corrected or reduced the gender issues experienced in most African countries, which relate to the uneven balance of position and resources for equality and development. Christianity and Islam are the main religions in Africa; though traditional African ideas and other forms of religious identities have a significant presence (Atta-Asamoah, 2012). In this section, I shall critically review diversity dimensions in some African states.

First, apartheid in South Africa addresses the oppression of and discrimination against certain social groups (Neff, 2007). According to Klarsfeld (2010), apartheid focused on legislated racial categorisation and separation that divided the population into various, mainly racial, sectors. This division affected every sphere of social life, from education to employment. Hence, discriminatory practices were inevitable (Romie and Nkomo, 2005). For many years, a large number of minorities in South Africa did not have rights to education, jobs and opportunities because of discrimination (Bruce, 1994).

This lack of rights positioned racism as a major diversity dimension generating inequality. Similarly, Romie and Nkomo (2005) stressed that democracy in South Africa was responsible for the rise in racial and gender diversity in the workplace; however, Neff (2007) argues that ethnicity allows a more insightful analysis of the social structure of the South African nation than race.

In addition, researchers (Thomas and Bendixen, 2000) performed an exploratory study on the impact of ethnicity on management culture in South African organisations. They interviewed 586 managers and the results showed the similarity in cultural values amongst the various ethnic groups represented (Hofstede, 1994). Another finding was that the management cultures are independent of 'dimensions of culture and race' (p. 516); hence, management practices can improve through study and experience (Cox, 1994). Again, this emphasises the peculiarity of each country in relation to understanding and managing diversity. Furthermore, it raises the question of how best an organisation can adapt to managing these diversity differences. The above review has provided evidence of race, ethnicity and gender as the three major identifiable diversity dimensions in South Africa. However, HIV status has also been identified as a dominating social difference (Mo barak, 2011) because of the rise of discrimination against individuals identified with HIV.

Similarly, in Zimbabwe, HIV status is a key diversity dimension. While there are other dominating diversity dimensions in Zimbabwe, Mkono (2010) highlights the fact that there is a limited consciousness of the significance of diversity management in an organisational context. Furthermore, Ezra and Mateveke (2012) stress that the African patriarchal culture is evidently rooted in the subconscious state of both African employees and employers, and this shows in the stereotyping and segregation acts carried out in the workplace in Zimbabwe. Stereotyping is evident at the national level, especially in relation to gender balance in the institutionalisation of state affairs (Ezra and Mateveke, 2012).

In Ghana, Abdulai (2000) highlights that discrimination exists subtly in the public sector, with gender, ethnicity and regionalisation dominant amongst other social identities. Consequently, policies act as an instruction to promote integration of the Ghanaian people and 'prohibit discrimination and prejudice' on the grounds of diversity differences (Abdulai 2000, pp. 451). For instance, gender dialogue ensures that women take roles that are significant in socio-economic activities, including decision making at the top management level. Abdulai (2000) summarises that there are lapses in both the public and private sectors regarding recognising the social needs of the workforce; hence, he cites this as the motivation for the introduction of a human relations institute in Ghana.

Additionally, the socio-cultural paradigms in Ghana influence strongly the structural and management plan of organisations (Sackey et al., 2011). This paradigm views women as supporters to their male partners. Hence, a large number of women in Ghana exhibit specific behavioural patterns, including prioritising domestic chores above other responsibilities outside the home (Sackey et al., 2011). Although increasing numbers of women are becoming professional, they face the challenge of carrying out both domestic roles and organisational demands as two full-time jobs (Sackey et al., 2011). This prevents them from progressing within the organisation; hence, the top positions remain reserved for men (Sackey et al., 2011).

In Eritrea, political position and parties (Tessema and Soeters, 2006) influence state gender and class. This affects employee performance within an organisation; for example, gender, class, age or political views, rather than merit or experience, influence promotion in the workplace. Political involvement, as identified in the case of Eritrea (Tessema and Soeters, 2006), highlights the impact of politics on human resource management or development processes, whether in an organisational or national context. This further highlights the involvement of political leaders and parties in the development process in developing African countries, where position and authority are used to exploit the lapse in managing differences and resources within the state (Asiedu, 2006).

This exploitation further enhances political instability in the nation (Fosu, 2002; 2003). Moreover, the unstable political environment in Eritrea affects the planning and management of human resource practices, including managing diversity and the development of human capacity (Tessema and Soeters, 2006). Therefore, this establishes the fact that beyond considering internal factors in human resource strategies, it is similarly important to consider external factors that can influence diversity management either at an organisational or national level.

Similarly, the presence of ethnic, religious and other social differences in Nigeria influences the pursuit of political gains (Treisman, 2000; Frynas, 2005). This exploitative strategy of obtaining competitive advantage over others includes promoting rivalry amongst various ethnic and/or religious counterparts (Frynas, 1998, Asiedu, 2006). Likewise, Kenya's heterogeneous characteristic has led to the emergence of ethnic challenges in the workplace (Budhwar and Yaw, 2001). This has manifested in the form of 'favouritism' for recruitment and training opportunities (Adekanye, 1995). Similarly, as a result of unemployment and political conflicts (Adekanye, 1995), people tend to rely on their tribes to take advantage of 'ethnically-sanctioned obligations' (Budhwar and Yaw, 2001, p. 213). The socio-cultural system in Kenya is influenced by what Nzelibe (1986) describes as an 'African thought system' (p. 214). This system stresses ethnocentrism, traditionalism, communalism and social teamwork (Budhwar and Yaw, 2001).

The critical discussion so far highlights how diversity dimensions are myriad and varied in some African countries. Hence, it brings to light the fact that companies operating in Africa need to understand the social identity dynamics in the national and organisational context in order to implement appropriate diversity management approaches.

3.2.3 Approaches to Managing Diversity Concerns in Africa

The foregoing discussions on the nature of diversity in Africa highlight the need to manage diversity at the national and organisational levels.

This growing need emerged during the early stage of the post-independence era (UNECA, 2011) because of the struggle experienced by African leaders in relation to decolonisation and political control (Atta-Asamoah, 2012). This struggle still exists within the geo-political context in most African countries as social differences connect with the unrest occurring in this region (Mengisteab, 2011). For instance, the inability to establish a sense of national culture (in some African states) and encourage tolerance between various social identities promotes socio-cultural related conflicts (Mengisteab, 2011; Ekanade, 2012).

Research (Atta-Asamoah, 2012) shows that African countries seek to address such diversity concerns through policies aimed at creating an inclusive state. This section critically analyses various African nation. For instance, Tanzania pursued a common national identity policy, with the first president following independence adopting a universal language across the country. Following this, the government established a one party education system that eradicated diversity processes at the nation's local and political levels. In Ghana, the government made policy choices that involved banning ethnic and religious political parties.

Similarly, Kenya introduced legislation against discrimination and initiatives to promote peace and co-existence, while South Africa, amongst several efforts, introduced initiatives targeted at reducing discrimination among the people. This was related to their establishment of strong democratic institutions to empower minority groups economically and to create a single identity for the country (Atta-Asamoah, 2012). In the Nigerian context, diversity discussions intersect with institution building and governance system (see Chapter 6). In spite of these efforts to create a single state and reduce diversity conflicts, the debate remains as to whether these countries can be completely homogenous, as diverse social identities will persist (Atta-Asamoah, 2012).

In relation to transferred policies, the Kenyan industrial environment focused on trade unions (Budhwar and Yaw, 2001) established during the independence movement (Chege, 2008).

This focus also led to the early formation of human resource practices and policies in Kenya (Budhwar and Yaw, 2001), however, despite this, Budhwar and Yaw (2001) argue that the human resource practices need to be personalised in order to adapt to organisational realities. This is in relation to the influence of the socio-cultural, political, economic and industrial environment of the organisation. This suggested personalisation of human resource practices does not however limit the understanding and management of various social identities represented in a workforce. As highlighted by Gilbert et al. (1999), the workforce is a reflection of the society in which the organisation is located.

From a Ghanaian perspective, there was an integration of Western labour management practices with traditional personnel management activities after independence (Budhwar and Yaw, 2001). The British colonial administration, European missionaries and commercial enterprises introduced these Western management practices. These Western practices were formal and structured, and contradicted the traditional informal practice (Akinnusi, 1991, cited in Budhwar and Yaw, 2001). Furthermore, because of independence, the new government focused on empowering indigenes (nationals). This led to the replacement of foreign staff with Ghanaians in the public and private sectors (Budhwar and Yaw, 2001). Additionally, as a step towards development, Ghana introduced constitutional rule, which provided frameworks and laws with which to govern its people. This constitution also included policies for effective human resource policies within the public and private sectors (Abdulai, 2000).

In South Africa, according to Grobler et al. (2006), organisational diversity management programmes have only existed for a few years. Nonetheless, the most common diversity concerns include sexual harassment issues, employees with disabilities and the recruitment and selection of individuals classified as minority groups, including women. Thomas and Bendixen (2000, citing Binedell, 1993) states that management practices in South Africa have been shaped by British and American systems, which has provoked some criticism from African scholars,

for example Anakwe (2002), who argues that African management styles should replace the Western systems. One of the main reasons that established this argument was that there was no integration of African cultural values exhibited by national stakeholders into their organisational cultures (Thomas and Bendixen, 2000). The analyses above on the approaches to managing diversity in African states reveal that there are limited management processes that intersect with cultural and national structures, and these structures create a challenge in managing diversity in the African context. Therefore, arguably, the existence of policies towards an inclusive state in the African context introduces a likely structural challenge to transferred Western policies (Nishii and Ozbilgin, 2007). The next section analyses African countries with regard to the challenge of transferred diversity management processes that exist in the African context.

3.3 Diversity Management Challenge in Africa

The previous critical analysis on diversity approaches in some African countries revealed that these approaches were developed in response to the lack of a perceived national consciousness in these nations. In this section, I shall further reiterate that the establishment of policies as an approach to address probable social related conflicts highlight the challenge of engaging suitable management strategies. This focuses on the effects of transferred management practices in the African context. Again, this analysis explores countries in Africa.

A recent study (Sartorius et al., 2011) argues that diversity management in most organisations' workforce has been a challenge, specifically for MNCs. The complex nature of integrating cultural differences within the workplace remains a universal human resource issue, even in an African context like Mozambique (Hofstede, 1994, cited in Sartorius et al., 2011). It is further argued that this is a result of Western-based MNCs implementing home-based human resource systems in Africa. Conversely, Africans have accepted these systems in order to attract foreign investors (Horwitz, 2007).

This approach to economic growth, however, creates a challenge for social development in relation to understanding and managing social identities in the workplace (Horwitz, 2007). The challenges and resistance recognised in diversity practice because of these social differences led to a rise in research expenditure on how to manage the situation efficiently (Sartorius et al., 2011). The economic circumstance in Mozambique demonstrates that the adoption of neo-liberal policies in the early 1990s was a radical step towards rebuilding their economy following the extended civil war (Sartorius et al., 2011). This also led to the establishment of MNCs and the practice of transferred management policies at this scale.

Similarly, in Zimababwe, because of privatisation (which also increased the presence of MNCs) and deregulation introduced by the Zimbabwean government, the employment rate increased slowly. However, particular globalisation challenges came into play, including the ability to implement global policies in a local context (HDR, 1999; Thompson, 2000; Fischer, 2003). Correspondingly, Human and Horwitz (1992) argue that managers in organisations were overpowered by the challenge of globalisation because they were not able to integrate all levels of the organisation (Budhwar and Yaw, 2001).

On the other hand, the 'Africanised' system in Kenya (Lutta-Mukhebi, 2004) was characterised by ethnicity, thus creating an autocratic system in both the public and private sectors. Ultimately, this led to the closure and privatization of state-owned enterprises (Nyambegare et al., 2000). In addition, the private sector grew because of the significant presence of MNCs. This dominance had a huge impact on the economy. Furthermore, there was the perception that the human resource systems practised by these MNCs was an improvement of the existing system (Nyambegare et al., 2000). They attracted and retained a qualified workforce, regarded as more efficient (Akinnusi, 1999, cited in Budhwar and Yaw, 2001). In spite of these advantages, Budhwar and Yaw (2001, citing Akinnusi, 1999) emphasise that MNCs found it difficult to operate domestically. This affected areas such as staffing, general work life, motivation and productivity.

The challenge of how diversity should be managed in Africa elucidates a form of globalisation where policies transferred between countries seem viable (Komache, 1997). However, once again, this is debatable (Nishii and Ozbilgin, 2007) if not contextualised to ensure effective practices that enhance development (Thompson, 2000).

As a developing continent, there is a strong focus on the need to promote national development planning in both the national and organisational contexts. With support from international agencies (United Nations, 2010), initiatives like the millennium development goals (MDGs) seek an inclusive social development process. This process aims to ensure equality and social development for all people in the African context. However, without the engagement of state institutions, these initiatives would seem futile. This understanding introduces the role of state institutions in managing diversity.

3.4 The Role of State Institutions in Diversity Management

The awareness of the significant role of state institutions in this research positions them as major stakeholders in the formation and implementation of diversity management policies in Africa (Kamoche et al., 2012). These state institutions include governments, government related policy makers and regulatory agencies. In Africa, state institutions view MNCs as key players in state's economies (Sethi, 2002). This is in relation to their large employment capacity and service delivery packages. Similarly, due to the continent's large human workforce and relevant resources (BBC, 2014), African states demonstrate a potential investment environment for various MNCs (Kamoche et al., 2012). However, there is the argument that factors like conflicts, unstable governance, laws and regulations pose a major threat and challenge to these corporations (Kamoche, 2002). In their argument, Kamoche et al. (2012) highlight that, while these institutional factors could act as a resistance for attracting foreign and local investors to a state, there is still significant evidence of thriving local corporations and MNCs in these African states.

This, then, elucidates the fact that these challenges may not necessarily restrict economic enhancement, competitive advantage and globalisation (Kamoche, 2002; Atta-Asamoah, 2012).

In agreement with the foregoing argument, diversity issues in Africa share a number of characteristics, including the influence of globalisation, technology, and economic and political development (Atta-Asamoah, 2012). This further increases the opportunity of being significant contributors to the advancement of diversity management and African development planning. However, despite the possibility of these characteristics allowing for better living conditions and accessibility, their connection to diversity management, which includes identifying and defining social identities in various African countries, embraces this struggle through the adoption of fluid neo-liberal paradigms in specific states (Adekanye, 1995).

This argument leads to awareness of how national culture influences diversity (Hofstede, 1991; Romie and Nkomo, 2005) and can create stereotypes, and this, in turn, influences the way of life within the society (Kamoche, 2002; Ezra and Mateveke, 2012). For instance, Rudman and Kilianski (2000) explain the impact of culture on behaviour through gender-role stereotypes that authorise men to be masculine and women to be feminine. This led to the existence of male dominance in management in South Africa (Romie and Nkomo, 2005). Moreover, as the medium for promoting gender equality throughout society, the South African government established after apartheid created legislative rights and responsibilities to this effect. Romie and Nkomo (2005) argue that while there are some positive changes, there remains high evidence of white male dominance in top leadership positions.

Through Affirmative Action programmes, South African organisations have made efforts to include individuals from other ethnic minorities in their management structures (Thomas, 1990). These programmes involve managing the country's diversity.

From a national perspective, the South African populace believe it is the government's duty to ensure effective management of diversity and the redistribution of power, wealth and opportunity (Human, 1996). This is crucial for the future prosperity and stability of the country (Human, 1996). Similarly, at an organisational level, employees, especially line managers (Human, 1996) handle the organisation's affirmative strategy. In spite of this understanding and the passing of government legislation on organisations, Human (1993; 1996) argues that most organisations have this policy in place but do not practice effective management of diversity. He further states that many organisations, when faced with diversity challenges, implement hastily identified solutions that do not incorporate the company's strategy.

In addition, the South African government established a Reconstruction and Development Plan (RDP) in 1994 to meet the basic needs of all its citizens. The policy for this project was to be 'people driven' (Spierenburg and Wels 2006, p. 4). The RDP preceded the 1996 policy of Growth, Employment and Redistribution (GEAR), which hoped to build economic prosperity based on neo-liberal assumptions (Spierenburg and Wels, 2006). However, these projects did not succeed because of the strong presence of racism and class in the development structure (Klarsfeld, 2010) along with other overpowering economic factors like the global instability at the time (Hanival and Maia, 2008).

In Ghana, the role of state institutions towards a more inclusive society led the country to design its constitution to be inclusive and compatible with international treaties (GHDR, 2007). The Ghana Human Development Report (GHDR, 2007) highlights the significant progress made by the government, from a social exclusive state to a more inclusive one. Areas affected include gender-related issues, cultural norms of discrimination, minimal access to public goods and services, geographical disparities, and age-related and disability exclusions.

The policies developed by the Ghanaian government, because of various social exclusions (Garvin et al., 2007), depict the recognition of adequate management approaches (Cox, 1991) as a strong instrument to achieve a socially inclusive society (GHDR, 2007).

In the Kenyan context, factors that influence the formation of human resource policies and practices include the political-economic environment, socio-cultural environment and the natural environment (Budhwar and Yaw, 2001). The political-economic environment incorporates the negligence of the government in the utilisation of funds, as the state has been unable to provide quality education, health and infrastructure development to a required standard (Budhwar and Yaw, 2001). This led to the introduction of a structural adjustment programme (SAP) by the United Nations, a neo-liberalism paradigm for a free market and privatisation (Adekanye, 1995) of services. Additionally, political unrest and ethnic conflicts have fuelled insecurity in Kenya, which has affected the political and economic growth of the country (Budhwar and Yaw, 2001). As previously discussed, it is the role of the state institutions to initiate national development in the country. However, due to lapses in the government systems in most African countries, nationals as well as the state institutions tend to rely on MNCs to promote national development planning. (This will be analysed in the next chapter that examines the role of MNCs in development.) This expectation allows for the possibility of positioning diversity management towards achieving national development.

3.5 Impact of Diversity Management on National Development in Africa

National development is a key phenomenon amongst African countries. This relates to methods by which countries can achieve a high level of development for the majority of their populace (McLean, 2004). This includes several development policies and initiatives planned locally, or at state or national level (Lutta-Mukhebi, 2004). In many African countries, the need for increased skilled labour for national development is rising (Sydhagen and Cunningham, 2007).

The United Nations argues that the Human Development Index (HDI), which measures life expectancy, education and access to resources for development, will assist policy makers and institutions in focusing on the lives of people in general, rather than only in relation to the economy (United Nations, 2010; 2011). This is due to the understanding that social issues like inequality, socio-cultural related conflicts and environmental issues weaken institutions if they are not handled appropriately (Sydhagen and Cunningham, 2007). In view of these HDI groupings, most sub-Saharan African countries are rated low as, in most African countries, access to essential resources, including education, and improving the standard of living in rural areas need development (McLean, 2004; Human Development Reports, 2011). This section analyses countries to examine the diversity management related concerns and contributions towards national development in African states.

Zimbabwe is located in southern Africa, and neighbours Mozambique, Zambia, Botswana and South Africa (BBC, 2013). Like other African countries, it has experienced political struggles and discontent that have led to a deprived socio-cultural and economic position (BBC, 2013). Moreover, Zimbabwe has worked towards reforming its structures and socio-economic processes. This drive for development has led to embracing the concept of diversity management and other human resource strategies at organisational and national levels (Mkono, 2010).

Approaches for building institutions in Africa are due to the need for state intervention and progress in developing skills for economic growth (Horwitz et al., 1996). In South Africa, aside from the aforementioned challenges in managing diversity, there has also been a drive to build non-racial organisational structures and lessen pressures by multinational corporations, which have remained in the country (Horwitz et al., 1996).

Consequently, during the eighth African Governance Forum (AGF-VIII) on democracy, elections and the management of diversity in Africa, Tegegnework Gettu, United Nations assistant secretary general and director of the UNDP Regional Bureau for Africa (RBA), argued that both democracy and development in Africa are key concepts for human development, and are both related through mechanisms, processes and institutions (UNDP, 2011). This reinforces that development progress can function efficiently when one recognises that countries and societies have varied social, economic and political conditions, which may not be suitable for the neo-liberal ideology or transfer of Western theories (Sydhagen and Cunningham, 2007). This could be within either a state or an organisation (Hofstede 1991). Hence, identifying and managing various social identities that reflect the social institution of a country or an organisation impacts on the national development[10] programme of any state (Hofstede 1991, 2001).

In spite of the environmental setbacks, Africa has set out to rebuild effectively and efficiently the human capacity for the development and use of national economic, social, political and administrative structures and processes (Tessema and Soeters, 2006). As a step towards reformation, human resource management and development, strategies are being established in African countries. For instance, in management and state institutes, human resource development (HRD) projects and salary scaling ensure the development of organisations' workforces and particularly nationals across various states and sectors.

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[10] The realisation of the impact of diversity management on national development in Africa has further led to the need to conceptualise diversity in Africa (using Nigeria as case study) with national development in mind. Scoping National Development within this research looks at how lives at individual, organisational and national levels can be improved (Metcalfe and Rees, 2005). Hence, from human development and factors that aid human development emerges the focus of national development within this research.

Similarly, in African (Asiedu, 2006) and even Western states (Shen et al., 2009), specific diversity dimensions are more evident and this tends to be reflected in the change processes (Mavin et al., 2000) of national and organisational strategies. This further creates the perception that the concept of diversity in the African and Western contexts is likely to have similarities as well as differences.

3.6 Comparison of African and Western Diversity Management Perspectives

Table 3: 1 A Comparison on African and Western Diversity Context (Source: Author, 2014)

Characteristics	African Context	Western Context
Diversity Dimensions	Evidence of Strong Social and cultural identities	Evidence of different Social Identities and a Strong National Identity
Approaches to Managing diversity	Through Policies, Initiatives, and Laws on a national and Organisational level	Through Policies/initiatives, Developed theories, Regulatory agencies, laws, on a national and organisational level
Role of State Institutions	Promote the need for a national culture Act as regulatory agencies for organisations, drivers for national development	Act as Stakeholders Regulatory agencies
Challenges Towards Managing Diversity	Social Identity and culture Conflicts Integrating transferred policies	Internalisation of business Cultural differences Evolving nature of diversity Wrong diversity approach
Impact on National Development	Diversity consciousness towards acceptance and respect, Human Capital Development, Promote strong State Institutions , Encourage increased skilled labour, Establishment of stable structures	Laws, Regulations

The table above shows a summary of the concept of diversity in the African and Western contexts discussed within this research. This analysis covers the key areas discussed in this chapter. They include diversity dimensions, approaches to diversity management, roles of state institutions, challenges towards managing diversity and impact of diversity management on national development.

Dimensions, as key characteristics for diversity discourse, are prevalent in both contexts. However, the socio-cultural formations in African states influence how dominant diversity dimensions are constructed (Hogg et al., 1995; Burke, 2006), while demographic trends, public opinions and human rights movement influence the construction of evolving social identities in the Western context (Klarsfeld, 2010; Fernando et al., 2012). In addition, social identities in Africa, as described by Atta-Asamoah (2012), are categorised at the individual and group levels (ascribed and attained categories), while the Western context as categorised by Cox (1991) extends this to include the organisational level (Figure 2.3).

Approaches to diversity management at both the organisational and national levels take the form of policies, legislatives and initiatives. However, due to the changing nature of national and organisational structure and culture, approaches could vary within various scales. In addition, as a result of the development gap between the Western and African context, theories and frameworks for diversity management developed within Western societies are frequently transferred to the African context (Nishii and Ozbilgin, 2007; Shen et al., 2009).

Diversity management in the Western context significantly seeks to promote equality, fairness and eradicate discrimination amongst social groups (Bjorkman and Stahl, 2006; Catalyst, 2014), hence, the involvement of the State institutions (Budhwar and Yaw, 2001) in diversity matters centres on laws, regulations and policies. However, in the African context, because of the presence and the impact of the socio-cultural structures at various levels of institutions including the state level, the role of state institutions requires them to take a more active part in managing diversity.

From both the African and Western perspective, challenges in managing diversity are influenced by factors like globalisation, conflicts because of socio-cultural differences, the evolving nature of diversity and the application of wrong diversity approaches (Cox, 1994; Almond, 2011; Olsen and Martins, 2012). In relation to wrong diversity approaches, Nishii and Ozbilgin (2007) emphasise the probability of MNCs transferring Western practices to subsidiaries operating in Africa. This is likely to create a diversity challenge for managing diversity effectively in the African context (Nyambegera, 2002; Kamoche, et al., 2012).

As mentioned earlier, diversity management in Africa is more likely to take an approach directed at contributing to national development. This is because the socio-cultural construct in most African countries integrates with the institutional structures and is likely to influence various aspects of development planning (Budhwar and Yaw, 2001; United Nations, 2014). From the foregoing discussions on diversity management in Africa, I identify probable ways by which diversity management can contribute to national development. These include creating a diversity consciousness that includes respect and acceptance for dissimilar social groups. In addition, managing diversity in the African context can affect human capital development and increase skilled labour. Other features of national development planning include the promotion of strong state institutions and establishment of stable structures. Although this section has highlighted the probable influence of diversity on national development planning in the African context, I seek to explore the probability of diversity management in MNCs contributing to national development planning in Africa (using Nigeria as a case study).

3.7 Summary

Table 3: 2 Diversity Management in the African Context (Source: Author, 2014)

Characteristics	Focus
Diversity Dimensions	Focuses on dominant social identities and cultural constructions within the society
Approaches to Diversity Management	National/ State level- policies/initiatives, laws - National Identity - Building Strong Institutions - Appropriate governance systems/structures Organisational Level – HR Practices (Home and Host Country)
The Role of State/ other Institutions	Creation of National culture and identity, through legislation and policy - Regulatory agencies for organisations
Challenges to Managing Diversity	- Social Identity and cultural conflicts - Transferred policies - Lack of diversity consciousness
Impact of Diversity on National development	- Embracing Diversity Management and other Human resource Development Strategies - Approaches for building strong institutions in Africa - Human capacity Development - Managed socio-cultural construct

The diagram above reiterates five areas according to which the nature and concept of diversity in Africa has been contextualised in this chapter. From the foregoing discussions, it has well been emphasised that diversity dimensions in Africa focus on dominant socio-cultural formations. As a result of these formations, expansive approaches (Budhwar and Yaw, 2001; Atta-Asamoah, 2012; United Nations, 2014) have been applied to manage identified diversity concerns. These approaches consider both national and organisational levels at a particular scale and recognise the role of state institutions in promoting the validity and effectiveness of this concept. However, in spite of these procedures, diversity management in Africa has not been without challenges. These challenges again are created from national and organisational paradigms, as identified in the text.

Similarly, in spite of the growing presence of diversity in Africa, explicit diversity management processes within organisations in the African context remain largely unknown, and there have been extensive discussions about the need for effective management practices in Africa (Komache et al., 2004). Consequently, some scholars argue (Anakwe, 2002; Nyambegare et al., 2000) that the adoption of Western practices (Nishii and Ozbilgin, 2007) in the African region in relation to management and development of human resources may be fluid, as Africa has distinctive characteristics (Anakwe 2002). This includes its heterogeneous complexity (Hofstede, 1991; Budhwar and Yaw, 2001). This diverse nature of most African countries affects the political, economic and social development of the people (Budhwar and Yaw, 2001). In addition, the vast significance of culture in politics and economics strengthens the link between diversity and globalisation, which also recalls the rhetoric of neo-liberalism (Spierenburg and Wels, 2006) in the African context.

It can be seen that equality is used recurrently in diversity management discourse. Although Kandola and Fullerton (1998) highlight the difference between managing diversity and equal opportunity, it is pertinent to examine these two concepts concurrently in this thesis as they are used interchangeably, especially within developing country contexts. This terminology depicts the rationale for valuing and managing diversity dimensions across various scales. For instance, gender equality is addressed in most African constitutions, and this has led to national changes supported by government and non-governmental organisations (NGO). These initiatives encourage women to be active participants and decision makers (Spierenburg and Wels, 2006). However, it remains clear that male dominance predominates in Africa because of the patriarchal nature of societies (Morrell, 1998; Booysen, 2007). Similarly, racial inequality has some significance in Africa. For instance, Thomas and Bendixen (2000) state that whites still control the public and private South African economic sectors as an effect of the apartheid regime, while the labour force is predominantly black.

In addition, Spierenburg and Wels (2006) argue that racial inequality still affects socio-cultural dynamics in some African organisations. They further stress that racial stereotypes and divisions outside organisations affect people's behaviour and attitudes in the workplace. Therefore, there is a need to examine the connection between national cultural values and managing diversity in the workplace (Hofstede, 1991).

The critical analysis within this chapter undoubtedly demonstrates that Africa as a continent has many multiple diversity dimensions hence; we cannot ignore the need to manage these differences in order to promote effectiveness and efficiency in the workplace, as well as positively influence national development (Sydhagen and Cunnigham, 2007). Although arguments have arisen as to what type of management system should be incorporated to bring about this national development in Africa, this study focuses on examining critically the current practice of diversity management in the Nigerian context, and how this can positively influence national development.

In summary, the push towards the development and adoption of African management practices (Anakwe, 2002) should not instigate the total dismissal of Western ideology regarding diversity management (Komache, 1997). Komache (1997) argues that the rejection of Western theories would be an impractical move counter to global processes for industrialisation and globalisation through the establishment of MNCs in various regions (Nishii and Ozbilgin, 2007). In addition, the foregoing discussions on diversity concerns and management in Africa reveal the existence of MNCs in Africa and the economic roles (Sethi, 2002) these organisations are perceived to implement towards national development. However, these roles are debatable, as MNCs are also perceived to take advantage (Sethi, 2002) of weak systems in Africa (Budhwar and Yaw, 2001). With the aim of generating more knowledge about MNCs and their relevance in this thesis, the next chapter will examine the role of MNCs in a globalising world.

CHAPTER FOUR: HUMAN DEVELOPMENT IN A GLOBALISING WORLD: THE ROLE OF MULTINATIONAL COPORATIONS

4.1 Introduction

The advancement of globalisation has driven Western based MNCs to establish business opportunities beyond Western geographical regions (Stopford, 1998; Singh, 2011; Almond, 2011). Correspondingly, the previous chapter on diversity management in Africa highlighted the existence and rapid growth of MNCs in Africa. Likewise, MNCs are perceived to influence, within their business commitments, economic and other development processes in Africa. This influence and expansion also includes acquiring and managing various resource systems such as capable personnel (Barry, 2007; Liu and Lee, 2008) to promote organisational growth. Beyond the employment of these capable personnel, organisations further seek to develop these personnel for business innovation, thereby emphasising talent management in their processes (Farndale et al., 2010). Subsequently, the expansion and environmental implications of MNCs operating in various locations prompted calls to encourage these corporations to be socially responsible in their host countries as well. This global awareness about the need for social responsibility now drives MNCs to look beyond organisational needs and to support development planning in host countries (Carroll, 1999; 2009). The foregoing discussion hinges on the observation that MNCs facilitate business both for profit and for possible development planning in regions where they operate (Sethi, 2002). The positioning of these MNCs towards development also considers the vast number of skilled employees across various operating sites, thereby promoting human capability across borders. This undoubtedly emphasises the need for effective diversity management for an evolving diverse workforce.

In this chapter, I first review MNCs and then explore globalisation of MNCs and its significance to diversity management by examining the impact of business expansion on MNCs and the role of talent management in a diversity context. This discussion will also highlight general debates on the role of MNCs in globalisation.

Following this, I examine diversity management in MNCs as a transferred management practice and a human resource strategy. Likewise, in order to explore how MNCs support human development in a region, this chapter examines the rationale for MNCs operating in sub-Saharan African countries by investigating the role of MNCs in developing Africa. I also include a document analysis on the MNCs selected for empirical study in Nigeria. This is to reinforce the empirical data gathered to explore diversity management in MNCs as it influences national development in Africa.

4.2 Overview of Multinational Corporations

MNCs are seen as the main agents for internationalisation (Ferner, 1994; Innes and Morris, 1995), and while this is an agreed notion because of the global presence of such organisations (Birkinshaw and Hood, 1998), there is debate about how they can be categorised in terms of their corporate structures (Ferner, 1994; Sethi and Elango, 1999). According to Ferner (1994), one obvious difference is that some MNCs implement their business strategies globally, while others allow their subsidiaries the autonomy to adopt the national business culture of the society in which they operate (Looise and Drucker, 2002). Consequently, MNCs operate in accordance to various models (Onywuchi and Obumneke, 2013). In one model, MNCs may establish headquarters in the parent country while locating production/service offices in other countries. Onywuchi and Obumneke (2013, citing Tatum, 2010) further argues that this pattern benefits the corporation regionally, with benefits ranging from low production costs to low wages. In the second model, the company's headquarters are also located in the parent company while independently functioning subsidiaries are launched (Ozoigbo and Chukuezi, 2011). A third model for the structural set up of MNCs locates the company's headquarters in one of its countries of operation, which could be the parent country, with a broad spectrum of conglomerates spread overseas (Onywuchi and Obumneke, 2013).

As a result of the varying MNC structural innovations, Wiig and Kolstad, (2010) argue that it is necessary to understand the interface between MNCs and host-country institutions. In agreement with this view, the nature of MNCs operating in and outside their home countries is symptomatic of the era of globalisation in which these organisations are viewed as influencing the political, economic and social strata of the nations in which they operate – either directly or indirectly (Wang et al., 2010). Awareness of this influence has further led to recognition of the need for these organisations to align their practices with those of their host countries as they seek to promote their values and achieve their goals and objectives for productivity. A detailed analysis on the character and impact of globalisation to MNC is captured in section 4.3.

Thus, the establishment of foreign subsidiaries in host countries has created an advantage for MNCs by generating opportunities that allow the corporations to thrive. Consequently, Birkinshaw and Hood (1998) attest to the fact that these foreign subsidiaries add value and create an image of success for their host countries. These MNCs also perform key roles in transferring knowledge to local organisations (Saliola and Zanfei, 2009). Similarly, it is perceived that these subsidiaries enhance the economic development of the host country (Birkinshaw and Hood, 1998; Sethi, 2002).[11] This appreciation for MNCs as a tool for adding value and increasing development of host countries is a significant basis for this research.

Nevertheless, in spite of the positive consequences cited above, MNCs also face criticism for some of their negligent actions, which include the failure to contribute to social justice (Monshipouri, 2003). In addition, the rapid evolution of globalisation has created challenges for the MNCs (Farndale et al., 2010).

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[11] See Appendix that captures a list of most MNCs and sectors in Nigeria. This also shows some employment statistics for some of the corporations.

One of these issues revolves around the dynamic nature of 'diversity management'. This puts a significant level of pressure and expectation on MNCs on how they practice diversity. Diversity management in MNCs is mostly positioned as a globalisation strategy to stay relevant, efficient and effective, as well as to gain competitive advantage over others (Wentling and Palma-Rivas, 2000). Nonetheless, this has been argued to be organisation focused. In addition, although MNCs have shown empathy towards their employees in ensuring they create opportunities for potential talent from all social classifications to grow in the organisation (Escobar and Vredenburg, 2011), it has been argued that these practices have been limited and somewhat speculative, and Wang et al. (2010) observe that fair expectations can vary between the countries in which these MNCs operate. Section 4.2.3 further elucidates these debates on the role of MNCs in globalisation. Nonetheless, in light of these criticisms, I aim to examine the value of diversity management in MNCs within the host country. The next section explores MNCs in a globalising world.

4.3 Globalisation of MNCs

As mentioned earlier, evolving social, cultural, political and economic influences across various countries inform globalisation (Appadurai, 1996; Castells, 1996; Garcia and Parker, 2006). Similarly, factors like technology, migration and organisational expansion have transformed the modes of social relations and communication between individuals, social groups, cultures, organisations and countries (Appadurai, 1996; Castells, 1996). As nation-states integrate towards a global economy, emerging concerns have not been limited to the political-economic sphere, which has been widely discussed in the literature (Sethi and Elango, 1999; Sethi, 2002). Cultural and social concerns between countries have meant that MNCs reflect on the significance of having diverse individuals working at both a subsidiary level in the country and at the global level to ensure all differences are valued (Garcia and Parker, 2006). At an organisational level, the need for business expansion and drive towards a global economy causes organisations to establish business models for profit.

However, due to the socio-cultural impacts on businesses, organisations look for ways to ensure that equality and diversity are reflected within their policies. This helps to provide improved creativity, innovation, profits and productivity as well as ensure competitive advantage (Mor Barack et al., 1998; Egan and Bendick, 2003; Kamenou, 2007).

In contrast, Bassett-Jones (2005) argues that although diversity is constructed as a positive force that supports innovation and creativity, it can also be the cause for conflicts, misconceptions, and doubts that will result in low work performance, absenteeism and the like. Another perception that exists as to why organisations promote diversity management is that the organisations seek to avoid legal actions that could arise due to discrimination (Egan and Bendick, 2003). Although these perceptions of diversity management could vary in evolving organisations, most MNCs with foreign subsidiaries focus on managing social identities to ensure equality, fair treatment and value for all individuals within a geographic locale (Klarsfeld, 2009). This forms organisational ethics, which is necessary for managing a global talent pool exhibited within these kinds of corporations. Based on the foregoing analysis, it is critical to examine talent pool in a diversity context.

4.3.1 Talent Management in a Diversity Context

In relation to human development, the dynamic global and competitive environment of most organisations today creates challenges in managing human capital (Tarique and Schuler, 2010). Organisations are keen to manage their workforce in a 'global context' (p. 123), and this desire has led to the study of global talent management (Tarique and Schuler, 2010), which is influenced by various factors, including migration, changing demography, and demand for specific jobs and a lack of suitable talents. Tarique and Schuler (2010) describe this as the 'demand and supply gap' (p. 126). The realisation of human capital as the most pressing challenge in globalisation (Tarique and Schuler, 2010) contributes to diversity studies.

This is because human capital on a global level involves a talent pool of diverse individuals with various cultural influences (Martín-Alcázar et al., 2012). Tarique and Schuler (2010) argue that talent management is vital for gaining and sustaining a global competitive advantage. Moreover, in order to achieve this, organisations must build their reputation and attract individuals who are interested in international positions from a wide pool of talent. The responsibility for attracting global talents rests with the human resources group in an organisation (Joyce et al., 2006). Hence, these human resource individuals need to be well informed to source the required talents.

Based on related research (Lievens et al., 2001; Tarique and Schuler, 2008; Collings et al., 2009), Tarique and Schuler (2010) highlight that family and marital ties, as well as the feeling of self-worth, are factors required for attracting talents, both at an individual and an organisational level. Consequently, Farndale et al. (2010) highlight that talent management takes into consideration all processes in place within an organisation to attract, develop and retain the best workers on a global scale. It also takes into account the dynamics of the national context involving how to manage talents in various geographical locations. Meanwhile, Iles et al. (2010) propose talent management to be the rising mechanism for HR practices, as has been the case in China, and Farndale et al., (2010) propound that global talent management is a key issue for multinational corporations.

In view of the debate on talent management contributing to diversity management, Ng and Burke (2005) argue that it is pertinent to give priority to women and minority applicants in order to 'look to a new pool' (p. 1195) due to the demand for highly skilled workers arising from rapid growth. They further highlight that the diversity management approach can curb increasing demographic diversity issues in an organisation (Ng and Burke, 2005).

Similarly, Rappaport et al. (2003) propose the need to pay attention to the impact of demographic changes on acquiring and managing talent both nationally and globally. This is due to the lack of empirical studies that show a strong relationship between diversity management and talent management. However, I argue that the growing tendency to employ a diverse workforce encourages expansion of the talent pool and leads to global talent management (Farndale et al., 2010).

Likewise, reflecting on 'women reshaping the corporate talent pool' at the 2012 talent management summit in London, four senior female HR leaders from four major corporations argued that there is a relationship between diversity and talent management (Ng and Burke, 2005). They stress that diversity in a workforce needs to match the diverse clientele or customer base; moving to higher positions in the workplace is influenced by the institutional and organisational levels, as well as the individual perspective; women who ascend the corporate ladder should not do so as a result of quotas, but should be a choice (Ng and Burke, 2005). Additionally, its argued that having clear targets and goals is significant for managing diversity, while possessing the appropriate culture and mindset helps to ensure that diversity processes are followed through (Farndale et al., 2010). This debate is based on the realisation that there are still low numbers of women occupying senior management positions; hence the need to increase female talent pool (Catalyst, 2014). I reiterate that the talent pool should be oblvivious to social dimensions but should focus on merit, embracing individuals with various social dimensions.

From the foregoing critical analysis on the globalisation of MNCs, it is emphasised that managing a diverse talent pool underpins the rationale for establishing organisational ethics. This has been argued to be a business philosophy that may not necessarily be an expression of moral and social duty (Werner and DeSimone, 2006). Hence, this provokes debate on why and how organisations resolve 'negligent actions'.

4.3.2 Key Debates on the Role of MNCs in Globalisation

From the previous critical analysis, it was established that managing a global talent pool not only creates a demand and supply gap (Tarique and Schuler, 2010), but strongly focuses on economic growth while failing in social justice. This social negligence includes ignoring the harsh working circumstances and abuse of workers' basic human rights in host countries (Sethi, 2002, p. 21). Monshipouri (2003) further argues that the imbalance of economic growth and inequality, especially in developing countries, is the reason for the rise in the discourse on the 'implications of human rights' (p. 967). To this effect, multinational corporations have arguably responded to the task of meeting the needs of their host country and their operating location through 'corporate social responsibilities' (Carroll, 1999; 2009). However, the strategy of corporate social responsibility (CSR), which was initially proposed for social development (Bowen, 1953; Carroll, 1999; 2009), is viewed as a means of maximising profit through limited risk, and not necessarily of closing the gap of social injustice in these host societies (Monshipouri, 2003).

Nonetheless, discourse on the role of MNCs in the achievement of social justice in their host countries is significant to the paradigm of globalisation. This is because of the concern for a feasible shift of powers from government institutions to MNCs (Rothkopf, 2012). Therefore, I wish to highlight that the challenge of managing diversity from a global perspective goes beyond identifying and managing a global diverse workforce in a region, but should also seek to eradicate social injustice in host societies, starting with a representative workforce. This challenge is evident in determining which global laws and policies can apply nationally to eradicate inequality and social injustice (Nishii and Özbilgin, 2007). To this effect, Nisshi and Özbilgin (2007) argue that MNCs should be prepared to adapt to the policies and laws of the host country in relation to managing employees' cultural differences, both in the host country and other subsidiaries of the global firm. This will enable them effectively to implement their objectives of diversity and inclusion in specific businesses and at global scale.

This approach is also applicable in understanding diversity management in various countries in which these MNCs operate (Nishii and Özbilgin, 2007).

Introducing the practice of Corporate Social Responsibility (CSR) for eradicating social injustice and inequality, Matten and Moon (2008) argue that this practice has evolved based on the notion of 'value change' (pp. 405). In situations where the MNCs prioritise environmental issues over discrimination, they tend to promote their environmental principles in terms of being socially responsible to their host community (Schlegelmilch, 1994). This introduces the debate on how social needs are classified. Nonetheless, although MNCs may not necessarily meet equally all social needs of a society, it is important for a corporation to identify the values and social needs of its host community. This also includes recognising the values and social needs of its workforce. These values and needs can then be somewhat integrated into the organisation's values, aims and objectives at an organisational, individual and national level to show a more inclusive process (Cox, 1991; 2001).

The previous critical discussion revealed the emergence of CSR and its strategic significance within an MNC's business operation. The positioning of CSR in an MNC's business strategy may require it to participate in various structural management processes within its host community. As part of organisational objectives, MNCs are at present strengthening economic growth within a national context (Cash, 2012). In addition, they are perceived as strong institutions that share powers with other stakeholders, such as the state government (Rothkopf, 2012). Therefore, these corporations a likely to have a significant role in the development of the nation's socio-cultural structural management process. Despite this, as mentioned earlier , there is an argument (Lange and Washburn, 2012) that companies become involved with CSR activities for their own benefit, to gain a reputation as a moral organisation. Notwithstanding, these perceptions are debatable as organisations are sometimes not seen as socially responsible.

In Africa, for instance, where governance and institutional structures are viewed as unstable (Kolk and Lenfant, 2009), CSR has presented a challenge for the separation of government responsibilities from those of the MNCs. Although the role of government is to provide a suitable environment in which foreign investment companies can operate (Campbell, 2012), most of these MNCs face the challenge of having to deal with lawsuits issued by governments and local communities in relation to social amenities setbacks. These setbacks include issues in relation to providing the basic community amenities, such as water, roads and power (Rothkopf, 2012). Hence, in order to avoid the disruption of business operations within the region, CSR becomes necessary due to its effect on business productivity (Hilson, 2012). This form of 'social responsibility' practiced by corporations helped identify weak governments, and instigated arguments over who is responsible for leading socio-economic development projects within a state (Cash, 2012).

Despite the foregoing debates concerning why MNCs profess social responsibility (Schlegelmilch, 1994), the argument remains that MNCs tend to gain more than they give back to these developing countries, especially in relation to tax breaks, low wages, and the unstable governance and institutional structure of the host community (Hilson, 2012). However, there is the potential for corporations to aid in socio-economic and cultural development, whether achieved as a social responsibility or social development (Rothkopf, 2012). This introduces the possibility for MNCs to promote diversity management in host countries, thus contributing to development.

4.4 Diversity Management in Multinational Corporations

Regarding MNCs and diversity management, the foregoing analysis established that the significance of human capabilities for effective productivity has propelled companies to recruit the best talents from a global talent pool (Farndale et al., 2010).

In addition, the persistent search for human capacity has focused more attention on the relevance of the geographical spread of MNCs, which further enables them to tap into different resources and a broader knowledge base (Dunning and Lundan, 2010). Hence, MNCs are highest on the scale for recognising the significance of diversity management in their business strategies, especially from a global perspective (Wentling and Palma-Rivas, 2000). However, because of their substantial global operations, MNCs are likely to transfer management policies rather than adopt local policies in their subsidiaries (Nishii and Ozbilgin, 2007). The next two sections examine how MNCs transfer human resource practices along with the role of HR in the management of MNC practices.

4.4.1 Transfer of Human Resource Practices to Host Countries

There has been a debate about the extent to which MNCs transfer their human resource approaches to host countries (Jain et al., 1998; Nishii and Özbilgin, 2007). However, Jain et al. (1998) emphasise that whether MNCs localise or import practices, human resource approaches are also influenced by whether the subsidiary is completely owned or is a joint venture with the headquarters (Ferner, 1994); hence, the reason why Nishii and Ozbilgin (2007) suggest those MNCs should be flexible with their overseas subsidiaries. This is also because of the assumption that diversity approaches from the home country may or may not apply in host countries. Similarly, Jain et al. (1998) propose a mix of both local and imported practices, as local practices alone may be insufficient to achieve a global organisational culture. In China, there have been instances of MNCs adapting their HR practices to local contexts. While this is one of the challenges facing foreign organisations (Bjorkman and Lu, 1999), it has elicited high performance and a positive response from the local employees (Gamble, 2006).

In a bid to increase local content, Bjorkman and Lu (1999) argue for the relevance of strong incentives to foreign corporations that localise the staffing of their operations, as is the case in China.

This is to ensure employment opportunities for the locals. In another light, Massingham (2010) observes that MNCs transfer competencies to host countries through parent country nationals. This highlights the impact of employing only parent nationals in key management positions in a host country, and justifies the drive for parent country policies and values, whether directly or indirectly. Hence, the need arises to focus not only on localising these corporations by employing locals at all organisational levels, but also to ensure that policies are adopted appropriately in the geographical location (Nishii and Özbilgin, 2007). As MNCs are becoming conscious of this, their willingness to comply would lead to the question of how they adopt and integrate these policies with the corporation's values, goals and objectives. I believe this becomes dynamic and comparative for each organisation, as the need to seek best practices that are suitable and acceptable for the organisation and its stakeholders will take priority. Although most management and development literature focuses primarily on the role of leadership (Homan and Greer, 2013), this leads to also questioning the role of the HR team in MNCs in developing and implementing best practices.

4.4.2 HR Roles within Multinational Corporations

There has been a notion that the role of the HR management team increases organisational performance and provides a foundation for competitive advantage (Gould-Williams, 2003) through their structures and activities. Additionally, the HR management role acts as a link between the workforce and the organisation's focus and expectations (Wright et al., 2003). Taylor (2006) proposes that the HR management role is an important part in supporting the formation and contribution of knowledge across national borders. Additionally, Tregaskis et al. (2010) highlight that HR structures are an important instrument for 'integrating knowledge' that describes how employees are structured, 'managed and developed' across national borders (p. 476).

In MNCs, HR management performs the significant role of supporting the formation and contribution of skills and knowledge across the corporation (Taylor, 2006). I would like to focus on the role of HR management, not only at a management level in relation to human resource management (HRM), but also in relation to diversity management and human resource development (HRD), as most corporations tend to merge these three functions. The HR personnel in most MNCs drive the organisation's goal of recruiting staff from a global talent pool (Farndale et al., 2010), thereby driving the organisational goal to be competitive. Recently, MNCs in host countries have also relied on the expertise of local HR partners, especially in areas such as sourcing and recruiting local talent (Sparrow, 2007). Other forms of expertise include HR networks and agencies for the recruitment of contract staff; however, internal HR practices include recruitment of overseas professionals (Sparrow, 2007), staff development programmes for training, mentoring, appraisals, performance management and equality monitoring. However, most corporations integrate some of the HR actions with the line manager responsibilities (Guest and Conway, 2011).

In line with the inconsistency of HR roles in most organisations, de Guzman et al. (2011) state that the HR functions are influenced by the type of multinational organisation, the location, cultural environment and the assigned roles of HR managers. They further state that, in most corporations, HR roles and functions are important strategically (de Guzman et al., 2011). This leads me to state that emphasis on the importance of strategic HR function is relevant to the implementation of strategic initiatives for MNCs to stay competitive, manage diversity initiatives, recruit and manage a global talent pool, and ensure human capacity development of the workforce (Cox, 1999; Sparrow, 2007; Farndale et al., 2010). In addition, the HR functions span across various subsidiaries and are mostly localised to ensure adaptation to national situations. In the next section, I examine MNCs in sub-Saharan African countries.

4.5 Multinational Corporations in Sub-Saharan African Countries

This section in addition, reassesses foregoing critical analysis on MNCs as I examine the concept and objectives of an MNC in Africa, to evaluate its geographical impact. Thus, Ozoigbo and Chukuezi (2011) argue that the drive of most MNCs is towards making profit at the lowest possible cost; hence, it is contradictory to say that they seek to enhance their host country. For instance, in sub-Saharan Africa and other developing nations, there has been an increased reaction to the activities of MNCs. This significantly focuses on the social, political and economic growth of Africa (Asmussen et al., 2011). Nevertheless, this raises the contention (Nkomo, 2011; Kamoche et al., 2012) that the leadership roles of these nations can be the real question regarding the impact of MNCs operations in the region.

In line with this leadership gap, Komache et al. (2012) further acknowledge that leadership instability in sub-Saharan Africa has led to discussions on corruption, tribalism, poor infrastructure, poverty etc., which pose a serious threat to economic revolution in the region. However, these challenges have not stopped even indigenous (national) entrepreneurs from sub-Saharan Africa. Therefore, although there is an awareness of the probable challenges facing MNCs in Africa, it is important to explore studies on policies and practices affecting the socio-economic and cultural development in Africa. Additionally, this can be compared with indigenous (national) corporations that have developed international success stories (Komache el al., 2012). This proposed move further promotes the paradigm of complementing both local and Western practice in an organisation (Nishii and Özbilgin, 2007; Komache el al., 2012).

Following on with the analysis of the driving objectives of multinational corporations operating overseas, Kamoche et al., (2012) point out other factors these corporations must consider before deciding whether to expand into a region.

These factors include local resources, education standards and institutions, and these are also related to strengthening their talent pool expertise and competitive advantage. This brings us back to the fundamental feature associated with MNCs and globalisation; the need to be relevant and gain competitive advantage over others (Harvey and Novicevic, 2002; Liu and Lee, 2008). Therefore, while MNCs seek to ensure the economic growth of their host country and be socially responsible, they also seek to remain relevant and take the lead in the market sector (Bae and Rowley, 2001; Brady and Denniston, 2006). This therefore raises the question, to what extent do they achieve these goals?

Literature (Kamoche et al., 2012, p. 2828) has highlighted that Foreign Direct Investment (FDI) works to promote 'new management systems and practices' of corporations within host countries. A debate has evolved in relation to the extent to which this has been achieved, and how it can be measured in relation to human resource management practices. Some argue that FDI has helped to develop human capacity in Africa, because of the constant increase in the number of skilled local African employees who have either moved from multinational corporations to other corporations or started businesses of their own that have become success stories (Kamoche, 2012). This assumption, therefore, creates the perception that MNCs have been the foundation tool aiding in capacity development in the region, thereby, promoting the argument that they add to the socio-economic development of their host country (Kamoche et al., 2012). Conversely, research has highlighted that the difference between Western approaches and African values has been the basis for the argument on adopting Western practice in the host country (Nishii and Özbilgin, 2007). Thus, the argument brings to light the significance of learning from Western approaches as well as adapting to local context (Kamoche et al., 2012). Moreover, Western approaches could be unsuitable in the African context and corporations may face resistance, either internally or externally (Jackson, 2004). The process of identifying valid practices within host countries lies within the remit of HR.

Furthermore, literature (Massingham, 2010) acknowledges the discourse on knowledge transfer and its relevance between local employees and expatriates. However, this does not examine factors that promote knowledge transfer, or answer questions such as, '*how is this knowledge transferred?*' and '*on what level is the knowledge transferred?*' (Kamoche et al., 2012). Massingham (2010) acknowledges that the relationship between the parent company and host country can be complex and multi-layered, thus highlighting that it could pose a challenge in identifying measures to achieve effective knowledge transfer. In his article on knowledge transfer from parent country to host country, Massingham (2010) discusses theories developed on how knowledge is transferred, the role of the parent country in the transfer and challenges likely to be faced. This research recognises that the nature of the knowledge, its context, the organisation's structure and values, and the knowledge receiver (Massingham, 2010) influence the knowledge transfer process. This analysis also draws attention to challenges in relation to managing a diverse workforce in a local or global context, as this process rests on the individual organisational values, as well as external stakeholders, such as governments (Tarique and Schuler, 2010). With the need to examine the significance of MNCs in Africa, the next section discusses MNCs operating in Nigeria, focusing on a document analysis of two MNCs selected as empirical cases for this study.

4.6 Document Analysis on Selected Multinationals in Nigeria

The apparent existence of MNCs in Africa, including Nigeria,[12] explicitly indicates their probable contribution to the socio-economic prestige of countries in this region. The document analysis in this section examines Shell and GE. Both multinational corporations acknowledge diversity and inclusion as a key concept within their corporation, thereby creating the opportunity to study each organisation's diversity related processes especially in the Nigerian context.

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[12] See Appendix for a list of some major MNCs operating in Nigeria, by sector and country of origin.

This will further help to examine how diversity policies in these corporations aid in the conceptualisation of diversity management from a Nigerian perspective.

4.6.1 Shell

This is one of the earliest established MNCs in Nigeria. The main activities of the business in Nigeria are 'exploring and producing oil and gas onshore as well as offshore and gas sales and distribution'. The organisation operates in Port Harcourt, Warri, Lagos and Abuja. Shell Nigeria has emphasised, through its operation and projects, the intention to make a difference in the environment where people live and work, building and maintaining relationships with communities, ensuring that they are a 'good neighbour' and adding to sustainable development initiatives (Shell.com, 2011). The table below (4.1) shows the MNC's subsidiaries in Nigeria. It also highlights staff figures at a global and national level, which include the Niger Delta region examined[13].

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[13] This data was derived from shell website http://www.shell.com/global/environment-society/society/nigeria.html

http://s07.static-shell.com/content/dam/shell-new/local/country/nga/downloads/pdf/2014bnotes/economic-contribution.pdf

**Table 4: 1 Shell Subsidiaries in Nigeria and employee statistics (Nigeria and Beyond).
Source: retrieved from reports.shell.com**

Subsidiaries in Nigeria	Shell's business in Nigeria is organized into three distinct subsidiaries	The Shell Petroleum Development Company of Nigeria (SPDC) as one of the largest oil and gas companies in Nigeria	Shell Nigeria Exploration and Production Company (SNEPCo) produces oil and gas from deep water fields around 120 km off the Nigerian coast	Shell Nigeria Gas (SNG) distributes gas primarily to industrial customers in the Niger Delta.	SNDP Shell also holds a 25.6% stake in Nigeria Liquefied Natural Gas (NLNG) as one of the partners.
Shell Staff figure (Global and in Nigeria)	Global staff is around 93,000 within 90,000 plus countries	Shell Companies in Nigeria typically employ 30,000-40,000 staff and contractors at any one time	As of December 2013, SPDC and SNEPCo directly employed around 4,000 people, almost 95% of whom are Nigerian.	Within the Port Harcourt Axis employ 1500-2500 full and contract staff	

In addition to these employee statistics, this organisation aims to meet the energy needs of society in an economic, environmental and socially responsible manner. Thus, it has a standard operating requirement that emphasises the significance of social performance, which includes job creation, meeting the social needs of host communities and reducing negative impacts of organisational operations. The organisation invests in training individuals as social performance specialists. In a report,[14] the organisation summarises this as follows:

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[14] Data gathered within this document analysis is from the Shell Sustainability Report 2012 (reports.shell.com) and Diversity and Inclusion at Shell

Table 4: 2 Shell Social Performances and Interventions Source: retrieved from reports.shell.com

Areas	Interventions
Engage with local communities to identify their needs and opportunities for development	Enterprise development, road safety and safe and reliable access to energy, community development programmes, education, biodiversity and conservation
Work with local indigenes (nationals) to preserve way of life and culture and to adopt traditional knowledge	This results in knowledge transfer to improve operation locally
Building local economies	Organise workshops locally and sponsor for international workshops for entrepreneurs Purchase goods and services locally Employ nationals as contracted and permanent staff.
Involvement in Local concerns	Train community liaison officers to help resolve social conflicts at the community level.

The table above (4.2) show four areas of organisational engagement and the corresponding interventions. This indicates that the MNC engages with local communities for development purposes. Subsequently, they work with locals (nationals) as a way of sharing knowledge to help preserve host community culture even within their own operating practice. Furthermore, this document show that their business operations in a scale help to strengthen the host country's economy. In addition, due to their operational presence in a region, they are likely to get involved with local concerns. In Nigeria, for instance, they establish community liaison officers who help resolve social conflicts at the community level. This indicates a significant level of involvement by this organisation both in the economic and social strata of the country. These social activities include other key areas as follows:

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http://www.shell.com/global/environment-society/s-development/our-commitments-and-standards/diversity-inclusion.html

Table 4: 3 Shell's social Performances and Investments. Source: retrieved from reports.shell.com

Areas	Investments
Social Investment	-Organisation spent $125 million in 2011 and $149 million in 2012 on voluntary social investments globally. Recorded increase due to increased spending in Nigeria, middle East and North Africa. -$34 million on the global strategic themes; enterprise development, road safety and energy access. -$112 ($67 in 2012 and $45 in 2011) million on locally tailored programmes for community development, education and biodiversity in countries globally including Nigeria
Local Procurement	-$65 billion in 2012 for buying goods and services from local businesses around the globe. Half of the total cost was spent in the US, UK, Canada, Netherlands and Nigeria
Employment	-Recruited 1,200 graduates and 3,500 experienced professionals globally. These were mostly from technical disciplines -Review comparative remuneration for men and Women across the company -Provide flexible working practices
Diversity and Inclusion	-An existing diversity culture globally that adopts an inclusive work environment and promotes equal opportunities. -Diversity is measured by the representation of women and local nationals in senior leadership positions -Reports from 2012 showed percentage of women in leadership position in Shell at 16.2% -Local nationals filled more than half of the senior leadership position in 42 Shell operating countries, including Nigeria. -More than 90% of employees were local nationals including operations in Nigeria. -in 2012 69% of Shell employees felt positive about the inclusive process of the organisation, 12% felt negative about the inclusion in the workplace
Training and Development	-In 2012 organisation invested $280million in training and development programmes -Training focus includes, technical capability, safety-critical competencies and skills, leadership skills

The table above (4.2) highlights the MNC's investment in five initiatives, which include diversity management in Nigeria and beyond. This indicates a significant level of investment in social activities including diversity and inclusion. From the table, it is evident that Shell focuses on equality; promoting gender and national equality, and fairness in their diversity and inclusion strategy. The table below further examines the practice of diversity and inclusion in Shell.

Table 4: 4 Shell Diversity and Inclusion Strategy. Source: retrieved from reports.shell.com

DIVERSTIY AND INCLUSION	
Definition for Diversity	Ways individuals differ. Examples age, gender, physical appearance, religion, nationality, thinking styles, sexual orientation and education
Definition for Inclusion	Create a working culture were differences is valued, has a fair opportunity to skill development and talents consistent with organisational values and business objectives
Connecting both Terms	Focuses on a practical and suitable way of managing diversity in this organisational context
Significance	-Increased productivity -Attraction and Retention of top talents -Fosters a stronger market and customer focus process
The diversity framework used in this organisation focuses on three areas	-Talent, Leadership and Competitiveness
Way of promoting diversity through Education and communication	Recruitment/Retention, Development and Mentoring Creating a supportive environment.
Levels or categories of diversity influence	-Personal (engage in continuous learning, identify personal beliefs and values, deal with biases you may have, understand your attitudes and behaviours) -Interpersonal (build inclusive workgroups and teams, develop understanding and communication, form productive relationships) -Organisational (development diversity and inclusive plans, identify and remove barriers, build processes and systems, develop goals, measures and accountability)
Organisations global diversity concerns	Gender (Increase the proportion of women in senior management to at least 20% in the long term) Nationality (Ensure that locals fill more than half of senior management positions in subsidiaries within every Shell operating country)
Internal links to Diversity Management	-Core values -People standard - Organisation's general business principles -Functional Plan
External links to Diversity Management	-Sustainable Development -Social Performance -Brand Image

The table above (4.4) illustrates the diversity and inclusion strategy in Shell. This includes the definition of diversity and inclusion and further highlights the significance and focus areas for diversity management in Shell.

The table also highlights the diversity framework used in this organisation, ways of promoting diversity, categories of diversity influence, global diversity concerns, and internal and external links to diversity management. From the table, it is apparent that Shell recognises national development as a strategic external link to diversity management. This again supports the rationale of the thesis as I seek to explore diversity management in MNCs as a practice towards national development.

4.6.2 General Electric (GE)

GE is one of the world's prime multinational conglomerate corporations. The organisation began as a major supplier of power and light in the United States, but has expanded over the years. GE's business portfolio ranges from healthcare, capital, transportation, aviation, energy, oil and gas, to home and business solutions. The corporation is located in America, Asia, Africa, Canada and Europe (ge.com, 2014).

In Nigeria, the corporation carries out many projects and objectives, amongst which is the 'company to country agreement to identify and execute infrastructure-development projects, including sustainable energy solutions that would provide efficient and reliable transportation as well as improve access to quality healthcare.' [15] With over 300,000 employees in 140 countries worldwide, the corporation, at a global level, highlights diversity and inclusion as a significant feature of an organisation that encourages its employees to reflect on both their local communities and the customers they serve. The organisation's diversity outreach includes gender, race, veterans and LGBT (ge.com, 2014). Table 4.5 shows GE subsidiaries in Nigeria and includes staff figures globally and in Nigeria. The table further highlights the staff figure for the Niger Delta region examined.

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[15] The following information was retrieved from http://www.ge.com/africa/company/nigeria

Table 4: 5 GE subsidiaries in Nigeria and general employee statistics (Nigeria and Beyond). Source: retrieved from http://www.ge.com/

Major GE Subsidiaries in Nigeria	GE Energy/Oil and Gas – GE provides global technology-based products, services and complete solutions to the oil and gas industry.	GE Healthcare - GE provides medical technologies and services that are shaping a new age of patient care	GE Aviation - leading provider of aviation services and the leading producer of jet engines. supply engines for commercial, corporate, military and marine industries
GE Staff Figure (Global and in Nigeria)	With more than **300,000** employees and operations in over 140 countries	With more than **350** employees, and facilities in Nigeria	150 employees in Onne and Port Harcourt (Niger Delta region)

In addition to employee statistics in Nigeria, GE in Nigeria, as highlighted in Table 4.6, focuses on creating a strong diversity and inclusive culture. It uses the strategy of strong networks to promote social identities and acceptance at all organisational levels. Similarly, it pays attention to identified significant diversity dimensions represented within its global workforce. This also informs its diversity focus at the local and national levels. In addition, GE supports the promotion of development directly through goods and services and indirectly by collaborating with other national and international corporations in Nigeria. Table 4.6 shows the MNC's strategy for diversity management. This includes the concept of diversity and inclusion, the MNC's vision, diversity concerns from a global perspective and the MNC's focus in Nigeria.

Table 4: 6 GE Development and Diversity Strategy. Source: retrieved from http://www.gecapital.com/en/our-company/careers/diversity.html

Diversity and Inclusion	Diversity at GE is a reflection of the integrity of its leadership structure that encourages and promotes a culture of inclusiveness. This brings together individuals, cultures and ideas to achieve their goal that seek to create a stronger company and a better world
Vision	GE relies on creating a strong diversity culture along other key features it represents. Hence, it promotes employee Affinity Networks. These networks contribute significantly to the structure and success of the company at the local, national and international level.
GE Diversity Concerns from a global perspective	Gender, Race, LGBT, Veterans
GE in Nigeria	Aligning with Nigeria's goals for growth, GE aims at fostering partnerships and driving critical infrastructure projects across the country. With more than 350 employees, and facilities on the ground, GE supports the country's growth in various sectors such as health care, power, rail transportation and aviation. They achieve this by providing products and services directly and by also partnering with national and MNC'S operating in Nigeria

4.7 Summary

The foregoing critical analysis in this chapter establishes the existence and relevance of MNCs in Africa. Thus, focusing on the aim (section 1.2) of this thesis and the arguments within this chapter, the table below (4.7), suggests three key areas necessary for MNCs to operate in Africa. These include globalisation, diversity management and development. The impact of globalisation strengthens economic growth and introduces business expansion that promotes a diverse workforce across various borders, thereby creating the need to manage this diverse workforce within and beyond a scale. Consequently, as a strategy in these MNCs, diversity management focuses on building a strong culture that promotes diversity consciousness, equality and fairness for all.

Similarly, due to their global presence, these MNCs are likely to transfer diversity management policies across borders. In addition, the role of HR in managing human resources and its complexities establishes the likelihood of these corporations focusing on national or international constructs that impact on organisational operations. Unequivocally, the analysis on MNCs operating in sub-Saharan African countries positions these MNCs as potential contributors to national development of their host countries (Sethi, 2002). This focuses on corporate social responsibilities, knowledge transfer, and socio-cultural, political and socio-economic growth of the nation.

Table 4: 7 Multinational Corporations in Africa. (Source: Author, 2014)

Multinational Corporation in Africa	
Globalisation	-Manage Diverse workforce -Business expansion (socio-cultural, political and socio-economic growth)
Diversity Management	-Transfer of Diversity Management Policies - HR Role towards developing diversity policies and managing diversity concerns within organisation - Building Diversity Consciousness - Promoting Equality and fairness
Development	Contribution to National development -Corporate Social Responsibility (CSR) -Knowledge Transfer -Socio-cultural, political and socio-economic growth

In order to realize this influence towards national development, these MNCs may need to foster approaches that can be adapted in the African regional context. Therefore, aside from the urge to be relevant and stay competitive (Wentling and Palma-Rivas, 2000), it is necessary that MNCs identify the best diversity practices (Cox, 2001) applicable in sub-Saharan African countries that not only promote individual and organisational development (Patrickson and O'Brian, 2004), but also encourage national development. Again, national development in this research context looks at improving human lives in relation to their social identities or constructs, as recognized in Chapter 3. This also includes factors that affect these social identities and constructs within a given location (Janssens and Zanoni, 2005).

The document analysis on the selected MNCs further stresses the aim of this study on diversity management, in that it seeks to identify diversity practices in these MNCs in relation to how they currently influence national development. From the foregoing analysis, it can been established emphatically that the MNCs contribute to the development of communities through CSR (Carroll, 2009).

In Nigeria, for example, MNCs work with the federal, state and local governments, as well as other non-governmental agencies, to meet the needs of the communities. This includes the provision of skill development for community youths, and income generating and agriculture projects (ELF Total Corporate Social Responsibility Report, 2008). The national development of a country examines human resource development from both an individual and organisational perspective (National Planning Commission, 2007; Makinde, 2013). Positioning multinational corporations as the component that disseminates knowledge, and sub-Saharan regions as recipients of this knowledge, it is vital to capture these company practices as relevant for national development in the African context (Massingham, 2010). The next chapter discusses the research methodology and methods for the empirical process of this research work.

CHAPTER FIVE: RESEARCH METHODOLOGY AND METHOD

5.1 Introduction to Methodology and Methods

> *'...no project is ever feminist in some politically pure*
> *and incontrovertible state, and new ways of imagining*
> *gender is always possible. Rather than struggling to*
> *fit into a particular category, efforts should be spent*
> *in making your aims, assumption and ethics clear and*
> *justifiable...'* (Ramazanoglu and Holland, 2002, p. 148)

Research methodology in social sciences focuses on making knowledge valuable and convincing. This includes methods used in carrying out research within the social science fields (Gilbert, 2008, p. 22). Consequently, the application of methodology is carried out on the understanding that it involves a philosophical approach to the research and gives a clearer understanding of the research process (Johnson and Clark, 2006, in Saunders et al., 2009). However, the issue of what 'truth and authority' are in research methodology has been widely debated with respect to various philosophical approaches (Cook and Fonow, 1990). This has led to the development of different methodological approaches in social science research, which explore how knowledge established by researchers on social life correlates to the reality experienced (Cook and Fonow, 1990). My social research analysis is positioned in a feminist methodological and epistemological perspective. This approach does not limit my work to study only the male and female gender in relation to power structure, but it investigates equality amongst diverse groups represented in the workforce of selected MNCs in Nigeria.

This chapter examines feminist methodology and epistemology, the evolution of the feminist movement, feminism, inequality, gender and development from both global and a developing country perspective and provides the rationale for using this methodology. In addition, the chapter covers the ontological stance, the research approach, case study design and rationale for the selected cases.

I also outline the research tools for data collection and explain the data analytical approach and the rationale for this approach in this research. I explain fieldwork experience, which includes data, research challenges and limitations, the validity, and ethical position. This chapter also includes the importance of researcher reflexivity.

5.2 Feminist Methodology/ Epistemology Standpoint

Epistemology discusses views that are acceptable to academic work (Saunders et al., 2009). However, in carrying out research work, the identification of acceptable views or knowledge when applied to the same field of study, but from different positions, could create a completely different viewpoint (Saunders et al., 2009). In line with this thought, Johnson and Clark (2006, cited in Saunders et al., 2009) address the fact that, although it is of importance that business and management research should be 'philosophically' informing, it is more relevant that research approach reflects an appropriate philosophical stance.

Consequently, literature on feminist methodology and epistemology outlines the assumptions of this philosophical stance that emerged from 19th and 20th century thought on social research. This was influenced by European science, philosophy, politics and society of the 17th and 18th centuries (known as the 'Enlightenment thinkers') (Ramazanoglu and Holland, 2002). The 'Enlightenment thinkers' addressed questions regarding the rights of rational *men* to be able to think for themselves. There were differences on this matter between, for instance, British empiricism, French rationalism, German idealism and the Enlightenment counter-current of romanticism (Lanser, 1997). Enlightenment philosophy influenced the growth of social research through 'claims' that 'reason' provides the way to freedom and self-rule (Seidler, 1986, p. 222). There is also an assumption that feminist theory emerged from Marxist theory during the 1970s, and was influenced directly by the 'Enlightenment thinkers'.

Feminist theory explores relations between political and social powers, as well as a society's knowledge system, and describes and analyses the relation between power structures and knowledge (Walby, 2001; Ramazanoglu and Holland, 2002).

Feminist methodology has a challenging relationship with concepts of 'scientific method', as a way of establishing authoritative knowledge (Ramazanoglu and Holland, 2002). Modern feminist researchers have sought to establish 'authoritative knowledge' to prove that women are not 'naturally or morally subordinate to men, that men are not creatures of reason; that there is no chain of command on gender; that a society without gender subordination is possible'. Hence, they have moved against dualistic conceptions of reason/unreason and battled to change the meaning of science. However, they do not seek to present feminist knowledge as 'unreason' and not authoritative (Ramazanoglu and Holland, 2002). In all of this, there is the challenge of discovering the best way to investigate the 'social nature of gender relations' to help explain the significance of feminist knowledge. The attempt to do this leads to dualistic thinking that opposes 'reason and passion'.

Before delving further into the theories developed from feminist studies and the rationale for using feminist methodology in this study, it is expedient to highlight the evolution of feminism (Ramazanoglu and Holland, 2002). Literature (Rampton, 2008; Women's Conference, 2010) has outlined three categories of the feminist movement: first wave, second wave and third wave (Rampton, 2008; Women's Conference, 2010). The first wave feminist movement, also known as the suffrage movement (Tandon, 2008), was geared towards involving women in politics – affording them the right to cast and receive votes (Rampton, 2008; Tandon, 2008). These protests and revolutions lasted from the 18th century through to the First World War; ceasing only when in 1900 women in North America gained the legal right to own and inherit property (Women's Conference, 2010) and in 1918 women in the UK were given the right to vote and take positions occupied by conscripted men. This legal stride was significant as it achieved the main purpose of the first wave movement, to give women a voice and political position within society.

Although the right to vote was gained earlier in some Western nations, such as the United States, and the UK under an Act that became law in 1928; though countries like Canada did not have this privilege until the 1960s (Women's Conference, 2010).

The second wave feminist movement, which took place between the 1960s and the 1980s, strived for economic empowerment for women (Tandon, 2008). The movement showed the increasing "self-consciousness" of various marginalised groups, especially women (Tandon, 2008). Third wave feminism, identified as the foundation of extreme feminism, focused on social justice that seeks obvious equal rights for all. This third wave feminist movement also brought to light the fact that 'difference' can be categorised into more than one identity factor (Sweetman, 2004); hence, the introduction of the 'diversity discourse' (Gilbert et al., 1999; Gold et al., 2010) and 'intersectionality' theory (Lanehart, 2009).

Expanding on the evolution of feminism, feminist theorizing has broadened and reframed the ideology to make room for the 'logical gap' that a feminist standpoint must fill (Ramazanoglu and Holland, 2002). Their major argument for this is that certain socio-political positions occupied by women (as well as other groups that lack social and economic privilege) can become the basis for epistemic privilege; thereby enabling the research or study of both the socially and politically marginalised and the privileged. Sandra Harding (1993), captures this argument in the claim: 'Starting off research from women's lives will generate less partial and distorted accounts not only of women's lives but also of men's lives and of the whole social order' (Harding, 1993, p. 56).

Some of the feminist scholars who have researched and developed these theories include sociologists Dorothy Smith and Patricia Hill Collins; political philosophers Nancy Hartsock and Alison Jaggar; sociologist of science Hilary Rose; and philosophers of science Sandra Harding and Donna Haraway (Ramazanoglu and Holland, 2002).

By adopting an epistemic approach, feminist theory aims to highlight the importance of objectivity as a tool for examining a theory (Harding, 2004). The theory also works to accept, analyse and appreciate the 'effects of social location on epistemic agents and on knowledge' (Harding, 2004). Feminist standpoint theory or theories also adhere to the analysis that every attempt to know is 'socially positioned' (Ramazanoglu and Holland, 2002). Hence, the social position of an epistemic agent, which includes gender, class, race, ethnicity, sexuality and physical capacities, all play a role in establishing what we know and preventing what we are able to know (Ramazanoglu and Holland, 2002).

As further stated in Bowell's (2011) article, this can influence what we are able to know as well as what we are permitted to know. In as much as the feminist theory seeks to analyse and describe the effect of social location in structuring and determining knowledge, it aims to go further; and as Sandra Harding (2004) argues, 'Standpoint theories map how a social and political disadvantage can be turned into an epistemic, scientific and political advantage' (pp. 7-8).

It has been debated whether feminist discourse focuses on equality or difference, or even an integration of both concepts (Buck and James, 2005). It is important to note that feminist studies consider several features including biology, national culture or value, and this has led to the eruption of various standpoints (Buck and James, 2005). However, the feminist discourse that dominates, especially in Western studies, has been involved in prolonged debates on key policies and features (Ramazanoglu and Holland, 2002).

The French feminist focuses on difference; this is same for the Italian feminist, although they identify difference as 'sexual', unifying both the biology and cultural features. Politics, philosophy and political theories influence this paradigm. In contrast, the Anglo-American feminist emphasises inequality, which highlights a separation between features, biology and culture. This reasoning involves stereotyping because it analyses nations rather than individuals.

However, the point that feminist discourse observes women's issues through national culture or values is as a misapprehension of purpose (Buck and James, 2005). This is because an argument exists that the purpose of feminist study is beyond just understanding national culture, but must reconstruct women-centred processes within these nations in direct connection to equality and difference (Buck and James, 2005). Hence, while equality and difference can be analysed as gender-focused terminology (as has been so emphasised in women's liberation campaigns around the world), feminist discourse in equality and difference aims to divulge difference and equality issues, even amongst women.

The foregoing discussion establishes that the study of gender is associated closely with feminism as this explores the relationship between male and female in relation to political and social empowerment of the female gender. Similarly, modern feminist studies introduced a discourse of gender and development leading the United Nations (UN) to take steps to understand and address gender issues with the development of women's interests (United Nations, 2009). This is evident in the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) established by the United Nations in 1979 that aimed to eradicate gender imbalance within countries (Amnesty International, 2005; United Nations, 2009), known as the 'bill of rights for women' (UNIFEM, 2010) was to ensure the elimination of discrimination against women. Many countries have sanctioned this bill of rights; however, the Unites States has yet to do so as there is an ongoing debate that the rights advocated within the bill are embodied within their constitution and some aspects do not reflect US values (Amnesty International, 2005; Baldez, 2013).

From an organisational perspective, this bill of rights posed a challenge of creating a balance between the 'needs and interest' of both men and women (Olseen et al., 2012). To this effect, various frameworks have emerged from organisations for promoting gender equality (March et al., 1999). However, most of these frameworks focus mainly on 'gender relation' issues.

Hence, the understanding of other differences that an individual could possess is limited. For example, you can have a woman who is white, middle-class, a protestant Christian and heterosexual. McCall (2005) defined the recognition of the presence of gender relations and other differences to mean intersections with other 'social divisions'. Hence, this foregoing analysis on the positioning link between feminism, gender and inequality within the diversity discussion introduces the rationale for positioning feminist methodology as a lens of this study.

5.2.1 Rationale for the use of Feminist Methodology

The philosophy of equality and difference, even within feminist discourse, is bound to raise a lot of debate and questions. Buck and James (2005) state that there are feminists who regard female difference as the starting point and equality as an objective to be accomplished, while some others see the terms as 'mutually exclusive' (ibid., p. 4), and advocate that equality is required to achieve difference. In a bid to close the gaps and answer some questions arising from feminist discourse, 'feminist subjectivity and gender justice' (Buck and James, 2005, pp. 10) are topics that have been proposed for exploration. In this discourse of subjectivity and gender justice, women are encouraged to characterise and express their experiences

This study focuses more on Sandra Harding's feminist standpoint theory, which views feminist epistemology as 'strong objectivity' (Alcoff and Potter, 1993). Harding explains this to mean 'strong reflexivity' that includes all objects of knowledge as well as the subject of knowledge (p. 69). Furthermore, Haraway (2004, cited in Harding, 2004) defines 'feminist objectivity' (which explains Harding's strong objectivity) as 'situated knowledge' (p. 84). This standpoint argues that research should start from the marginalised group and progress to studying the institutions or order of power that identify or categorise these marginalised groups – gender, age, sexuality, class, ethnicity, race, etc. (Harding, 1993). Similarly, Smith (1993, cited in Harding, 2004) argues that women's experience is the foundation for feminist knowledge.

She further stresses that the experiences of any marginalised groups are sources of objectivity; the lives and experiences of the marginalised create questions, and the answers to these questions are realised through the study of the institutions that create policies and engage in social practices that form the marginal lives. This is a major difference from pre-feminist empiricism, which argued that policies and the institutions that create them constitute an entirely bad process (Harding, 1993). In contrast Harding (1993) states that a feminist standpoint establishes a relationship between knowledge and politics through the study of both processes. Having a feminist standpoint helps to demonstrate the significance both of studying categorised groups within the organisation, as well as studying the organisational policies established within this structured institution.

Despite these identified aims, critics (Ramazanoglu and Holland, 2002) observe that it is difficult to know the focus and direction of feminist knowledge. This is due to the various explanations and contradictory analyses by various feminists. Hence, Harding stressed that different feminists have various ways of knowing (Harding, 1987b; 1991; 1993). Feminist theory believes that one can only gain knowledge when a standpoint has been identified; this can only be identified by the conscious awareness of those being marginalised, and the desire to have this changed by making their voice heard. For instance, the feminist standpoint theory has a voice in academic discourses because of the 'feminist consciousness movement within feminist activism'. This provides an understanding for the grounding of the feminist standpoint theories in feminist political practice. However, this has been criticised by some researchers who regard this theory as an individualistic movement (Collins, 1990).

There have been arguments about whether the feminist standpoint is objective or subjective in nature, or a combination of both. Some scholars have argued that the latter cannot be the case; however, feminists have argued that they are inseparable.

This can be seen in the origin of the standpoint theory in Marxist theory, according to which objectivity and subjectivity are inseparable. As stated previously, the aim is to know the truth rather than be objective :

> *All attempts to produce knowledge of social life are political but the politically committed can still be scientific in the sense of connecting ideas and experience to underlying realities.* (Ramazanoglu and Holland, 2002, p. 54)

Marxist methodology (the method of Marx's materialistic dialectics) enables the combined use of both objectivity and subjectivity. Marx stated that the aim of any research was to discover the truth and not necessarily to be objective or subjective. He developed a method from 'Enlightenment thought' that considers objectivity and subjectivity 'inseparable' (Ramazanoglu and Holland, 2002). In being objective, the researcher's findings are to be impartial, general and free from personal and political biases. From this perspective, I the researcher, when objective, am in control of the research process to ensure that a neutral knowledge of social life is realised and is external to the researcher (Hammersley, 1992; 1997, cited in Ramazanoglu and Holland, 2002).

Although this study focuses on Harding's strong objectivity approach, I intend to be more subjective in my qualitative approach to analysing this work. This is because, as a social constructivist, I believe that 'social phenomena' are not a constant, but keep changing (Saunders et al., 2009). I would, therefore, agree with the thought that the subjective and objective nature of the feminist standpoint theory are joined as they may be hard to identify separately. I argue that being completely objective as a qualitative researcher does not eradicate the social, emotional and political nature of the research process (Ramazanoglu and Holland, 2002; Saunders et al., 2007), but it depicts the rationale for being flexible and capturing the experience of people within their social world (Bryman and Bell, 2011).

Feminist approaches seek to capture in detail the thoughts and experience of the researched and might be able to achieve this by incorporating his/her personal thoughts and experience. As Marx remarked, the aim is to know the experience of the researched; therefore, the focus should not really be on whether the researcher is objective or subjective, but should recognise the values and ideologies of the researcher in order to shape the research process (Ramazanoglu and Holland, 2002, p. 48).

Hammersley and Gomm (1997, cited in Ramazanoglu and Holland, 2002) view feminist research as a study of political bias; hence, the truth cannot be discovered and the research cannot be categorised as 'objective or unbiased'. However, Ramazanoglu and Holland (2002) argue that being objective by controlling motives does not provide the truth of a situation. To this effect, Harding (1993, p. 51) developed the term 'strong objectivity' as a way of justifying feminist theory as objective. However, Ramazanoglu and Holland (2002, p 50) state that Harding did not explain the theory behind 'strong objectivity'. Similarly, Arditti (1982, cited in Ramazanoglu and Holland, 2002) comment that:

> *Since science does not progress only by analytical inductive knowledge, the importance of imagination and emotion in the creative process should be obvious. The role of intuition in science is consistently undervalued in a science which is exploited for corporate, military and political reasons. A feminist perspective would re-introduce and re-legitimize the intuitive approach.* (p. 144)

This, I believe, permits the use of experience to analyse a situation. Furthermore, Ramazanoglu and Holland (2002) also state that this allows for 'personal knowledge and expression of one's experience of social inequality'. Feminist methodology examines the oppression of women in society due to the social systems.

This is from the perspective of the female gender being dominated by the male gender, who are often better represented among the bodies that rule and decide on matters relating to the social wellbeing of humans within a community. Furthermore, it 'is a set of approaches to the problems of producing justifiable knowledge of gender relations' (Ramazanoglu and Holland, 2002). Weedon (1997, cited in Ramazanoglu and Holland, 2002) regards feminism as a political movement that aims to change the power relations between the genders. Similarly, Harding (1987, cited in Ramazanoglu and Holland, 2002) constructed gender in three dimensions to help bring clarity to the conceptualisation of gender in feminist research:

> *...individual gender which looks at the social construction of masculine and feminine gender identities, gender symbolism which is the means of assigning dualistic metaphors to various perceived dichotomies and gender structures, which is the use of gender identities and symbols to organize our collective institutions.* (p. 145)

Currently, feminist and gender critiques include identities such as class, age, ethnicity and religion, which identify humans within a family, organisation or society. This personal statement on the gender structures is evident in the definition of gender by the United Nations (2001).

In line with this thought, it has been argued that feminist writing has paid little or no attention to other gender-related issues such as ethnicity and religion, thereby creating a lack of theoretical view. This was one strong criticism against the socialist and Marxist theory from which feminist theory emerged. These theories are unable to connect these factors theoretically, which remains a significant area for debate (Walby, 2001). This research follows a growing number of feminist researchers who are concerned with examining the interrelations of different inequalities.

This is especially relevant to studies of diversity and multinational organisations in Nigeria, as class, ethnicity, age, tribe and gender (Ramazanoglu and Holland, 2002) shape an individual subject position. This introduces the theoretical framework of intersectionality, which recognises the multiple dimensions of difference and their implications for conceptualising culture diversity and diversity management (Knudsen, 2006).

Although the feminist standpoint looks mainly at gender in relation to the different roles for political empowerment, it recognizes other differences, like race, age, religion, sex, class, ethnicity, from the perspective of the movement for women's liberation (Button, 1989). Therefore, this research can still use the feminist epistemology in its interpretation of diversity dimensions in Nigeria, focusing on two multinational organisations located within this geographical location.

Secondly, feminist epistemology rests on the knowledge of any unjustness towards all marginalised group, hence, the epistemological and ontological feminist stance from the relativist position believes that liberating women can be achieved by accessing social realities. This concurs with my ontological and epistemological position of examining the social reality of those researched in relation to their experiences and thoughts on diversity initiatives.

Thirdly, feminist methodology and epistemology lead to a qualitative approach in research because this is most appropriate for exploring the myriad experiences of various women. However, researcher remain able to take some form of qualitative approach (Ramazanoglu and Holland, 2002, p. 15).

Using feminist epistemology as a guide for this research, I look to discover how an organisation views diversity within the Nigerian context, and how this plays out within the workforce. In order to gain knowledge of the impact of these initiatives on the workforce, I will also need the participating workforce to narrate their experiences and thoughts about the implemented diversity initiatives.

This position contrasts directly with the positivists who strongly support 'natural science' that believes social reality is constant. Hence, they are more likely to use structured methodology to allow the replication of research results. They claim to be 'external' to the research process to prevent them from altering the 'facts' of the data gathered (Saunders et al., 2009). The feminist epistemology shows that understanding of any study's concept can be achieved through understanding the meaning of the concept by those involved in this kind of social action (Grint, 2000).

5.3 Ontological Stance

Ontology is concerned with 'reality', which could be objective or subjective (Saunders et al., 2007). The subjectivist believes that perceptions and the performances of social characters shape social realities (Saunders et al., 2007). A further explanation of these assumptions is that, even though we are aware of the material existence of things, these can only be effective or powerful in use through the operation of the individual or social context that is in charge. There is a social and material relationship between the 'agent and the structure'. The social constructivist further shows that all social phenomena are explicable by exploring individuals via their goals and actions. Hence, the ontology behind this reduces the focus on the material and increases that on the 'agent', which can be described as a state, individual or organisation (Bryman and Bell, 2011).

I agree with this and, therefore, declare this as my ontological stance. In explaining this further, we can see from the literature that diversity initiatives have become a significant part of an organisation's operation. However, the management of diversity initiatives as a social construct established and practiced by individuals or the state cannot be absolutely or generally identified or understood until we study the 'agent' through which these structures or initiatives are to be implemented. In this case, this covers the Nigerian factor as a diverse nation, the workforce, and the multinational companies identified for study.

Saunders et al. (2009) further state that social constructivism sees reality as what is socially constructed and human beings are the social actors and will provide different interpretations of their environment. This research study uses, as a social construct, a qualitative approach in order to study organisational culture and individuals' socio-cultural formations in relation to the interpretation of the practice of diversity initiatives in Nigeria (the selected case study country).

5.4 Research Approach: Qualitative

As stated in Bryman and Bell (2011), many qualitative researchers have observed that the study of people and their social world is far more relevant to a study that looks at 'natural science' as the subject matter. They further stated that 'natural science' gives little meaning to the environment. In my epistemological stance, a quote by Schutz (1962, cited in Bryman and Bell, 2011) emphasises that the structure or environment gives more meaning to social reality. To this effect, qualitative researchers claim to study the social world or science through the 'eyes of the people'. Qualitative research explores processes, which are the actions and events of the people being studied – attempting to relate the past to present events (Pettigrew, 1997).

This research process is not without criticism; there are arguments (Bryman and Bell, 2011) that it is too subjective in nature, depending less on systematic processes. This perhaps is because of its open-ended form of data collection (Bryman and Bell, 2011). The qualitative process has also been argued to be difficult to reproduce. This has been associated to its unstructured nature and the minimal standardisation of its procedures. In addition, some researchers (Bryman and Bell, 1994a) argue that the process of qualitative research is unclear and difficult to interpret.

The issue of 'generalising' is identified with a type of case study posited as a critique for this process (George et al., 2004).

Quantitative researchers who criticised this generalising process (Bryman and Bell, 2011) argue that people interviewed for a case study cannot be used to represent a larger populace whose point of view has not been directly documented. However, George et al. (2004) state that the case study approach also develops or tests historical accounts, which can be generalised to similar events. They further state that this approach has been identified as a means of developing social science theories. For the purpose of this study, a qualitative approach will be adopted to analyse diversity management within two multinational organisations in Nigeria.

The justification of a qualitative process is because the research is subjective in nature; hence, this process will permit me efficiency within this work. In addition, there is a need to create a method to allow the 'agent', as my focus of study, to best express or present their social worldview, by using as a data collection tool an open-ended form. This approach also enables the acquisition of a detailed understanding of the situation. The research design for this study is also a case study. This will be achieved by in-depth analysis of the companies selected for the case study. This aims at providing an understanding of the situation, in the cases studied, concerning the management of diversity initiatives within the multinational organisations.

5.5 Research Design – Case Study

Case study design involves detailed and analytical processing of a single case or multiple cases (Yin, 1994). Stake (1995; 2005) highlighted that a case study deals with the difficulty and specific nature of a particular case under study, and is not a methodology. Case studies are somewhat intuitive, and hence the technique was in use long before it was documented as a social science theory (George et al., 2004). This design is usually used in business and management research studies; for instance, that conducted by Eisenhardt and Graebner (2007).

Furthermore, Stake (1995) states that the selection of a case for study should be based on what is expected to be learnt. He identifies three types of case study: intrinsic – to gain insight into a situation; instrumental – to understand a broader situation; and multiple – to recognise general phenomena. He summarises that all three are, in a way, interrelated (Stake, 2005).

A case study design was selected for this study. This is intended to provide an understanding, of the management of diversity within multinational organisations in sub-Saharan Africa, using Nigeria as an empirical case study (George and Bennett, 2004). The case study method creates an opportunity to obtain more information on a particular question in order to provide a more informative interpretation, as well as to build on the responses received (Yin, 2003). Two multinational companies were selected for this exercise, and the selection technique for participants who took part in the semi-structured interviews was random and stratified sampling, with participants selected from all levels of staff within the selected organisations. This selection included permanent and contract staff, with nine members of staff from General Electric (GE) and twenty–five from Shell participating. Each participant was interviewed in a one-on-one session. During these sessions, each participant was asked questions about his/her understanding and perception of diversity, and the diversity policies and processes within their organisation (see Appendix for interview question format).

The case study technique has been linked to arguments within the philosophy of science over the last three decades (George et al., 2004). In relation to linking statistical methods with a case study, it has been argued that, while they share similar epistemological logics, they do not have the same methodological logic (George and Bennett, 2004). Similarly, Bryman and Bell (2011) state that, if the strategy for a case study is qualitative in nature, the work automatically takes an inductive form. A case can be an individual, group, institution or other social unit (Creswell, 1998).

For this study, I bounded the case to the Nigerian context. One of the challenges for the use of a case study, as pointed out by Creswell and Clark (2007), is the ability of the researcher to identify his or her case. Their argument is that being able to decide whether it is a single or multiple case and, if multiple, how many in number, could determine the 'worthiness' of the case study. This study adopts a multiple approach that studies scenarios in two MNCs in Nigeria.

Although I intend to use a multiple and descriptive case study, I do not intend to generalise facts from the empirical research. However, I use this as a medium for theory building in relation to the knowledge of diversity management practices in an African context (George and Bennett, 2004). A case study allows for high level of conceptual validity (George and Bennett, 2004), and hence will be relevant for work that aims to understand the concept of diversity management. This will identify indicators that best represent the theoretical concept it aims to assess (George and Bennett, 2004). Another advantage of case study is its ability to identify variables and hypothesis through methods such as interviews with participants, as is the case in this study.

Despite these advantages, a limitation associated with case studies is that they can only make uncertain conclusions (George and Bennett, 2004). One of the main criticisms of case study design is that it lacks the ability to create a generalisation of a single case study (Yin, 1993). Hamel et al., (1993) argued against Gidden's (1993) view that the aim of the case study approach was not to generalise, but to 'establish the parameters' that can then be applied to other research (Hamel et al., 1993; Yin, 1993). Douglas Dion (1998, in George and Bennett, 2004) states that a case study can be used to test theoretical claims, and only a small number of cases is required to achieve a sufficient outcome.

Yin (2003) advised that a case-study approach should be used when the researcher is seeking to answer 'how' and 'why' questions. There should be no intent to influence the 'behaviour of the participants' in the case.

Moreover, it should be used when there are no confines to 'phenomenon and the context' and when one wishes to cover contextual conditions because of the belief that they are important to the phenomenon under study.

Another reason for selecting the case-study approach focuses on the research questions, which seek to answer how MNCs in Nigeria perceive and manage diversity. This work also aims to understand how the practice of diversity management contributes to development. As discussed earlier, consideration is required of the Nigerian context in relation to the concept of diversity. There is also no intention of influencing the behaviour of those involved, they are encouraged to express their own opinions and views on the subject matter.

In this research, diversity management in selected MNCs was analysed in Chapter Four in order to identify the differences and similarities of the concept of diversity between the Global North and the Global South. Yin (2003) further stated that multiple cases can be used to forecast similar or distinct results and, although this has the advantage of producing results that are reliable, it can be time consuming and expensive to conduct. In this thesis, focusing on two main MNCs in Nigeria is likely to produce results that are viable in this context.

5.5.1 Rationale for MNCs in Nigeria as a Case Study

Attention has risen on the economies and foreign trade of the African continent (Kamoche, 2002). This is because of Africa accounting for a significant amount of the world's foreign direct investment and, similarly, the awareness of Africa as part of the evolving global community (Kamoche, 2002). Over the years, there has been a lot of attention on Nigeria in relation to the economy and foreign trade. Concerning the oil and gas industry, Nigeria provides more than half of the oil production of ExxonMobil, Shell and Chevron (Palazuelos, 2010).

Furthermore, Nigeria has an abundance of natural and human resources (Otto and Ukpere, 2011) and has a proven record on the establishment and growth of foreign organisations (Jansson et al., 1994) that has also created the opportunity for a diverse workforce, along with the challenge to manage cultural differences (Feng and Mu, 2010). Aside from the significance of the establishment of foreign companies, Nigeria is known to be a diverse nation with over 200 ethnic groups (Nyambegera, 2002). Hence, the study on the management of diversity within multinational organisations in Nigeria will make a significant contribution to knowledge on diversity management in an African context.

MNCs in Nigeria are relevant as a case study due to the lack of diversity practice at the national level and the high presence of these MNCs in the country (Pratt, 1991). In line with this decision, these organisations are prone to transfer employment policies from home countries to host countries (Nishii and Ozbilgin, 2007). Furthermore, this research, in agreement with the literature reviewed, is expected to show that multinational organisations operating in developing countries, like Nigeria, are likely to impact on the country's economy through employment growth (Rodríguez-Clare, 1996; Lieten, 1999; Oyefusi, 2007) and foreign investment (Pratt, 1991). Hence, these organisations have the propensity to carry out social responsibilities towards national development (Lieten, 1999). Similarly, with oil being a main resource for development in Nigeria, these oil extraction companies have become a focal point for the Nigerian economy (Obi, 2001; Sala-i-Martin et al., 2003; Oyefusi, 2007). In addition, the selected companies (GE and Shell) have established diversity policies globally and exhibit strength concerning the management of their workforce, as well as towards the management of the company's aims and objectives. Consequently, this has significant implications for policy and the practice of diversity in the Nigerian context. Thus, the reflexivity stated in this work (see section 5.9) further strengthens the rationale for choosing MNCs in Nigeria as case. A case study design will critically evaluate the concept of diversity management in Nigeria, using two multinational organisations operating within this society.

5.6 Tools for Data Collection

This section outlines the method by which data was collected for this research. This includes secondary data (document analysis in Chapter Four) and semi-structured interviews for the collection of primary data. For this research, secondary data collected include documents stored by the organisations or journal articles printed about the organisations as pertaining to the research study. Different researchers (such as Bryman and Burgess, 1994; Dale et al., 1988; Hakim, 1982; 2000; Robson, 2000, cited in Saunders et al., 2009) suggest different ways of grouping secondary data. They were, however, unable to provide a comprehensive listing covering the various ways of secondary data collection. As a further development on this issue, Saunders et al. (2009) have established three main subgroups for documentary data, survey-based data and data compiled from multiple sources. The form of secondary data collection applied was that which best suited each multinational organisation.

Semi-structured interviews are the main data collection method used. This collection method is well used in feminist research, as well as other qualitative processes (Kelly et al., 1994). A semi-structured interview, as explained by Saunders et al. (2009), gives the researcher the opportunity to be flexible with the questions. It also allows the researcher to obtain more information on a particular question in order to interpret it accurately, as well as to build on the response received. Diagram 5.1 (below) shows a summarised representation of the data collection process. This includes target participants, actual participants, method of data collection, selection of participants, and the methods of approach.

Figure 5: 1 Data Collection Process (Source: Author, 2014)

Data collection Process

Professional Adults from Shell and GE in the Niger delta Axis (Port Harcourt and Onne)

Target Participants - 30 Shell and 30 for ELF TOTAL

Actual Participants – 25 for Shell and 9 for General Electric (Change of organisation due to slow response and access)

Method of Data Collection: Semi Structured Interview with willing participants and document analysis of the selected MNC's

Selection of participants was through random and stratified sampling

Method of approach was via email (office intranet). The email included an attachment with an information sheet, stratified and consent forms. (See appendix for sample of forms)

Willing participants responded to email and interviews were scheduled.

5.7 Narrative Approach in Empirical Study

The narrative approach in this thesis is influenced by Labov (1972), Connelly et al. (1990), Franzosi (1998) and Polkinghome (2007) who present narrative analysis as communicating through storytelling and experiences. This analysis centres on documentation and interpretation of the narratives that provide evidence from which claims are established. Connelly et al. (1990) define this approach thus:

> *Humans are storytelling organisms who, individually and collectively, lead storied lives. Thus, the study of narrative is the study of the ways humans experience the world,* (p. 2)

Consequently, narrative analysis in this research focuses on documented interpretations and quotes that are based on themes derived in the linear sequence of participants' narratives (Franzosi, 1998), which include experiences/stories/events in their workplace and Nigerian society. These themes are analysed according to the three main research questions and objectives for this work.

As mentioned earlier, there were 25 participants from Multinational B (Shell) with 16 interviews documented, and nine participants from Multinational A (GE) with 9 interviews documented; these participants were from all levels within the organisation, including managers. As a qualitative research study looking to understand diversity within the Nigerian context and to understand how these practices impact on national development within this emerging market, the sample size as reported here, does not look to generalise outcomes, but rather looks to contribute knowledge. This is comparable with other similar research work on diversity (Klarsfeld, 2010), therefore validating the sample size because of the purpose of this qualitative research. Based on Labov (1983, cited in Franzosi, 1998), what is said as narratives by respondents is a reflection of what is done; in this case, either within society or the organisation. The main source of information gathering, which is language, further embraces the ideologies of respondents/participants concerning how they understand and interpret diversity practises within their organisations. This brings to light the intent of this research, which is to understand diversity from a Nigerian perspective and to see how, if visible, these practices by multinationals affect or contribute to national development.

Quotations from and rational interpretations of narratives (Labov, 1972), in connection with the three main research questions and objectives, preserve context and reveal thoughts that further gives identity to participants (Mishler, 1992) as well as highlighting the usefulness of these narratives towards understanding and conceptualising diversity in Nigeria.

Additionally, reflecting on a social constructionist view and interpretative examination, Geertz (1973, cited in Smith, 2000) establishes narrative analysis as a viable approach to document and analyse ideologies such as diversity practices within multinationals in Nigeria and their impact on national development in the country.

Figure 5.2 below illustrates the narrative process used. Interview questions developed were underpinned by the philosophies recognised in the selected Western theories. These questions focused on the research questions and objectives to establish their validity for this work. Accordingly, participants were identified using a random and stratified selection process. However, participants interviewed were only those who voluntarily accepted to be interviewed. Following this, interviews were documented through recordings and note collections. Although most of the participants chose to have unrecorded interviews, a couple of the interviews were recorded. Following this documentation phase, the documented interviews were transcribed under themes in line with each objective and the research questions. These transcribed documents were then interpreted and analysed to meet the research aim and objectives.

Figure 5: 2 The Narrative Process (Source: Author, 2014)

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┌─────────────────────────────┐
│ Interview Questions Developed using │
│ Western theories as guide and Structured │
│ linking with research questions and │
│ objectives │
└─────────────────────────────┘
              │
              ▼
┌──────────┐    ┌─────────────────┐    ┌──────────────┐    ┌──────────────┐    ┌──────────────┐
│ Semi-    │───▶│ Recording and Note │───▶│ Transcribing of │───▶│ Coding into  │───▶│ Interpretation │
│ Structured│    │ Collection of Interviews │    │ interviews   │    │ themes based │    │ of narratives │
│ Interviews│    └─────────────────┘    └──────────────┘    │ on research  │    │ using         │
└──────────┘                                                │ questions and│    │ research      │
     ▲                                                      │ objectives   │    │ questions and │
     │                                                      └──────────────┘    │ objectives    │
┌──────────────┐                                                                └──────────────┘
│ Random and   │
│ Stratified Selection │
│ Method       │
└──────────────┘
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5.7.1 Rationale of Narrative Approach for Data Analysis

The reason for selecting this analytical approach is that it centres on humans and their life stories, which ultimately portrays their view of the world. McEwan et al. (1995, in Webster et al., 2007), state two contributions of narrative to research, including that 'it provides an account of the history of human consciousness and at the level of human consciousness, stories record personal consciousness from infancy, through youth and adulthood to old age' (p. 15). Similarly, the use of stories and storytelling has increased recently within organisational research (Gabriel et al., 2004, in Saunders et al., 2009). In this research, storytelling aids in the collection of data based on the understanding, experiences and practice of diversity management within both multinational corporations. Consequently, Gabriel et al. (2004, in Saunders et al., 2009) argue that data collected as stories through interviews help to draw attention to relevant issues such as organisational politics and culture.

Another reason for using the narrative technique is its importance in communication. As mentioned in Webster and Mertova (2007), narrative is essential to communication; hence, it facilitates enhanced understanding of knowledge and performance in various environments. Angus (1995, cited in Webster and Mertova, 2007, p. 16) argues that narrative is a good method for academic writing, although this has been avoided by researchers until recently. Narrative allows for flexibility while the work is in progress as it is open to change during the process of the research (Webster and Mertova, 2007).

Furthermore, the use of narrative analysis explores linkages, relationships and socially constructed explanations that naturally occur within narrative accounts (Saunders et al., 2009). This helps to identify the concept of diversity management in Nigeria through diversity management practices in the two multinational organisations selected. In contrast, Connelly and Clandinin (1990) presented a criticism of the narrative approach, arguing that it is hard to identify which stories or details to accept as knowledge and which to omit. Another argument against the use of this approach is that knowledge could be distorted or concealed. However, I believe that this analytical approach will best capture the experience and thoughts of the research as required. I also believe that the narrative analysis is appropriate for capturing the experiences of the workforce; using feminist methodology and epistemology as a guide (Ramazanoglu and Holland, 2002, p. 15).

5.8 Fieldwork

Interviews were conducted with staff from Shell and General Electric (GE). The companies initially selected were Shell Nigeria and ELF TOTAL Nigeria; however, due to the slow response experienced and delayed access, ELF TOTAL was replaced with GE. The technique used for selection was random and stratified sampling of participants from all levels of staff in both organisations. This selection included permanent and contract staff.

In Shell, 25 respondents participated from a staff strength of about 1500 to 2500 in the Niger Delta Office axis (including Port-Harcourt). In GE, narratives from nine respondents were documented from a staff strength of 150 within two offices (Onne and Port-Harcourt) in Rivers State. Each participant was interviewed in a one-to-one session. During this session, the participants responded to questions about their perception of diversity, and also identified diversity policies and processes in the organisation (see Appendix for a sample of the interview questions). All volunteering participants were informed that the interview would be anonymous and confidential, and he/she was free to withdraw from the process if he/she chose to.

Furthermore, each participant was made aware that he/she was not obliged to answer all questions asked, and he/she was to answer questions during the interview sessions in his or her own words. Some interviews were recorded, and all interviews were documented via a diary and fully transcribed.

Table 5: 1 Shell Respondent Data (Source: Author, 2014)

Shell Respondents	Gender	Role	Ethnicity	Education	Religion
Respondent 1	Male	Project Engineer	Akwa Ibom	MSc/MBA in view	Christian
Respondent 2	Male	IT Team Lead	Igbo	Computer Science	Confidentiality / Withheld
Respondent 3	Male	Management Role	Yoruba	MSc Level	Christian
Respondent 4	Male	Finance Department	Igala	BSc, MBA	Christian
Respondent 5	Male	Finance	Yoruba	BSc	Christian
Respondent 6	Male	Manager	Yoruba	Confidentiality / Withheld	Christian
Respondent 7	Male	Projects	Yoruba	BSc, Masters	Christian
Respondent 8	Female	Drilling supervisor	Delta/Yoruba	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 9	Female	Manager	Yoruba	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 10	Female	Production Geologist	Igbo	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 11	Female	Finance	Yoruba	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 12	Female	Engineer	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 13	Female	Production Geologist	Rivers	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 14	Male	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 15	Male	Exploration	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 16	Male	Engineer	Yoruba	Confidentiality / Withheld	Christian
Respondent 17-25	Male + Female	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld

Table 5: 2 GE Respondent Data (Source: Author, 2014)

GE Respondents	Gender	Role	Ethnicity	Age	Religion	Education
Respondent 1	Male	Manager	Rivers	Confidentiality / Withheld	Christian	Confidentiality / Withheld
Respondent 2	Male	Buyer	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 3	Female	Support Specialist	Igbo	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 4	Male	Sales Manager	Edo	30+	Christian	Masters Level
Respondent 5	Female	Learning and Development Manager	Igbo	Confidentiality / Withheld	Christian	Confidentiality / Withheld
Respondent 6	Male	Sales	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 7	Female	Confidentiality clause/ Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld
Respondent 8 and 9	Males	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld	Confidentiality / Withheld

In addition, Tables 5.1 and 5.2 show relevant details of the respondents that support the narratives received concerning diversity practice in these MNCs. These include their social identities like gender, role, ethnicity, education and religion. Most of the respondents omitted some of the requested personal data or withheld this as part of the confidentiality clause, as noted in the tables. Furthermore, I had the opportunity to observe a corporate social responsibility (CSR) conference organised by one of the MNCs in Nigeria. This conference contributed knowledge on issues relating to CSR and community development, and it focused on the roles and contributions of the various stakeholders. I considered this valuable to this research because it gave insights as indicated within the document analysis of how MNCs consider national development as an external link to diversity concerns. Furthermore, I observed activities carried out during a 'diversity week' held by an MNC in Nigeria. This shed more light on the physical activities implemented for the awareness and promotion of diversity practices. I was able to speak with some employees about diversity policies and their implementation in the organisation and this highlighted the importance of cultural differences and values in relation to diversity issues. Following this, some participants were more receptive than others were.

Similarly, some participants showed a higher level of awareness of the diversity and inclusion culture within the organisation. They were able to explain their understanding and experience of diversity management in the organisation and beyond. Some of these interviews were recorded and transcribed, and those interviews not recorded were also documented. As mentioned previously, the initial target of 30 participants from each organisation was reduced to 25 and 9, respectively. The fieldwork experience and results will be discussed in detail in Chapters Seven, Eight and Nine and are summarised in Table 5.3 which highlights the interview questions, the responses, implications and the number of respondents as recorded.

Table 5: 3 Fieldwork Results and Implications (Source: Author, 2014)

Terms		No of Respondents	Implications
Have personal Understanding of the term diversity management	Yes	34	Each participant interpreted the term as they best understood it (Some acknowledged that their understanding is influenced by organisational awareness programmes)
	No	---	
Aware of diversity dimensions in the organisation	Yes	34	Gender, ethnicity (nationality) and Age were the dominant diversity dimensions clearly identified in both MNCs
	No	---	
Was aware of diversity management policies or processes in the organisation	Yes	29	There was a level of awareness of diversity policies and projects in the MNCs
	No	5	
Presence of intergroup conflict and how it is resolved			Diversity related conflicts are quiet and are handled by the HR or diversity team as the case may be
Diversity management is significant in organisations operating in Nigeria	Yes	34	Respondents expressed this in relation to their awareness of a diverse workforce and an ethnically, religious, gender driven society
	No	-----	
Presence of local content and institutional policies that affect diversity policies in the organisations and its host community	Yes	14	Respondents highlighted their level of awareness in response to community needs and institutional policies
	No	20	
Impact of Organisational culture on diversity and inclusion	Yes	34	Organisational culture in both MNCs are mostly Western driven although there is evidence of adaptability to local situations
	No	----	
Impact on national development	Yes	20	Includes employment, CSR, Mentorship and empowerment schemes
	No	5	
	Not sure	9	

5.8.1 Challenges and Limitation

This research is limited to the secondary and primary data gathered from the selected MNCs. In addition, due to the limited literature on diversity management in Nigeria, there were restrictions in relation to the availability of information at a national level. In addition, another limitation identified was in relation to assessing one of the initially selected multinationals.

In relation to the data collection process via semi-structured interviews, there were delays experienced concerning obtaining any official access from the diversity management department within one of the MNCs initially selected and most participants were reluctant to participate. Because of this challenge experienced, an alternative multinational corporation was approached and approved access, allowing conduction of interviews with willing participants.

Some of the challenges experienced during the fieldwork include the fact that people were sceptical of the interview process being recorded, which led to many not wanting to participate. Secondly, some staff found it difficult to make time for the interview as they were rounding up work activities to travel for the summer holiday. In addition to these challenges, a limitation was that some people were aware of diversity management policies in the organisation but did not have much to say on the matter as they saw it as an organisational culture that did not directly affect their work. Despite the challenges and limitations, actions were taken to ensure the validity of the research.

5.8.2 Reflexivity on this Work

> *A researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions. (Malterud, 2001, pp. 483–484)*

Positioning this research through a feminist lens, I anticipate reflexivity to constitute part of this thesis. This is because; the topic 'diversity' is of great interest to me, especially in relation to managing individual differences within an organisation and in relation to creating avenues for development. Living and working in Nigeria creates the opportunity to observe directly and indirectly the existence of socio-cultural related conflicts in the society, which also affects the decision-making process at national level, and some organisational levels.

My work experiences in Nigeria comprised community development projects for a multinational corporation implemented through non-governmental organisations, as well as project management within a multinational telecommunications organisation. While working, I had the opportunity to learn about human resource management processes through close contact with the HR department and, on a few occasions, by carrying out human resource related tasks. Consequently, I discovered that the organisations had within their human resource department programmes and development plans for the workforce as well as for the development of the community. For the workforce, these programmes included organised training and workshops; while, at the societal level, the organisations endorsed social responsibilities that best responded to the needs of the people.

Additionally, I worked with a Nigerian-based organisation as an independent consultant to develop training documents and organise seminars for individuals sponsored by multinational corporations as part of their CSR to local communities in which they operate. This included catering training (practical and theory), and basic ICT training centres for adults and children. I also worked with a project team put together for the organisation of World Environment Day events by a non-governmental organisation; the African Centre for Environmental Protection (ACEP). This activity included a two-day conference on carbon footprints and environmental sustainability awareness for various organisations and secondary school students within the state. These programmes and development plans, carried out at both the organisational and national level, aimed at promoting capacity development, especially in relation to gender and ethnic social identities. However, the process of carrying out these projects did not reveal a strong significance of socio-cultural construct within these projects.

To discuss this further, organisations aim to establish an environment where experience respect, fairness and equality can progress. However, this is not always the case because of several factors, which include the dynamic socio-cultural construct in Nigeria.

Hence, the drive to promote equal opportunity rights and fairness for all reveals prevailing challenges in diversity management amongst other issues in the Nigerian context. This again recognizes the significant role culture plays in shaping the perception and practice of the Nigerian people. However, linking this observation to this study, I can identify that little or no research has been conducted to discover how diversity is perceived and managed in the Nigerian context (Nyambegera, 2002), especially with regard to diversity initiatives established in organisations and their contribution to social development (Pratt, 1991).

With the purpose of providing knowledge on the concept, which includes the ideology and practice of diversity in the Nigerian context, I have chosen MNCs. This selection hinges on the perception that diversity is not a widely used concept in Nigeria and is predominantly a process in MNCs used as a way of promoting internationalisation and attracting talents globally. In addition, I have chosen feminist methodology and epistemology and a socio-constructivist ontological position to enable me analyse this study in an academically acceptable way. Theories such as the Cox-Taylor diversity management approach, Ely and Thomas model, relational framework and intersectionality will be used to analyse the data obtained. The method of data collection adopted for this work is semi-structured interviews. Through this process, knowledge will be gathered with the objective of conceptualising diversity in Nigeria by identifying similarities and differences with the concept of diversity within Western societies. Additionally, this will explore how the selected MNCs in Nigeria manage diversity initiatives towards socio-cultural development.

Reflecting on the empirical process, I attended a corporate social responsibility conference organised by one of the MNCs. The conference was on the company's activities in Nigeria in relation to corporate social responsibilities and community development, and it focused on the roles and contributions of the various stakeholders and diverse groups especially in relations to ethnic and gender groups.

Furthermore, I witnessed the organisation's diversity week held across its offices in Nigeria. This process majorly focused on cultural displays which include dressings, food options, various cultural posters displayed throughout the offices and various cultural related events held across the branches. Subsequently, I was able to speak with staff members on diversity policies and implementation within the organisation. Semi-structured interview method was used.

As a Nigerian educated woman researching on diversity management, the responses from the participants were quite pleasant and helpful. However, some challenges were experienced. As a result of the kind of organisation, people were sceptical to have the interview process recorded and this led to a lot of people not wanting to be part of the interview process. In addition, a lot of the staff found it difficult to make time available for the interview as they were rounding up work activities to travel for the summer holiday. In spite of the challenges encountered, I believe the respondents were generally receptive due to the fact that I was carrying out an academic research project, They also found it easy to express certain things using Nigerian terminologies, with the knowledge that I would understand what they were saying. I didn't feel the respondents held back information because of my gender or ethnic disposition but rather because of the 'confidential clauses' conscripted by the organisations.

In addition, I could perceive that some of the participants were aware of diversity management policies within the organisation while others did not have so much to say, as they perceived it to be an organisational culture with little or no impact on their professional work. Participants from one of the MNCs were more receptive. The participants showed a high level of awareness of the diversity and inclusion culture within their organisation and most respondents were able to explain their understanding and experience of diversity management in the organisation and beyond.

5.8.3 Validity of Research

The validity of this research hinges on the rationale for the research, the unbiased nature of the research design, the randomised method for data collection and the sample size. In view of the mentioned knowledge gap (see section 1.3; Figure 1.1), the need to conceptualise diversity management from a global south perspective using Nigeria as case study is significant and valid as a contribution to research. Similarly, as indicated in section 5.5.1, the rationale for the case study approach in qualitative research has been argued to be significantly valid with regard to conceptual research (George and Bennett, 2004). In addition, as indicated in the data collection section (5.6), participation was determined using a random and stratified method of selection. This promotes unbiased results and allows for objective as well as subjective observation (Harding, 2004). Concerning the sample size, the total sample size of 34 participants from both MNCs is from a work force of 1500–2500 for MNC (B) and 150 for MNC (A). As argued by Crouch and McKenzie (2006), in qualitative research, the validity of research does not hinge on the volume of the sample size but on the results discovered from the analysis of experiences deduced from in-depth interviews. They further argue the validity of a small sample size in qualitative research where that research seeks to conceptualise that which can be transferable, rather than to generalise (Crouch and McKenzie, 2006). In addition, the empirical data is combined with extant literature and a document analysis of both MNCs (section 4.6). Subsequently, my position as the researcher, using reflexivity, does not create bias but validates this qualitative feminist influenced research as a means for conceptualising diversity management in a context because of the consequence this has on the development of specific or marginalised social groups in a scale.

5.9 Ethical Statement

This research is independent and impartial, and aims to unravel new conceptualisations of diversity and the practice of diversity initiatives within MNCs in Nigeria.

Hence, it aims to review documents and carry out semi-structured interviews; this required obtaining ethical approval in advance of the data collection. The researcher took steps to ensure voluntary participation, confidentiality and anonymity of any participant during this research work.

5.10 Summary

The positioning of this social research towards understanding humans and their socio-cultural identities stands as the key composite for developing and analysing diversity management in the Nigerian context. As earlier narrated, the feminist methodology provides a lens for this. This allows for a diversity of roles to be explored and unveiled. A key focus attends to the power relations between the researcher and those researched.

This chapter explained the methods and methodological ideology for this research, which includes data collection, research analysis and approach, ontology and epistemological stance. These thoughts explicitly give validity to the research work and enhance understanding of the following chapters. These chapters cover the historical development of the Nigerian state towards shaping the concept of diversity, the philosophy of diversity in Nigeria, analysis of diversity practice in Nigeria using Western theories and the conceptual framework for diversity practice in Nigeria.

CHAPTER SIX: HISTORICAL DEVELOPMENT OF THE NIGERIAN STATE; TOWARDS SHAPING THE CONCEPT OF DIVERSITY IN NIGERIA

6.1 Introduction

As was highlighted in Chapter 1 (section 1.3) of the present text, the main aim of this study is to conceptualise diversity management within the Nigerian context. From the critical analysis in Chapter 3, it was observed that the socio-cultural, socio-economic and political layouts in sub-Saharan African countries are significant elements in diversity discussions. This is also the case in Nigeria; hence, this chapter analyses literature to provide an understanding of the contextual background of Nigeria by exploring the historical development and structural dynamics of the Nigerian state that embrace the interconnecting nature of these layouts in relation to diversity management processes.

Consequently, this chapter analyses the socio-cultural, economic and political constructions in Nigeria. From this analysis, a framework is developed to illustrate and allow discussion of social related structures in Nigeria that are likely to influence the diversity management processes. This analysis on the dominant social dimensions focuses on the impact and challenges associated with structures including dominant social identities. Other themes discussed are state institutions as stakeholders in the Nigerian context, the perspectives of diversity management at organisational level, which focuses on MNCs, and, finally, relevant national development indicators in Nigeria. This chapter will reveal, from the Nigerian perspective, the existence and significant adherence to socio-constructivism in its processes. Overall, this chapter explores relevant factors that help to inform diversity management thinking in Nigeria.

6.2 Nigeria as a Nation: The Socio-Economic, Political and Cultural Structure

The Federal Republic of Nigeria in Western Africa gained independence in 1960 after being colonised by Britain (Anyanwu, 1982). It operates on a federal, state and local government structure and it is by far the most populous country in Africa, although estimates vary (Vreeland, 2003). A continuing population challenge faced by the country has been the unification of the 200-plus ethnic groups and cultures identified within its borders (Udogu, 2005). This diverse characteristic raises debates (Ekanade, 2012; Danladi, 2013) on the relevance of one system of law throughout the nation and the imposition of English as the official language, which has contributed to supplanting local loyalties with the 'feeling of being Nigerian' (p. 334). Hence, the ethnic challenge undoubtedly significantly impacts the socio-economic and political stability of the nation, and the government has for many years tried to use the 'feeling of brotherhood' to combat hostility among diverse societies (Agundu et al., 2007).

From an economic context, there are key factors that define the country's economy, including oil and gas, agriculture, mining, and manufacturing; however, oil has been the most imperative discourse (Thisdaylive, 2014). According to the former GDP records, three major sectors - agriculture, crude oil and gas, and trade accounted for about 85% of GDP. Nevertheless, in recent times, agriculture, oil and gas, and trade account for (54%) of Nigerian output. Sectors that increased in estimates of their shares in GDP include telecommunications, real estate, manufacturing, construction, and entertainment (World Bank, 2014). In spite of these records, the economic struggle of the nation has been linked to poor management of resources, corruption, ethnic disputes, religious and political unrest, which are interpreted as underdevelopment within various sectors in the nation (Agundu et al., 2007). For instance, Asiedu (2002; 2006) highlights corruption as an institutional variable that obstructs development and is a deterrent to FDI in Nigerian society.

In addition, the government's inability to enforce and monitor contracts issued for development planning and the political instability in the nation stand as variables restricting the growth of FDI in Nigeria. In line with such institutional struggles preventing development, Agundu et al. (2007) argue that development is a sustainable process of good governance and socio-economic progress that 'has the integrity, well-being and security of the individual and society at its core' (p. 32). Hence, Nigeria needs a practical democratisation process that encourages the development of its policies and economy (Agundu et al., 2007). This can also include the reconstruction of current Nigerian state systems like the political, social and economic structures. This echoes the fact that these systems are likely to intersect as well as function independently. For instance, Anyanwu (1982) and Frynas (1998) affirm that the level of education and the complexities of ethnic groups intersect with the disposition of government agents and the perception of politics by Nigerian citizens. This gives one the opportunity to understand better the political setbacks that restrict economic distribution and development in the country. In contrast, Frynas (1998) argues that this instability has not been a hindrance for business, as several businesses including MNCs still operate effectively in Nigeria. The obvious evidence of these systems intersecting as discussed above again validates the need to explore critically social factors that affect the nation. This introduces the analysis of Nigeria through a feminist lens that integrates other social practices.

Analysing the Nigerian state through a feminist lens, Agundu et al. (2007) argue that education and freedom of expression and association are rights that all, in spite of differences, should have. Focusing on gender inequalities, various non-governmental agencies, like Women's International Network (WID), the Nigerian government and the United Nations are working to promote gender equality (Omoweh, 2003) through various initiatives; for example, the New Partnership for Africa's Development (NEPAD). A key focus of NEPAD is to eradicate gender differences in the educational system in the country (Omoweh, 2003).

This again affirms the fact that there is significant attention on gender as a national social concern in Nigeria, as is the case in Western states (Buck and James, 2005; Women's Conference, 2010). Likewise, the patriarchal structure in Nigerian society automatically positions gender power relations of men over women. This is reflected at the national, state and local levels of the country. From a cultural perspective, although gender differences have a positive side in relation to family structuring, this has been abused, leading to women being and feeling oppressed (Ekanade, 2012). Furthermore, these abuses of gender power relations have left women out of opportunities that exist for men. These opportunities include access to health and education as well as high-profile jobs (Ajala and Alonge, 2013).

Consequently, right from its inception Nigeria as a nation has suffered conflicts created by the poor supervision of gender related issues and other socio-cultural factors like, ethnicity and religion (Abdulwahab, 2012). This social dissatisfaction has been expressed in arguments (Ajala and Alonge, 2013) and debates (Sahara Reporters, 2014) that have challenged the structure of the Nigerian state set by the colonial government pre-independence. In spite of these debates (Sahara Reporters, 2014), the Nigerian structure has remained the same and has led to a state of continuous dialogue on 'what should be'.

From the foregoing critical analysis, it is expedient to highlight that the current socio-cultural, political and economic structures support the need for a national system or systems that promote unity. However, the current layout opposes the reality of achieving democratisation process and national development. Hence, this research, which explores diversity management in MNCs, will examine, from a social perspective, practical measures by which national development planning can be attained in the Nigerian context. The research will hence examine the current socio-cultural formations in Nigeria. Figure 6.1 below highlights four features that underpin discussions on the Nigerian environment in this chapter.

These features will be discussed in separate sections; they include identified dominant social identities, stakeholders, organisational level (focusing on MNCs) and indicators of national development.

Figure 6: 1 the Nigerian Environment (*Source: Author, 2014*)

Nigerian Environment

Identified dominant social dimensions within the Nigerian context

Ethnic/Region/Tribe
Religion
Gender
Political Partisan
Class
Age

State Institutions as Stakeholders in Nigeria

This focuses on pre and postcolonial government institutions but includes
Communities
NGO's
Companies
Individuals

National development Indicators

Education
Equality
Employment
Politics
Corporate social responsibility including community projects

Organisational Level (Focusing on MNCs in Nigeria)

Social Identities
Diversity approaches
Development Strategies

6.3 Dominant Social Identities in Nigeria

This section on dominant social identities hinges on previous discussions (Chapter 3, sections 3.2.1 and 3.2.2) that emphasise that an individual's social identity establishes him/her in a social group where other individuals of his/her kind exhibit similar social characteristics (Hogg et al., 1995, Burke, 2006). In Nigeria, various social identities that categorise individuals with similar cultural characteristics include family background, education, employment status, disability and sexual orientation.

However, dominant social identities recognised in Nigerian society include gender, ethnicity and religion and often embrace others like class, political affiliation and age. These dominant social identities are socio-cultural characteristics that take precedence in various parts of Nigeria (Ikpe, 2009). Nevertheless, it is important to note that these social identities could vary from state to state or between regions and are likely to intersect in the Nigerian context.

In spite of the substantial evidence of the effect of these social identities on the socio-economic and political strata in Nigeria as revealed in the literature reviewed (Ajala and Alonge, 2013; United Nations, 2014) and highlighted in section 6.2, constructive initiatives focusing on social identities at the national level have yet to be effectively implemented. The lack of these constructive initiatives intensifies the need to develop and implement policies on tolerance and respect for social categories represented in the society. In addition, because of the concurrent use of the terms diversity management and equal opportunity, diversity management is positioned as a means to promote justice and equal opportunities among social groups, as well as improve the livelihoods of minorities identified in society and organisations (Nyambegera, 2002). Nonetheless, it lacks the implementation and monitoring power that ensures effectiveness and substantial outcomes from a national perspective. In light of these challenges, it is essential to conceptualise diversity management in Nigeria to enhance the use and effectiveness of this relevant process. In order to help unveil the complexity of diversity management in Nigeria, this section explores ethnicity, religion and politics, gender, age, class and political partisan (affiliation) in Nigeria.

These social dimensions shape the current thinking on dominant social dimensions and their intersecting complexities in the Nigerian context, and these are further discussed in Chapter 8 (section 8.5). Figure 6.2 informs my thinking on dominant social dimensions; this is based on the predominant social discourse in the Nigerian national systems (Oguntola-Lauda, 2008; Ekanade, 2012; United Nations, 2012; Mudiare, 2013; Olurode, 2013).

Figure 6: 2 Dominant Social Identities in Nigeria (*source: Author, 2014*)
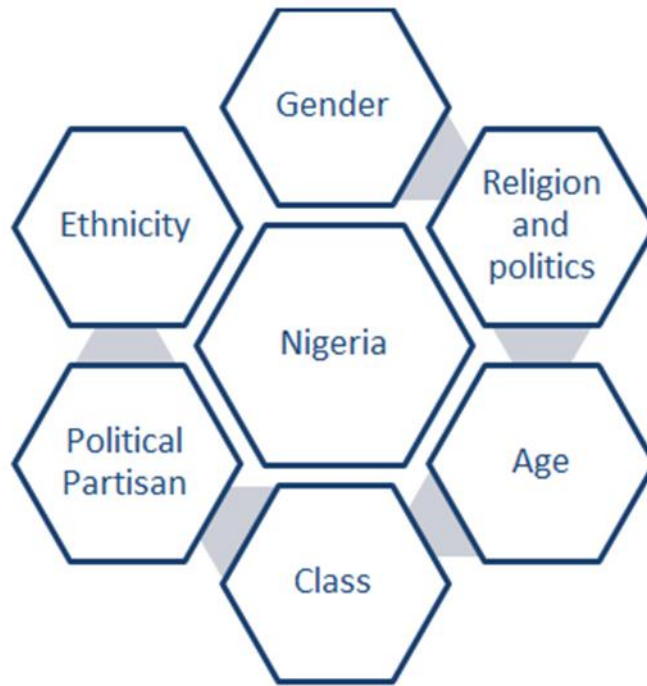
6.3.1 Ethnic Influence in Nigeria

Ethnicity[16] as a social signifier in the Nigerian context is associated generally with a sense of belonging based on the awareness of having a common language, culture, belief, and history (Hino et al., 2012). Moreover, according to Hino et al. (2012), ethnic diversity accounts for about 35 per cent of the setbacks experienced in sub-Saharan Africa that hinder growth and development.

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[16] Ethnicity within this work is used interchangeably with the words tribalism, nationality, and region. This is because, within the Nigerian context, these words describe an individual's geo-political and cultural status. The interchanging use of these words is also in relation to the state division of Nigeria since independence.

These setbacks manifest in situations where strong loyalties for ethnic tribe tend, in some way, to impact negatively on the growth and development of the 'larger society', which comprises various ethnic groups. In Nigeria, for instance, ethnic loyalties lead to conflicts when political allocations apparently do not favour a particular ethnic tribe or region (Odiegwu et al., 2012). Likewise, budgets for the national income gained from natural resources have stirred up ethnic conflicts in Nigeria (Ekanade, 2012). Thus, some ethnic groups express concerns about inequality as they experience treatments they perceive to be unfair (Rhuks, 2012).

As observed from the literature (Hino et al., 2012), ethnic issues in Nigeria and other African states before the colonial era were resolved through traditional structured systems that were part of the cultural structures of the social groups. However, the current ethnicity dialogue in Nigeria has been associated with the geographical structural partition of the society. This dialogue goes as far back as the days of the British colonial government (Ekanade, 2012). This structuring was established for easy governance by the British colonial rule (Ekanade, 2012); they merged political divisions of the country along the lines of the three main ethnic tribes (Igbo, Hausa and Yoruba); hence, the political parties were strongly ethnically driven (Akinboye, and Anifowoshe, 1999).

This key administrative structure, however, did not consider the cultural differences of the ethnic groups and the likelihood of the desire for power resulting in ethnic-political conflicts in the near future (Akinboye, and Anifowoshe, 1999; Nyambegera, 2002). For instance, the long-standing recognition of three ethnic zones in Nigeria was oblivious of the fact that other ethnic groups would later rise up and seek equal recognition, allocation of resources and political positions at the federal and state levels (Obi, 2001).

This rising ethnic divide enhances the sensitivity of 'tribalism', which cannot be ignored. Tribal patriotism incorporates the belief that 'having one's own kind' in power will lead to the ethnic group benefiting from the nation's resources (Nyambegera, 2002).

This notion however overlooks the relevance of having capable persons with knowledge and experience holding political positions to achieve national growth and development (Hino et al., 2012). With this thought on the impact of 'tribalism' in the Nigerian context, it is significant to analyse the influence of ethnicity among workforce relations even within MNCs (Azolukwam and Perkins, 2009). I explore this ethnic positioning by analysing critically the diversity management policies of the MNCs in Chapters 7 and 8. Aside from the ethnic influence in diversity management processes, examining the social relations in Nigeria also reveals the impact of gender deliberations on various systems.

6.3.2 Gender Discourse in Nigeria

The recognition of gender relations highlights the relevance of the feminist approach of this thesis as a foundation for social concerns in Nigeria. This gender dialogue includes campaigns to empower women to participate in and benefit the nation. These national policies and programmes in Nigeria are affiliated to international strategies for eradicating gender inequality (United Nations, 2014). Gender discussions in Nigeria essentially focus on education. At the basic (primary) level of education in Nigeria, female school attendants are lower than males (Ajala and Alonge, 2013). This disparity is worse in some parts of Nigeria (United Nations, 2012). Linking this to marginalisation of women in Africa, some identified indicators that contribute to this marginalisation include violence and harmful traditional practices, lack of basic human rights, and lack of access to education, health and employment opportunities (World Bank, 2012).

Similarly, a number of factors that affect women in Nigeria include poverty, child labour, religious practices that support early marriage, illiteracy and other socio-cultural values that promote gender inequality (Ajala and Alonge, 2013). Elaborating on the socio-cultural values includes the expectation on women to perform domestic roles, which sometimes alienates her from opportunities available to men. Enlightened parents avoid discrimination against female education and empowerment.

This has also helped to increase the number of females in education and supported empowerment initiatives in Nigeria; however, because of the still significantly lower number of women in education, organisations face the challenge of ensuring a gender balance in relation to employing more women and positioning them in top management roles. This is especially the case for organisations and multinationals in science and technology related fields.

In light of the aforementioned challenges, it is pertinent to state that the legislative framework encourages gender balance. However, the lack of enforcement of these policies reinforces the reality of discriminatory processes for women's education at the primary, secondary and higher education levels, especially in the Northern part of Nigeria (World Bank, 2012). In spite of this setback, it is still evident that there are several awareness programmes (Ajala and Alonge, 2013) such as conferences, seminars and workshops organised by the government, government sponsored agencies, organisations, NGOs and charity organisations to encourage female education and empowerment. This however, still needs strong support from the state institutions, to promote adherence to these policies by corporations and agencies. Alongside gender and ethnic issues, systems in the Nigerian social structure exhibit religious and political influences. These intersections are key factors that affect social relations in the Nigerian context.

6.3.3. Religion and Politics in Nigeria

The intersection of religion and politics in Nigeria emerges from the formation of the nation on a political compromise between a predominantly Muslim North and largely Christian South (Oguntola- Laguda, 2008). However, even after independence, this divide has become more prominent and significant because of the increase in converts to both Islam and Christianity from traditional practices. Similarly, the continued power-sharing leadership that shifts policy emphasis between the North and the South encourages this social divide. Regardless of this already existing challenge, new challenges have emerged as the Nigerian state now comprises North, East and West regions and six geo-political zones.

Another key challenge that integrates religion and politics is in relation to the regional tension caused by oil and energy revenues and allocations (Oguntola-Laguda, 2008). This is because of the amalgamation of the North and South protectorates (Sahara Report, 2014) that built a policy structure through which the South subsidized the North. This policy however did not change alongside other socio-cultural, economic and socio-political changes that occurred after independence, hence triggering an imbalance in the resource allocation process against the economically vibrant South (Federal Government of Nigeria, 2004). In contrast, there is an argument (Oguntola-Laguda, 2008) that religion should be separate from politics, especially since both factors belong to different realms of existence (Oguntola-Laguda, 2008). However, this is not a given in the current Nigerian construct that recognises the challenges of this union but neglects its consequences for the purpose of 'vested interest' (Thisdaylive, 2014).

Aside from the intersection of religion with politics, religion in Nigeria also intersects with other social dimensions like ethnicity and gender power structures. For instance, the recent religious–political conflicts in Nigeria have led to the death of many, kidnappings of a substantial number of school girls, and displacement of women and other minorities in the Northern part of Nigeria (The Independent, 2014). These persistent conflicts in Nigeria with respect to the socio-cultural and political influences amongst social categories like religion, politics, ethnicity, again show the complexity of the Nigerian state. Likewise, other social categories that are noteworthy include class, age and political partisanship, as discussed below.

6.3.4 Class, Age and Political Partisanship

As previously mentioned, other dominant social dimensions identified in Nigeria include class, age and political affiliation. The established colonial administrative structure is said to have aided development of the strong class structures and misuse of power that exist currently in Nigeria (Duke, 2010). This governmental structure legalised a strong central control that individuals or groups of people have, over time, abused.

Arguably, this abuse of power increases the social struggle for the control of resources and political positioning, as government offices and projects are used as means of wealth accumulation for individuals and groups (Joseph, 1983). This is further analysed under the state institution section (6.4). From an organisational perspective, this is likely to impact differently, but may result in the same effect of social marginalisation. This thesis will identify dominant social dimensions in the workplace in relation to foregoing recognised dominant social identities from a national context.

Reviewing the age dimension in Nigeria reveals a growing interest in 'ageing' as a social problem. This social concern relates to health, employment, education, politics and government provision of wellbeing for all age groups (Mudiare, 2013). For instance, the 'early marriage' religious practice in the Northern part of Nigeria contributes to female mortality rate because of poor health and early childbirth (World Bank, 2012). This further leads to the high level of female exclusion from various education programmes, which again reveals intersection of age, gender and religion in the Nigerian context. Examining the age structure based on the 1999 census (Mudiare, 2013), this shows a large proportion of children and young persons, which is a mixture of economically active and non-economically active age distribution. For the economically active group, the high proportion of youth aged 18–35 (Fajana, 2009) further reflects the employment challenge the country currently faces as there is a likely decline of some age group amongst the workforce (Owoyemi el al., 2011). In addition, study conducted by the Nigerian Bureau of Statistics revealed that the average school leaving age in 1980s and 1990s were between ages 25 − 28. This was attributed to the limited number of education institutions at the time (Owoyemi el al., 2011). However, from 1999 until date, new universities both (public and private) have been established estimating to over 120 degree awarding institutions (Owoyemi el al., 2011). This rise positively and negatively affects age diversity, as there is a larger number of talent pool and employers tend to show preference for the job applicant with average age of 20 to 39. This can also account for differences in observed workplace behaviours.

From the foregoing analysis, it is evident that due to corporations' dependence on national human capital and the behavioural consequence as a result of age diversity in the workplace, it is therefore necessary to explore the impact of age diversity in MNCs operating in Nigeria.

The case of political partisanship in Nigeria clearly centres on regionalisation and ethnicity as previously mentioned. Nonetheless, over the years, this dimension has come to intersect with other factors like religion and social class. Therefore, political partisanship as a dominant diversity dimension in Nigeria connects to ethnic, regional, religious and social class constructs and patriotism. Consequently, though Nigerians shy away from politics because of experienced negative attributes like bias (Ojo, 2012), Nigerians hold a strong connection to their heritage and would therefore pledge allegiance to a party, or a party ideology, because of its socio-cultural ties. Previous discussions have explored the political ties with ethnicity, religion and class.

It follows that intersecting political partisanship with gender through positive propaganda to involve women in politics is increasingly a way to establish gender balance between the male and female sex (United Nations, 1976; Brownill and Halford, 1990; UN Women, 1995; 2010). In support of this notion, the Nigerian constitution gives men and women the right to democratic governance; it promotes equality and prohibits discrimination against any citizen on any ground. This has somewhat increased the number of women participating in politics. In spite of the increase, only a limited number of women held political positions in the 2007 and 2011 elections (Olurode, 2013; Okoronkwo-Chukwu, 2013). Due to these inconsistent results on women in politics, many interventions by various stakeholders including state institutions and corporations aim to promote gender equality, including in politics (Nwoye, 2007). This involvement has again expounded the relevance of political partisanship as a dominant social dimension in Nigeria. It is therefore significant to examine what the case is from an organisation's perspective.

From the foregoing discussions, the existence and obvious intersections of dominant diversity dimensions in Nigeria affirms that Nigeria has a dynamic socio-cultural construction that affects stakeholders like individuals, social groups, corporations and state institutions. The next section will explore these characters with a focus on state institutions in Nigeria.

6.4 State Institutions as Stakeholders in the Nigerian Society

As shown in Figure 6.1, stakeholders in Nigeria revolve around individuals, companies, communities, and pre- and post-colonial government institutions (Abdulwahab, 2012). Nonetheless, this section aims to focus more on the structure and role of government agencies as strategic stakeholders in Nigeria. This is with respect to the fact that the social frameworks of individuals and other stakeholders derive from the socio-cultural power relations of the society that continuously affects their social realities (Abdulwahab, 2012).

The Nigerian state comprises 36 states and six geo-political zones: North Central States, North East States, North West States, South East States, South South States and South West States (Odiegwu et al., 2012). As highlighted by Odiegwu et al. (2012), the present perception of the six geo-political zones is ethnically determined. Additionally, the government institutions in Nigeria are divided into local, state and national levels. The functions of the government institutions are to ensure development and effective democratic governance at all levels (Gboyega, 1999). This institutional divide was initially done by the British colonial administration as a form of indirect rule (Gboyega, 1999; Sahara Reporters, 2014). From a historical context, it is important to mention colonial rule in Nigeria in order to understand the role of individuals, groups and institutions in the Nigerian state.

As highlighted by African researchers (Akinboye and Anifowoshe, 1999; Obi, 2001; Odiegwu et al., 2012), the 'divide and rule system' (Ojo, 2012) established during the colonial rule era led to the establishment of a new elite of nationalists who, according to Abdulwaha (2012), were more interested in a scheme for power than reform. This form of rule led after independence consistently to 'ethnic, religious and geographical wars amongst nationals in Nigeria' (p. 38).

Supporting this argument is the existence of social class in governance. These classes influence the Nigerian institutional structure, which runs a patrimonial system (Osoba, 1996). This is where a leader gives offices and benefits to subordinates who, in turn, pledge their allegiance (Ikpe, 2009). The consequence is the observed reality of the existing social classes/groups that seek personal interests (Thisdaylive, 2014) while in positions of power, accommodated by the distribution of resources and services that are controlled by a specific few. Moreover, as described by Abdulwahab (2012), this has propagated development concerns relating to under-employment, unemployment, inequality, lack of adequate education and infrastructure in Nigeria, and has further formed the notion that there is a struggle for justice between individuals and the state, further stressing that this struggle for social justice is principally between dominant powerful groups and the rest of the society (p. 38).

Over the years and through various political dispensations, government institutions have been a means of directly meeting the needs of the people at various levels to ensure development (Dibie, 2004). These development activities include the training and development of community members, community and inter-governmental relations, and the implementation of projects at the local and state community levels (Agundu et al., 2007). State level in this context refers to institutional systems that are in place within a state to ensure the development and safety of citizens and foreigners existing in the state; this includes the feeling of belonging and entitlement as individuals seek the right to socio-economic wellbeing (Akpan, 2009; Cornwall et al., 2011).

With individuals seeking to have a sense of belonging in a state, they have in some cases been highly pressured to pledge loyalty to social groups like ethnic sets, religious bodies, political parties and charitable organisations (Akpan, 2009). This allegiance has further promoted the strong presence of social relations and its impact on national institutional demeanours in Nigeria (Akpan, 2009). This can be argued to have either a negative or positive influence on individuals and society. Nevertheless, it is necessary that national policies seek appropriate ways to ensure this works for, and not against, development reforms in Nigeria. Therefore, it is almost a futile effort to detach social relations from institutional constructs when considering social–cultural transformation in Nigeria, as it also seems futile to isolate individuals from the state (Adebanwi and Obadare, 2010).

In agreement with the foregoing argument, Adebanwi and Obadare (2010) highlight the concept of how leaders mould institutions at the birth of politics. Nevertheless, institutions are required, in turn, to mould leaders towards organised democratisation processes. At the organisational level, individuals employed by an organisation are likely to interact with other colleagues as a result of social similarities. Nevertheless, in reality there are cultural differences as multiple minds and talents are available to bring about competitive advantage, higher performance and social conflicts. The organisation, therefore, seeks to restrict negative conflicts relating to social relations by implementing strategies to manage the diverse workforce (Otusanya, 2011). In light of this, the next section explores MNCs in Nigeria.

6.5 Organisational Level Focusing on MNCs in Nigeria

Although multinationals are foreign private investors in Nigeria that promote capital development, they often act as major development institutions in the parts of Nigeria where they operate (Otusanya, 2011). However, it has been argued that MNCs operating in host countries, as is the case in Nigeria, under-report profits and look for various means to evade huge tax payments (Otusanya, 2011).

This avoidance hinges on the need to make higher profits from host countries. Otusanya (2011) further describes this as an anti-social trait that nationals and international stakeholders partake for personal financial gain. However, this activity is a detriment to the national development of the host country. Similarly, Singh (2011) argues that MNCs have enjoyed socio-economic benefit in Nigeria; hence, this could be a strong reason for their long-term operation and business ties despite the obvious political instability affecting the Nigerian economic markets. Examining the perception of MNCs operating in Nigeria has created the opportunity to highlight obvious advantages and disadvantages. In a positive light, the probability of MNCs acting as role models for other corporations in Nigeria could develop into partnerships that evolve into global collaborations. Nonetheless, it cannot be overlooked that some companies not seeking global expansion could see this as the MNCs gaining competitive advantage; thereby making it almost impossible for them to thrive against those MNCs.

Another impact of MNCs in Nigeria has been that they substitute for government institutions. Some communities local to where they operate perceive them as the 'government of the day' (Otusanya, 2011). This role trade-off of multinational corporations and the government institutions in Nigeria further establishes setbacks in the governance of the nation, as MNCs take a more proactive approach in development planning (Renouard and Lado, 2012). In addition, other stakeholders who engage in these proactive roles in partnership with the government include NGOs and international agencies like the United Nations (Renouard and Lado, 2012).

For MNCs, this development approach takes the form of CSR dialogue or community development initiatives (Frynas, 2005). The perception about MNCs and CSR is that it can have either positive or negative outcomes (Frynas, 2005). For instance, the oil industry in Nigeria has, over the years, stirred ethnic conflicts and disputes between the federal government, states and host communities in relation to ownership and allocation of benefits (Rhuks, 2012).

On a direct level with host communities, literature (Tobey and Perera, 2012) shows that MNCs operating in a given community are likely to partake in these deliberations as well as enhance the community crises through negligence. In addition, the MNCs also carry out activities that meet local needs. These needs range from providing infrastructure to providing educational training (local training or scholarships) for indigenes (nationals). This is to enable sustainable operation and exploitation of oil resources in the community (Rhuks, 2012). In spite of the community related projects, revenue allocations and taxes allocated to the state institutions, MNCs are perceived to magnify gender, income, regional and sector-based inequalities in the Niger Delta region of Nigeria (Renouard and Lado, 2012) as they pay staff higher than other corporations in the region. These arguments (Otusanya, 2011; Renouard and Lado, 2012; Rhuks, 2012) on the roles and influence of MNCs in the Nigerian context are comparable to the debates on MNCs in host countries as discussed in chapter four (4). However, the positive qualities introduce their capability to act as development agencies in the Nigerian context.

6.6 National Development in the Nigerian Context

National development in the Nigerian context explores means by which national development planning can occur. In Nigeria, the government recognises the significance of education as a tool for achieving national objectives, for a free and democratic society, a just and democratic society, a united, strong and self-sufficient nation, a great and vibrant economy and a land with great opportunities for all nationals (Federal Government of Nigeria, 2004). This national development plan is in line with other African states, as discussed in Chapter Three. However, the educational system constantly faces difficulties, in spite of many established reforms, in transforming the educational system to meet the nation's national development objectives (Idogho et al., 2012). These reforms include the establishment of universal basic education, launched in 1999 and which took effect from 2004 (Okujagu, 2013).

This scheme intended to aid in the remodelling of the basic education sector in Nigeria and was structured to eradicate 'illiteracy, ignorance and poverty as well as to stimulate and accelerate national development in the country' (p. 2). This goal has led to positive strides, as there has been a recorded increase in the number of children admitted into public schools, and an increase in the number of private schools approved over the years (National Planning Commission, 2007).

The goals for education in Nigeria seek to create a national consciousness amongst the population as well as to train Nigerians to be principled, respectful of one another, to understand the world, acquire appropriate skills and develop oneself. This shows the country's awareness that the development of its people and the placing of the right people in the right job roles help to aid organisational and national development (Gyang, 2011). In addition, although there has been recorded improvement in the provision of basic education, especially for children (National Planning Commission, 2007), some major factors that have affected the educational system in the Nigerian context include the population size, gender imbalance, ethnic and religious constructs. In relation to a rising population, this implies that the numbers of school age children, for both male and female students, is rising (Okujagu, 2013). For example, at the higher (university) education level, statistics show that the supply for education is unable to meet demand (Idogho et al., 2012).

Other factors that pose a threat to meeting the national development objectives include infrastructural and academic staff deficiency, labour market setbacks, inadequate public funding including the payment of staff in government owned universities, economic constraints, and access to university. A cap system policy established by the National University Commission regulates how many people any university in Nigeria can admit each year (Federal Ministry of Education, 2009). These challenges have, in their own way, contributed to the slow growth towards human resource development in the nation.

Additionally, while it is evident that there is an increase in the number of nationals accepted to higher education (National Bureau of Statistics, 2014), there is also the challenge of gender balance in relation to the number of males and females attending university in some geo-political zones. This also includes the number of women obtaining degrees perceived unconsciously as male dominated fields (National Planning Commission, 2007). In line with this, a survey carried out by the National Bureau of Statistics (2014) showed that at the post-secondary level in both urban and rural areas, the ratio of male to female attendance is 79.2 per cent to 20.8 per cent.

The Millennium Development Goals established by the United Nations and approved by the Nigerian government sought to address these deficits in relations to education, gender, and equality and poverty (National Planning Commission, 2007). This recorded significant but low outcomes especially in relation to the outcomes within various regions in Nigeria (NMDG, 2010). The high level of inequality in the Nigerian system is one visible underlying factor that has contributed to the unstable social, economic and political situation in the country. It is, therefore, one strong reason the Nigerian government joins forces with international agencies like the United Nations to address these diversity related issues in order to achieve the human development goals. In addition, the National Planning Commission (2007) highlights that gender disparity in education is a key factor in achieving gender balance in the political arena both at the local and state levels. Analysing the need for growth and expansion from an organisational perspective, the concern of organisations to continuously be competitive, implement knowledge and proficiency, meet client needs, and satisfy organisational goals has created the need for human capital development or revolution (Benjamin and David, 2012). Diversity management has therefore been adopted as a necessary innovative tool by MNCs.

6.6.1 National Development and Diversity Management

The foregoing discussion on national development planning in Nigeria revealed education as a major development indicator by which national development objectives are endorsed. Following this, the idea of diversity management in the Nigerian context seeks to promote culture, esteem and value differences as well as support equality for all. Likewise, MNCs promote diversity management internally and externally, but externally through CSR (Agundu et al., 2007). Therefore, it is pertinent to examine the relationship between diversity management and national development planning in Nigeria by examining education in Nigeria and the MNC's CSR processes. These processes include other relevant social systems that exist as strategic processes for national development in the Nigerian society (Duke, 2010). They are equality and opportunities for all, employment and socio-economic processes, a stable political structure, and community development (National Planning Commission, 2007; Benjamin and David, 2012; Renouard and Lado, 2012; Tobey and Perera, 2012). Consequently, Figure 6.1 highlights national development indicators in the Nigerian context.

From the education context, the influence of the intersecting social relations paradigms, like religion and ethnic beliefs, narrated in previous discussion and debates (Duke, 2010; Okujagu, 2013), promotes gender inequality at all levels of the education structure. As a result, government agencies, non-governmental institutions, the United Nations and the World Bank have sought ways to eradicate this inequality and to promote equal opportunities for both the girls/female and boys/male genders (Idogho et al., 2012). In relation to the employment and socio-economic context, the system in most Nigerian corporations is highly controlled and little or no effort is made towards promotion and growth, especially for higher managerial and technical roles (Duke, 2010). Individuals who attain these managerial positions in most corporations work hard at knowing the right people to enhance the process for career progression.

In addition, because of the paternal system and the existence of social groups for personal gain, gender imbalance is likely to lead to unfair treatment and poor allocation of resources to women and other minority groups (Obi, 2001; World Bank, 2012). This significantly affects economic growth in Nigeria, as human capacity development is limited because access to resources is restricted to a selected few (Duke, 2010; Abdulwahab, 2012). Furthermore, we cannot ignore the conflicts created by ethnic disputes due to unfair treatment in resource allocation and the lack of basic amenities from the national to state and local levels. Concurrently, literature shows that the unrest created by ethnic and religious conflicts significantly impacts on the Nigerian economy (Nyambegera, 2002).

Reviewing the socio-political context, the colonial administrators mainly created a system of enforced rule (Duke, 2010). This pattern of leadership continued post-independence and further led to the establishment of strong political parties that predominantly promote the agenda of government stakeholders rather than that of citizens (Ekanade, 2012). In relation to seeking gender and ethnic balance in the political systems, the Nigerian state institutions established an allocation system for the geo-political zones, ethnic societies and women. This was through allocating offices and seats to them at the federal, state and local levels of government (Ekanade, 2012). However, because allegations made against women in leadership roles including perceived corruption (Ekanade, 2012), there was a downplay of women's ability to stand as effective leaders, thereby increasing gender imbalance as women were replaced by their male counter parts (Agundu et al., 2007; Ekanade, 2012). Though corruption has been a concern within systems in Nigeria (Ekanade, 2012), its consistent link to women in government promotes a negative perception of women in power. Therefore, it is relevant to monitor and manage diversity concerns as they intersect with politics and gender to ensure stability and advancement of human resource development in Nigeria.

From a CSR perspective, community development in developing countries is mainly embedded within corporate social responsibilities (CSR) or corporate citizenship. As earlier mentioned, this is widely recognised as a strategy used by MNCs to retain their significance and ensure a favourable environment in which they can achieve maximum expected profit without interruption (Muthuri and Gilbert, 2011). In this study, I have examined CSR or corporate citizenship as a means by which MNCs manage social relations in order to achieve national development. From the foregoing analysis in section 6.5, it was established that MNCs are likely to face concerns shaped by ethnic, religious and political conflicts.

Hence, these corporations are required to be conscious of the environment in which they operate, and seek ways to assist in managing these conflicts. The existence of organisations in social structures (Ioannou and Serafeim, 2012), and the division of labour between government and businesses – in this case MNCs – is the basis for the move towards CSR (Scherer and Palazzo, 2011). Valente and Crane (2010) developed a framework of four strategies for CSR, which include the provision of services to communities, and supporting or substituting for the government role in community development. These social services include education, economic welfare, infrastructure development and environmental protection (Muthuri and Gilbert, 2011). This further fosters the ideology of positioning MNCs as key drivers to promote diversity management for national development through corporate citizenship or CSR. The national development factors discussed in this section are included in the conceptual framework developed, and will be critically examined in section 9.2.4 within the context of the empirical results derived from this study.

6.7 Summary

From the previous critical discussion, it has been established that the formation of the Nigerian state is an amalgamation of states with strong cultural values exhibited in various existing social relations that make up and influence the state systems (Azolukwam and Perkins, 2009). Likewise, Singh (2011) highlights that regions represented in Nigeria are due to ethnic and other social grounds.

However, in spite of these unique values and differences, the uniting of these states for easy governance under colonial rule has remained the foundation of the post-independence structure in current Nigeria (Sahara Reporters, 2014). Following independence, the reason for sustaining the amalgamation of states remained the creation of a nationalist system comprised of ethnically homogenous individuals seeking democracy and self-governance (Ekanade, 2012). However, the challenge has been consolidating the contemporary Nigeria by creating social policies to guide the relationship between socially motivated individuals that make up the nation's structure. Therefore, it is viable to say that the concept of diversity from a Nigerian perspective is associated with the social differences evident in the otherwise ethnically somewhat homogenous population (Nyambegera, 2002).

In an attempt to appreciate diversity in Nigeria from a historical perspective, It is right to say that the origin of diversity in Nigeria is ethnically and regionally determined, as established in the foregoing analysis. This is because the national identification approach for individuals is significantly according to their ethnic and regional backgrounds (Ajayi and Owumi, 2013). For instance, as part of the identification process, people in Nigerian society must have a local government identification document. This document helps to identify an individual not only as a Nigerian, but also in a state and a specific tribe of origin (Ebong et al., 2013).

Additionally, the patriarchal nature of Nigerian society prioritises men as the head. Though culturally valuable, this has been somewhat misapplied and abused; thereby creating exploitation and inequality between the male and female gender in Nigeria. In addition, as earlier mentioned, religion and class are other strong social dimensions in the Nigerian context. This is because religious and class ties in Nigeria significantly influence the behaviour and outcome of human relations at personal, organisational and national levels (Meagher, 2006). Again, this establishes the fact that diversity discussions in Nigeria are informed by social realities that embrace dominant social identities.

Furthermore, as a result of the diverse social identities and relations in Nigerian society, key pointers that enhance diversity management and national development should, as previously discussed, be applied to promote equality and prevent conflicts amongst various social groups. There is a great opportunity to fully utilize diversity management in Nigeria. Again, this can embrace the enthusiasm of individuals, corporations and nation builders to ensure an adequate environment for consistent development, which is often underpinned by the quest to attain a democratic system or social equality system (Singh, 2011).

Correspondingly, MNCs that are well known for expressing their support and drive for diversity management as a business process (Wentling et al., 2000), can contribute to promoting approaches to diversity management from an organisational level that could impact the individual and national levels in Nigeria. This includes driving their strategy for diversity management beyond the workplace, as they also have some form of community influence. This chapter has explored the Nigerian environment as a foundation for the conceptualisation of diversity in the Nigerian context. The following chapters (7–9) present the empirical study that will examine the views of diversity in Nigeria and diversity practices in Nigeria using Western theories and the conceptual framework for diversity practice as they relate to national development in Nigeria.

CHAPTER SEVEN: THE PHILOSOPHY OF DIVERSITY IN NIGERIA

7.1 Introduction

This chapter explores various thoughts on diversity management by examining the narratives of employees from the selected cases – two MNCs operating in Nigeria. Using narratives, I analyse key themes that help inform the philosophy of diversity in the selected MNCs. The themes discussed include individual perceptions of diversity and the Western and national influences underpinning these perceptions and practices of diversity management in the Nigerian context. Subsequently, this chapter examines an overview of diversity management in the MNCs. This progresses to analysing narratives on dominant dimensions identified in both MNCs. In addition, the chapter explores organisational policies and the organisational culture, which strengthens diversity management practices in the MNCs. Similarly, it examines critically how these MNCs implement these diversity management policies as well as identify strategic policies that focus on dominant social categories. The chapter then explores diversity management through a feminist lens as it shapes the understanding of diversity management in the Nigerian context. This also embraces the practice of feminism by the MNCs in a Nigerian context, and the validity of feminist methodology in the Nigerian context.

This narrative approach reveals individuals' views and interpretations of the above-mentioned themes discussed in this chapter. The rationale for a narrative analysis approach, as initially described in section 5.7, is due to its ability to capture the experiences of respondents as they describe their view of the world (McEwan et al., 1995, in Webster and Mertova, 2007), in this case, the world of diversity management. Subsequently, data collected as stories through interviews help to highlight relevant areas (Saunder et al., 2009) of diversity practices (Abdulwahab, 2012). From a Nigerian perspective, perceptions on diversity are relevant as individuals in Nigerian society are more likely to narrate issues as best they understand them in their own words and in terms of how they have meaning to them (Connelly et al., 1990).

This chapter helps to answer the research question- how is the concept of diversity constituted, interpreted and communicated in everyday social and organisational relation in Nigeria. This chapter begins three chapters (7, 8 and 9) of data analysis in relation to conceptualising diversity in Nigeria.

7.2 The Perception of Diversity in Nigeria

This chapter explores views of diversity by participating respondents. These respondents share their understanding of diversity. Table 7.1, below, presents some perceptions received from respondents, from which I identify relevant themes on diversity management. These themes include social differences that hinge on individual socio-cultural formations, equality and fairness initiatives, development processes, organisational and national cultural influence. Drawing on previous literature on the definition of diversity, which depends on the national and cultural background of a people (Mo Barack, 2011), this section will focus on the cultural influence as a main theme that underpins most of the listed perceptions of diversity management in Nigeria.

Table 7: 1 an Overview on Respondents Perception of Diversity in MNC (A) and (B) (Source: Author, 2014)

Individual Perceptions on Diversity
Having a mixed workforce
Having gender balance
Equal pay
Having various potential characteristics within the workplace
Ability to unite individuals from different backgrounds to ensure fair representation
Acknowledging difference and adapting to cultural practice
The function of multinationals towards human capacity development
Employing people from different religious and cultural backgrounds
Difference in culture, race, ethnic and other social affiliates
The importance of acknowledging differences and adapting to national cultural practice to create an inclusive environment
The function of multinationals towards human capacity development
Employing people from different religious and cultural backgrounds
Working in harmony in spite of different nationalities in culture, race, ethnic and other social affiliates

Focusing on the cultural influence, the distinction between organisational and national cultural influence is relevant, as Hofstede (1991) agrees that there could be a difference between organisational and national culture. In addition, this again supports the literature analysed in Chapters Three and Six that diversity in Nigeria focuses on social dimensions and cultural influences. Correspondingly, Mor Barack, (2011) suggests that the cultural influence is dependent on the country and cultural background of the people.

Similarly, Werner and DeSimone (2006) view cultural positioning in diversity discussions as a representation of different cultural attributes by more than one individual in a place, a means by which an individual exists (Hofstede, 1991; Werner and DeSimone, 2006). This capitalises on various characteristics and social differences amongst the workforce, therefore, strongly indicating that the philosophy of diversity builds from social identities and the culture of a people. From a national perspective, the socio-cultural, socio-political and economic constructs, which have been established to intersect with each other with respect to diversity management in Nigeria, generally affect an individual's perception of his/her social identity. This embraces social factors like religion, gender, class, family and educational background, and ethnic or tribal distinctiveness that includes belief system, language, and other cultural values (Sweetman, 2004). Likewise, from an organisational perspective, the perception of diversity reflects the national context but also includes organisational culture, which possibly adopts Western ideologies (Whitelaw, 2010). A respondent's narrative that suggests this possibility highlighted that the perception of diversity is somewhat biased as it is based on how diversity is portrayed in a Western established organisation.

It follows that these Western influences could be the core norms and beliefs in an organisation that determine how an individual works (Werner and DeSimone, 2006). Moreover, this organisational culture is more often set as a globalised standard from the parent company to achieve a collective standard process, competitive advantage and productivity across its subsidiaries.

This is in line with the notion that the parent country dominantly initiates the requirements for its subsidiaries (Shen et al., 2009). This action is often interpreted and implemented by the leadership unit, which includes the HR management team (Taylor, 2006). According to Visagie et al. (2011), leadership competence in an organisation is significant for achieving organisational goals, which include diversity management. These MNCs are perceived to have strong leadership and structural competence (Cox, 1991; Abdulwahab, 2012), hence the reason for an existing vibrant culture that promotes diversity consciousness amongst the workforce. From the foregoing analysis, it has been established that Western philosophies on diversity management strongly influence the organisational culture. Hence, it is expedient to examine these Western influences underpinning the perception of diversity in Nigeria.

7.3 Western Influence Underpinning the Perception of Diversity in Nigeria

From the foregoing discussion, it is evident that both study MNCs in Nigeria are influenced by internal and external factors, which I categorise under the Western and Nigerian context. From the Nigerian context, the factors include: the environment, dominant diversity dimensions exhibited at the national level, government and community legislation, expectations, and the representation of the national workforce in the organisation. Factors from the Western context include prioritised diversity dimensions stipulated from a global context, the organisational policies and initiatives, the expatriate workforce, organisational aims and objectives, culture, work ethics and structure. These factors are presented in Figure 7.1, below and are discussed critically within this thesis (see Chapters 6, 7, 8 and 9).

Figure 7: 1 Primary Routes of Influence and Potential Impacts -Western and Nigerian context (*Source: Author, 2014*)
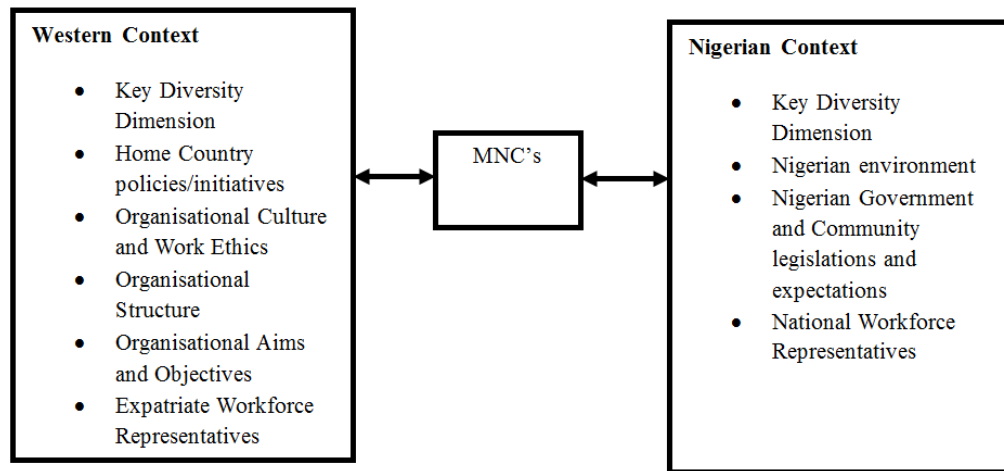
In addition to the factors listed and shown in Figure 7.1, the existence of Western influence (Nishii and Ozbilgin, 2007) in Nigeria is also a result of factors like colonisation by the West that introduced Western systems (Ekanade, 2012), adoption of Western processes in Nigeria, globalisation and migration (Harzing and Pinnington, 2011). The introduction of Western systems in Nigeria pre-independence has been termed the key issue for the evolving socio-cultural and political conflicts in Nigeria (Ekanade, 2012).

Consequently, recognising the fact that these Western systems in the pre-independence Nigerian state were introduced for easy leadership practice by the colonial government, the Nigerian state has failed to recognise that the continued practice of this leadership system has weaknesses because of the evolving socio-cultural constructs. Hence, there is a need to consistently research and develop governance practice. However, it is essential to acknowledge that these systems are the foundation for the development of better and more effective leadership systems.

On the adoption of Western ideas post-independence, Anakwe (2002) argues that this prevents African states from identifying best practices that can help foster development and profitability, especially in the human resource field.

Conversely, some respondents argue that these Western ideologies, especially in relation to diversity management in the MNCs, help create a calm, favourable working environment that emphasises mutual respect for all and reduces intolerance that can drive social conflicts. Similarly, other respondents agree that the Western influenced perception of diversity management and its approaches by the MNCs help to reduce ethnic or religious dominance and other social-related conflicts that are likely to exist at the societal level. This deviation from showing favouritism to any social group over another is particularly important in a country like Nigeria, where social-cultural factors perform a significant role at national and organisational levels.

In addition, aside from reducing societal/social conflicts in the workplace, the adoption of Western diversity management ideologies in the workplace aids in the creation of gender, ethnic and religious acceptance, although this balance is questionably in actuality. This is because the organisational culture requires individuals to tolerate one another. Nonetheless, beyond having a strong organisational culture to promote this idea, other factors could influence the implementation of these organisational cultures, thereby highlighting social concerns. For instance, having fewer female staff contributes to gender imbalance. This gender imbalance is a result of gender issues at the national level that propel the need to address this gap in the educational system and then within other social systems (National Planning Commission, 2007).

This observation of the national impact on organisational context exposes the organisation's position to nationally recognised issues. In retrospect, previous discussions (Ely and Thomas, 2001; Werner and Desimone, 2006; Metcalfe, 2010; Whitelaw, 2010; Johnson, 2011) buttressed the argument that the general diversity management approach from an organisational perspective identifies and manages differences predominantly for business interests.

This is similar in the Nigerian context and acknowledges the obvious extensive influence of Western home countries on their subsidiaries (Nishii and Ozbilgin, 2007), despite the significant duration[17] for which they may have operated in Nigeria.

From the perspective of globalisation and migration, diversity management in Nigeria does not exempt itself from the existing global ideas for managing differences. Arguably, this still takes a Western position (Kandola and Fullerton, 1998; Linnehan and Konrad, 1999; Cox, 1991; Singh and Vinnicombe, 2001; Wentling and Palma-Rivas, 2000; Nishii and Ozbilgin, 2007). Nevertheless, in the Nigerian context, the concept for diversity is significantly culturally driven (Hofstede, 2001); therefore, the socio-cultural character of the Nigerian society sometimes precedes the positioning of global diversity management ideology in Nigeria. The analysis on Nigeria in Chapter 6 identified these socio-cultural construct (Ekanade, 2012) with a focus on dominant social identities. In spite of the possibility of migration and expatriate influences in the nation and within the MNCs, the recognition of dominant social identities exhibited in Nigeria (Duke, 2010) drives these MNCs to adopt possible effective approaches for managing these social differences. Similarly, the previous analysis on globalisation and MNCs in section 4.3 examined another reason why MNCs institute diversity management in their organisational cultural practice.

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[17] Shell has been in Nigeria since 1937. http://www.shell.com.ng/aboutshell/at-a-glance.html, while GE has operated in Africa (Nigeria included) for more than 40 years

http://www.ge.com/ng/company/africa.html

http://www.thisdaylive.com/articles/general-electric-s-expansion-drive-into-nigeria/137725/

This prompts the need to examine some of the relevant cultures in these corporations. Nonetheless, before examining the MNCs' cultural practices and policies, I intend to ascertain the diversity dimensions in both MNCs, as this will indicate organisational focus concerning diversity issues.

7.4 An Overview on Diversity Management within MNCs in Nigeria

The foregoing analysis established the impact of culture and key features from a Western and Nigerian context that influence conceptualising diversity management from a Nigerian perspective. Similar to previous analytic chapters, this observation, presents diversity dimensions and culture as a key factors in conceptualising diversity management. In the Nigerian context, the intersection of culture and diversity dimensions is a social reality as culture significantly influences the understanding of social differences in this scale. Hence, this section examines managing diversity dimensions within MNCs in Nigeria. As scholars have acknowledged (Nyambegera, 2002; Duke, 2010; Ekanade 2012), and as was examined in Chapter 6, dominant social categories that influence social change and national development planning include ethnicity, religion, gender, political partisanship, age and class (Duke, 2010).

Nevertheless, other relevant social dimensions like disability, HIV status and, in more recent times, lesbian, gay, bisexual, and transgender (LGBT) exist in Nigeria (Adewuya et al., 2007; The Economist, 2014). Looking at a non-prioritised group, the LGBT group in Nigeria has become more public and has begun to gain international attention as a result of the President (Goodluck Jonathan) signing a bill banning same-sex marriage and making it punishable by law (The Guardian, 2014). This diversity dimension is opposed by the cultural and religious beliefs of about 98 per cent of Nigerians, who do not consent to same-sex marriage (Fisher, 2011). This goes to show that there are similar social dimensions at various scales, though cultures may differ. This also underpins what is considered as an individual state's different priorities regarding diversity dimensions.

With the large population in the Nigerian society, it is no surprise that the state could pay less attention or subtly neglect individuals exhibiting unfamiliar social categories (Agundu et al., 2007). This however differs from an MNC context, as they are more likely to tolerate consciously various social differences. Reviewing this, a respondent from MNC (B) acknowledged similarities between diversity dimensions exhibited at the national and organisational levels, but stated that this may be a case of prioritising differently. In agreement, another respondent stressed that the advantage of MNCs, especially over national companies, is their ability to integrate these wide differences. He expressed this by saying:

> *Being a multinational company, country or race is not a limiting factor, it's not a barrier, and this is something the organisation has overcome. They have had a mix of people from all works of life. (Respondent S4)*

This respondent acknowledged the global character of MNCs but also recognised the dynamics of social identities and scales (Tarique and Schuler, 2010) by describing race as a silent dimension within the MNC's subsidiary in Nigeria. This again reiterates the importance of the socio-cultural character of the host country in determining the practice of diversity management in a scale. This responsibility lies with the leadership and management team, which includes the HR management. Likewise, a respondent indicated that diversity dimensions relate to how leadership perceives social change and the development of the workforce, which comprises employees from different parts of the country and beyond (Tarique and Schuler, 2010). This can also be interpreted as the dominant social structures the leadership team is able to identify. In addition to the impact of social identities identified by leadership, the MNCs recognised the impact of social networks on individual characteristics. Highlighting the influence of social networks on social identities, a respondent mentioned social groups in the society that are likely to affect an individual's way of life and work attitude.

These include non-governmental organisations, social clubs like Lions Club or Rotary Club and religious groups. Nonetheless, this thesis focuses on dominant diversity dimensions within the MNCs.

7.4.1 Narratives on Dominant Diversity Dimensions within MNCs in Nigeria

The results received indicated that the formation of social groups is largely according to nationality, tribe, gender, religion and age. Therefore, social groupings based on sexual orientation or disability are yet to be significantly emphasised even in the MNCs. This does not negate their existence or contradict the proof (though limited) from research carried out to investigate the state of these social issues (Amusat, 2009; Smith, 2011). The diagram below presents these narratives within the context of this discussion.

Table 7: 2: Narratives on diversity management in Nigeria *(Source Author, 2014: developed from empirical results)*

Diversity Dimension	Actions
Gender	This narrative was based on the respondents' analysis on the significance of gender relations in the workplace especially in relation to the current existence of a high male representation in the workforce and the challenge to ensure gender balance in the organisation.
National/ Ethnic/Tribal	All respondents where Nigerians hence, all nationals represented where had a Nigerian national status Ethnic/tribal narrative is due to the social recognition of an ethnic driven nation - individuals are nationally identified by their ethnic/ local government area.
Religion	The prevailing presence of two dominant religious groups in Nigeria that integrates with politics and culture position religion as a narrative within this diversity discussion
Age	This narrative is due to the significance of age character within most cultures represented in Nigeria

Most respondents emphatically highlighted gender and ethnicity as core diversity dimensions likely to provoke conflict if not managed properly in the workplace. Explaining this further, some respondents acknowledged that the focus on gender and ethnic differences in the workplace is due to the large representation of nationals categorised under these social groups. Similarly, most respondents from both MNCs agreed that gender is a major challenge as there are clear interventions by the MNCs to create a gender-balanced environment. They attributed the gender related concerns in the corporations to the fact that there is a higher male representation in the workplace, thereby positioning them in the majority compared to women (Schindler, 2011). Again, this raises the question of whether women do not want to take up corporate roles based on choice, or whether this is due to the possibility of the social job categorisation, as suggested in section 6.3.2.

However, both factors are relevant, as some women consider roles outside the corporate world to be more fulfilling. Moreover, there is significant evidence of marginalisation of women who do wish to advance in the corporate social strata (Cinamon and Rich, 2002; Ruderman et al., 2002). Other respondents gave more voice to the role of ethnic social identity in the workplace. They stressed that though there are three common ethnic groups in Nigeria – Igbo, Hausa and Yoruba, the structure of MNCs in Nigeria is likely to have a workforce that represents almost all major tribes: Hausa, Igbo, Yoruba, Ijaws, Ibibios, Edo, Urhobo, Itsekiri, etc., and this could possibly instigate conflict if not managed properly.

Reviewing religion and age in the workplace, contrary to what is constituted at the national level, a respondent highlighted that religion as an identity is less strongly felt within the MNC. This is as a result of the corporation's cultural approach that tolerates different religions but does not actively include religious activities in its organisational process, as could be the case in some Nigerian privately owned companies. In addition, another respondent stated that the corporation's adherence to this organisational philosophy encourages diversity awareness but prevents zealotry in the corporation.

Nevertheless, another respondent emphasised the existence of silent conflicts due to religious differences and issues like corruption (Onwuzuruigbo, 2010; Abdullahi et al., 2012). In light of these debates, most respondents agreed that though there might be proof of possible conflicts arising because of these social differences, the diversity awareness culture minimises these possible conflicts. Subsequently, a respondent acknowledged the national age issue by stating that, in the Nigerian society, there are many young people emerging in the political scene; hence, there is a lot of *'imasha'*, which simply means the old people do not want to leave the scene, thereby reducing the mix in age statistics. This again strengthens the concern regarding demographic trends even in the MNC, which is also a concern in other countries (Gold et al., 2010).

Examining the impact of these social narratives further, respondents highlighted selfishness, insecurity, and 'African mentality' as barriers to managing diversity in their corporation. This mentality reflects the perception of people towards each other. For instance, some individuals regard people below a particular age as too young to be leaders, while some marginalise those belonging to a particular tribe. Other respondents mentioned barriers relating to culture and language, gender, tribal sentiments, capabilities of individuals in ethnic and social groups to match up with the basic requirement of the company, and the size of organisation concerning reporting processes across the country. These seemingly reiterating narratives indicate the existence of core social dimensions in both MNCs and these include, significantly, gender, age, ethnicity and religion. However, the likelihood of flexibility is apparent as the predominant socio-cultural constructs of humans change. Consequently, the MNCs have established diversity management through a number of systems, as I seek to explore.

7.5 The Multinational Culture and Policies towards Diversity Practice in Nigeria

Drawing on the narratives from both MNCs, I extracted mixed reactions about the awareness of diversity policies in the workplace. Although some respondents stressed their lack of awareness of diversity policies, other respondents acknowledged the existence of diversity policies. Some of the respondents who recognised these policies indicated that the HR division had a better knowledge about the policies. In MNC (A), respondents who agreed that they were aware of the diversity policies indicated that the MNC clearly demonstrates an equal-opportunity employment scheme by promoting diversity policies such as fair

employment policy, multi-racial culture, non-retaliation policy, open reporting policy, or ombuds policy.[18]

Furthermore, a good number acknowledged that these policies are very productive, and help the organisation yield remarkable outcomes through individuals from different backgrounds, both in global awareness schemes and regarding local relevance. In line with the impact of these processes on gender issues, a respondent's narrative indicated that gender bias was significantly obvious a few years ago, but policies and steps have been put in place to bridge this gap. Correspondingly, one respondent highlighted:

> *I am aware of its policies of managing its diversity to derive strength from it; this reflects in the composition and makes-up of its 300,000 plus employees across the globe*. (*Respondent GE7*).

Another respondent supported this statement by stating that diversity management is a key priority for socially responsible businesses, in terms of developing and maintaining strong and mutually beneficial relationships with its community. This understanding of diversity practice concurs with Whitelaw's (2010) empirical study on the definition of diversity management, which observes that diversity categorisation focused on by organisations was linked to the individuals' social identities represented in the workforce. Furthermore, this expression of diversity management policy highlights its intersection with CSR practices (Cash, 2012) in relation to organisation and national advancement. This is also shown in the company document (see section 4.6). Narratives also showed that these MNCs promote policies like fair employment practice through public shows and referrals to search for talent.

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[18] Ombuds policy is a resolution process for issues with other colleagues within this organisation.

This again expresses their global attributes and further encourages competitive advantage. A respondent's narrative that highlights this notion stated:

> *We have a diversity policy covering the whole region (that is Africa) including Nigeria. The company tries hard to equalize the male and female ratio in the organisation. There is also a global policy on employment fair practices that guides the recruitment and hire processes. My company looks at the top talent irrespective of the tribe, religion, colour, sex, etc. We also have a development plan for each employee for growth, retention, progression etc. (Respondent GE9)*

In addition to the foregoing analysis, both MNCs refer to their embraced diversity scheme as 'diversity and inclusion' (Tables 4.3 and 4.6), which aims to get everyone on board – not wanting to leave any sector or group of people out of any significant decision-making process. In this diversity and inclusion process, there is a deliberate effort to give voice to all through the art of educating employees to understand that the MNC encourages diversity and inclusiveness. Additionally, the policies on diversity and inclusiveness articulate to the staff the need to be aware of the MNC's objectives; thereby ensuring that the workforce recognises the need to imbibe its diversity and inclusivity culture. In both MNCs, the leadership develops and ensures the implementation of the policies. These leaders cut across various management roles in each department and in the HR division.

The role of leadership is notable in fair employment practices. This agrees with Ely and Thomas's (2001) claim that discrimination and fairness schemes must ensure fair and equal treatment in employment practices. Additionally, as stated by a respondent and acknowledged by others, the ombuds policy (earlier mentioned) established by MNC (A) helps to foster healthy relationships among the diverse social groups.

This policy also encourages open reporting of compliance to its procedures in order to protect the interests of minority or other marginalised social groups. According to Buttner et al. (2009), protecting minority groups in an organisation is a key process of the evolving concept of diversity management. In contrast, another respondent highlighted the ineffectiveness of leaders in managing diversity could be due to probable benefits to be gained from not extensively implementing these diversity policies. Arguably, this can be an apparent flaw in the leadership structure of the MNC in the case of Nigerian society (Asiedu, 2006), which views leaders in authority as individuals functioning for self-gain and benefit (Abdulwahab, 2012). Further examining the implementation of these policies by leaders, another respondent described diversity policies as involving the personal integrity and values of the leaders; in other words, what the leaders implement are what they consider valuable. Hence, it can be argued that established policies reflect what the leaders perceive as valuable, rather than reflecting a holistic interpretation, which incorporates all organisational levels (Cox, 1991).

Similar to the compliance and 'ombuds' diversity management practice established in MNC (A), MNC (B) organises an annual personnel survey. According to the narratives received, this survey discovers how employees feel about leadership and management. This also relates to how leaders manage operations and their teams. It further seeks to know if the opinions of individuals are considered. In line with this, a respondent conveyed diversity policies as freedom to associate. This demonstrates that the MNC has created a means for promoting individual needs as prioritised by Maslow's theory (Bo and Hua, 2012). These needs include the need for belonging, self-awareness and achievement (Bo and Hua, 2012). In addition, the survey process ensures every response is confidential to avoid discrimination because of what the participant might have disclosed, Furthermore, the organisation does not share names of survey participants.

However, the feedback mechanism is such that everyone can see the results, and management can make improvements where necessary. In spite of the varying perceptions of leaders towards implementing diversity policies, narratives indicate that both MNCs ensure mandatory diversity and inclusion (D&I) training for all its leaders. This again indicates the commitment of the MNCs to incorporate diversity as an organisational cultural process.

7.6 Implementing Diversity Policies within MNCs in Nigeria

Examining the implementation of diversity policy in both MNCs, narratives show that each corporation has processes specific to its structure and needs. This is acceptable, as Cox (2001) suggests that corporations implement the best diversity approaches that can lead to a successful diversity management process and successful business. From discussions with respondents, it is evident that the MNCs introduce their culture to employees at an early stage. For instance, resources revealing organisational mission, objectives and policies are included in the induction packs for fresh recruits. This informs them of the company's core beliefs, such as respect and tolerance. A respondent in MNC (B) emphasised that the induction brief pack for new employees essentially includes a diversity and inclusion policy that capitalises on respect for one another.

Consequently, the narratives prove that beyond induction packs, both MNCs use various platforms to create an awareness of organisational culture and values that promotes their diversity policy. Cox and Blake (1991) refer to this as awareness training. Furthermore, the narratives indicate that these MNCs have created special departments that work alongside various departments to tackle diversity issues. MNC (B) currently runs a diversity department, while MNC (A) implements diversity policy and addresses concerns through the human resource management department. Again, the differing structures chosen by the MNCs are in line with Cox's (1991; 1994) conception that there may not be a precise 'best' way to practice diversity management. However, every organisation needs to discover the best practice to suit its structure, culture, goals and objectives.

Following this observation, it is expedient for the MNCs to know that change is an inevitable factor, especially in seeking the best ways to manage a diverse workforce (Cox, 2001).

In addition to the structures for managing diversity, both MNCs demonstrate sponsorship of training, 'respect for all' and diversity awareness activities. These practical approaches for promoting diversity indicate the understanding that a learning process (Cox, 2001; Ely and Thomas, 2001) is required to effectively drive diversity policies, even at the organisational level (Cox and Blake, 1991; 2001). Therefore, the creation of policies integrated into a learning process, as stipulated by Cox (2001), can be effective and lead to a measureable diversity process. In MNC (B), the managers include D&I within the department's tasks and targets, so everyone works in alignment with the policies, thereby driving it as part of the organisational system. This confirms Cox's (2001) argument that effective diversity integrates its policies with organisational systems at all levels. In order to examine the practicality of these practices further, I seek to identify the policies that focus on social groups.

7.6.1 Diversity Policies Focusing on Social Groups

From the foregoing analysis, it has been acknowledged that some diversity dimensions are more prominent than others, both at the national and organisational levels (see sections 6.3 and 7.4.1). Furthermore, based on the narratives received, both MNCs have developed policies that focus on core social differences (see table 7.3). For gender, the MNCs carry out the following: targeted monitoring processes for females with high potential for marginalisation; special career training courses for females; provision of crèches at all office locations; paid maternity leave; inclusion of diversity activities in tasks and targets; promotion of the women's network; and corporate sponsorship of the women's organisation. In addition, a diversity team managed by a group of people looks into discrimination cases and acts as legal officers to handle these cases.

A respondent in MNC (B) commented that it is well known that the MNC has a recognised body for women in the company (known as the 'ladies wing') and, within the departments, there is the drive to create gender balance as much as possible. Additionally, there is an increase in the representation of women at the management level. In line with these organisational steps towards fair representation, a respondent shared a personal experience, stating:

> *For someone who has complained about not being able to voice my opinion for fear of being dealt with unfairly, I have consciously given people the opportunity to be free, express their opinions with regards to the way the department is being run. Everybody's opinion is welcomed fast. In fact, I have tried to make everyone in my team realise that without you voicing your opinion, we will not move to give everyone a sense of belonging because, I have felt bad when on the receiving side before and I have vowed that I will never be one to give someone the feeling that your opinion is not welcomed here, or the feeling of 'even if I say anything, my opinion will not make any meaning in this place'. So consciously, I have tried to make my team realize that nothing is wrong; nothing you say is taken wrongly, every question is welcome, no question is wrong. The only wrong question is the one that is not asked. So consciously, I try to give everyone the opportunity to talk and make an impact. Because, in the past, I had challenged my bosses to let them know that I flow along, but it doesn't mean that I am happy. (Respondent S6)*

Regarding ethnicity/nationality/tribe concerns, there is a deliberate 'Nigerianisation policy' in MNC (B). This policy involves specific development of Nigerians to take over previous expatriate positions, maintenance of a 'minimum expat' policy, deliberate focus on recruiting more staff from the Niger Delta region, and promotion of university recruitment programmes that span all regions in Nigeria. For age related issues, MNC (B) encourages sponsorship of football and choral competitions to help promote age bonding among all levels of staff. Similarly, MNC (A) increased brand awareness amongst youths in the organisation, sponsors a young professionals' network and actively promotes mentorship programmes. From the perspective of religion, MNC (B) supports an external place of prayer for Muslims as their religion require frequent prayer times; there is no ban on specific dress or religious accoutrement, and the organisation allows for flexitime. In addition, both MNCs comply with national religious (Christian and Muslim) holidays. As earlier indicated, although these MNCs practice religious acceptance, they do not officially approve any religious propaganda to avoid being seen as showing favouritism. Table 7.2 below highlights actions by both MNCs towards managing diversity issues concerning dominant social identities.

Table 7: 3: Diversity Interventions focusing on Social Groups *(Source Author, 2014: developed from empirical results)*

Diversity Dimension	Actions
Gender	-Ensure targeted monitoring processes for females with high potential marginalisation -Establish special career training courses for females. -Provide crèches at all office locations. - Ensure paid maternity leave, -Promote women's network, and corporate sponsorship of the women's organisation
Ethnic/Tribal	-Encourage Nigerianisation policy'. -Maintenance of a minimum expat policy. -Focuses on recruiting more staff from the Niger Delta region. -Support university recruitment programmes that span all regions in Nigeria
Age	-Encourage sponsorship of football and choral competitions to help promote age bonding among all levels of staff. -Increases brand awareness amongst youths within the organisation. -Sponsor young organisations professional network and actively promote mentorship programmes
Religion	-Promotes Religious Acceptance -Provide prayer places for Muslims as their religion require frequent prayer times, -Accept specific dress or religious accoutrement, -Both organisations comply with national religious holidays (both Christian and Muslim) dates -Allow Flexitime

In addition to the various actions towards managing diversity, narratives from MNC (B) reveal that the organisation makes room for 'operational circumstances'. This means that in a situation where there is evident risk with the location where an employee has been assigned to work, he or she has the opportunity to choose to change division for work convenience. Similarly, there are rules regarding respect for people, which is indicated in the company's policy, and there are a number of controls put in place to ensure this is adhered to. However, in a situation where there is strong evidence of harassment due to gender bias or cultural differences, the designated team assigned to diversity issues in the organisation handles these concerns.

The narratives received from this study show that both MNCs principally promote diversity through a strong policy of 'respect for all people'. This they consider needful, especially in cases where an employee instigates social conflicts based on his/her cultural positioning. A respondent highlighted some instances were an employee does not accept a manager because she is a woman, or younger in age, or due to their educational level or background. So, with the likely occurrence of negative conflicts in relation to these cultural and value influenced attitudes, 'respect from all people' within the teams and departments becomes vital in order to ensure a favourable working environment.

The analysis on the implementation of diversity policies in both MNCs again shows a strong focus on dominant social identities. This I believe is because of the influence of the Nigerian socio-cultural constructs that establish these social dimensions as also dominant in the organisational context. However, it is evident that the organisations do not face some of the complexities experienced at the national level regarding these and other identified social categories. This again, as revealed from the narratives, links to the adoption of Western practices (Nishii and Ozbilgin, 2007). Following this analysis on the implementation of diversity policies in Nigeria, in Chapter 8 four Western diversity theories will be used to examine these diversity practices in Nigeria and to assess similarities and differences with Western studies. These theories, alongside the conceptual framework in Chapter 9, will holistically examine diversity management by the selected MNCs in order to conceptualise diversity management in Nigeria. Nonetheless, from the analysis on the philosophy of diversity in both MNCs in Nigeria, I can assess that these MNCs practise diversity through the established perceptions of diversity and identified dominant social dimensions, particularly in the workplace. This focus on social identities elucidates the rationale for studying diversity management in these MNCs through a feminist lens.

7.7 Diversity in Nigeria through a Feminist Lens

The relevance of feminist methodology to this study largely hinges on two factors: first, that gender difference as a social construct in the Nigerian context introduces other social identities that exist in the Nigerian society and within the MNCs operating in Nigeria; and second, that my gender position as a woman researching social identities and minority groupings in the Nigerian context contributes to feminist study with regard to women's positioning for the research or study of both the socially and politically marginalised and the privileged (Harding, 1993, p. 56), in this case the Nigerian state.

Despite this introduction to social identities in Nigeria, the feminist approach in this social research is not limited to the study of male and female genders. On the contrary, this social research brings to light the relevance and impact of diversity study on various social identities in a given scale (family, community, organisation or nation); in this case, MNCs in Nigeria (United Nations, 2011). However, the general view of feminist methodology, as captured by feminist studies (Ramazanoglu and Holland, 2002), centres on gender discourse, and acts as an introduction to the study of other social dimensions (Harding, 1993).

The general notion of the feminist stance (Harding, 1993) on gender struggle is notably evident in the Nigerian context, which focuses on various social order and categorisation, albeit with more emphasis on women. However, other diversity dimensions like ethnicity, religion, and age form categorised minority groups in the evolution of diversity concepts as they seek equality in the power structure (Ramazanoglu and Holland, 2002) created in the Nigerian state. Regarding women and other socially and politically marginalised groups, this feminist approach identifies and elucidates the context of these socially and politically marginalised groups.

7.7.1 The Practice of Feminism by Multinationals in Nigeria

Drawing on the feminist positioning established in the previous discussion that seeks to strengthen equality in the society or within the organisational power structure (Noon, 2007), feminist methodology identifies gender and other social groups represented amongst the MNCs' workforces in Nigeria, and highlights the interrelationship between concepts like feminism, inequality, gender and development (as indicated in section 5.1). The connection between these concepts centres on their objectives towards women's empowerment, gender balance, fair treatment and elimination of discrimination, and producing various means to encourage as well as empower individuals towards development (Valentine, 1998; McCall, 2005). The narratives on the diversity processes of the MNCs highlight the mentioned concepts as objectives. These include the practice of empowering women, seeking equal treatment for all staff and operating a culture of respect for all in the organisation's structure. Following this, the programmes established by the MNCs to promote diversity management in their operations impact significantly on national development planning at the larger scale. This includes women's empowerment projects, human and community development planning and gender balance beyond the corporation.

Subsequently, the likely drive by international agencies (Amnesty International, 2005; Krook and True, 2012) to eradicate gender imbalance in countries arguably stands as one of the main influences that propelled nations and MNCs to think in terms of gender balance amongst their citizens and the workforce. As stated by Olsen and Martins (2012), the gender equality bill of rights (CEDAW) posed a challenge for organisations as they were compelled to seek ways to create a balance between the 'needs and interests' of both men and women employees. According to March et al. (1999), various practices have emerged from organisations that aim to promote gender equality.

The practices identified, especially in MNC (B) in this research, include female empowerment programmes within and beyond the organisation, women's networking programmes and mentoring programmes, and the deliberate recruitment of women in the sector to enhance gender balance. However, some of these practices have been criticised as somewhat biased as they focus on women only.

Additionally, Oyewumi (2001) argues that the perceptions of women and culture by the Western world subjugate gender discourse in the African context. Hence, it does not really portray the situation of the non-Western environment. This can be perceived as a theoretical fact as the empirical debate in this research shows that there is a mixture of influences on the kind of women represented in the workplace. For instance, in the Nigerian context, there are those who have strong Western influence, and those who succumb to the cultural construct of women as subjects to men (Olawoye et al., 2004). Arguably, the rapid evolution of developing societies and globalisation is closing the gap of significant differences between women of the Western world and women culturally influenced in non-Western societies, like Nigeria. The question, however, arises, is this a necessity or an infringement of cultural beliefs? Nonetheless, a typical positive instance would be the increase in the number of women who desire to be educated and who enrol for study on all educational levels in the country, though at a slow pace (Millennium Development Goals, 2010). Secondly, women in Nigeria seek jobs and positions that would have been termed as reserved for men in previous generations – the silent generation[19], baby boom[20] and generation X, as classified by Owoyemi et al. (2011).

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[19]Owoyemi et al. (2011) describe these as people born in the middle of the great depression (1930–1945)

[20] The baby boom generation are people born between 1946–1964 (Owoyemi et al., 2011)

Thirdly, the national constitution on a political level also encourages women's involvement in politics, though this has been argued not to bring about significant positive effects due to several factors, including corruption, the notion of men still being in control, and the minimal number of seats allocated to women in the legislature in comparison to men (Taiwo and Alade, 2013).

In addition, literature addressing the gender imbalance in Nigerian society (Vanguard, 2013) shows that there is a significant level of male dominance and female incapacity at both the national and organisational levels, although this plays out in different ways. For instance, in the MNCs, male dominance is evident as it relates to factors including that there are more skilled men available for specific roles in these industries, and women are prone to be more involved in home affairs and less career driven, although this is changing (Millennium Development Goals, 2010). However, as emphasised, male dominance at the national level exists due to cultural bias that results in educational, career, support, financial and empowerment disparity. The foregoing analysis on feminist positioning in Nigeria exposes the importance of feminist ideology in the Nigerian context.

7.7.2 Valuing Feminist Methodology in the Nigerian context

Previous critical analysis indicates that there is a significant level of intersection between social identities and state systems in the Nigerian context (Ekanade, 2012). This makes appropriate the intersectionality theory of diversity differences in the Nigerian context. Building on Harding's feminist standpoint that informs this research work, she argues that research should start from the marginalised groups and progress to studying the institutions or order of power that identifies or categorises those marginalised groups (Harding, 1993). To this effect, this study has acknowledged social identities that further inform marginalised groups in the Nigerian state.

For instance, the gender difference positions women as less empowered or with fewer opportunities in the society. It also recognises institutional powers that have formed these groups (Duke, 2010). These include the institutions like the government, NGOs and MNCs through initiatives and policies directed to these groups. In addition, marginalised groups and intersecting social identities in the Nigerian context are likely to vary in scale (Gboyega, 1999).

Similarly, Harding (2004) argues that the experience of women is the foundation of feminist knowledge. She narrates that the experiences of any marginalised groups are sources of objectivity; the lives and experiences of the marginalised create questions, and the answers to these questions are realised through the study of the institutions that create these policies and engage in social practices that form the marginal lives (Harding, 2004). In agreement with this approach, this research studies diversity management policies and processes in MNCs by analysing these policies in correlation with individual lives and experiences in the organisational setting.

7.8 Summary

In this chapter, the philosophy of diversity management in Nigeria hinges on the impact of the socio-cultural foundation in Nigeria and the recognition of principal social identities or groups in the Nigerian context. It also identified policies and practices by the MNCs as a response to managing the acknowledged social relations. In addition, the narratives supported by literature on Nigeria (Chapter 6) show that the structure and social dynamics of the nation and as also those exhibited in the MNCs introduce the paradigm that shapes the concept (ideology and practice) of diversity from a Nigerian perspective (Singh, 2011). Consequently, feminist methodology as a lens for this study further reinforced the need to incorporate various social differences beyond gender, as is the case in the Nigerian context. It also capitalised on the relevance of institutions that categorise and position social groups (Ramazanoglu and Holland, 2002).

From the analysis in this chapter, it is pertinent to say that there is obviously a significant level of diversity consciousness in both MNCs. This is apparent from the level of policies and processes incorporated at the organisational level by both MNCs. Nonetheless, the lack of clear national policies on diversity management beyond gender related strategies and the lack of empirical studies on diversity management in Nigeria support the limited existence of a strong diversity consciousness in and beyond Nigerian owned corporations. This strengthens the argument that MNCs can act as possible contributors to national development from a diversity management perspective.

In response to answering the question on how is the concept of diversity constituted, interpreted and communicated in everyday social and organisational relation in Nigeria, this chapter on the philosophy of diversity in Nigeria holistically captured perceptions, organisational diversity management policies and practices in relation to dominant social dimensions in Nigeria. This analysis also emphatically established the impacts from the Global North and the Nigerian environment that inform the concept of diversity in Nigeria. The next chapter uses relevant Western theories to critically analyse the identified diversity practices of these MNCs to further elucidate the relevance of these practices and identify similarities and differences with the Global North.

Chapter 8: AN ANALYSIS OF DIVERSITY PRACTICE IN NIGERIA USING WESTERN THEORIES

8.1 Introduction

The previous chapter explored various thoughts on diversity management in Nigeria. This profoundly emphasised, via a feminist lens, the significance of social relations and intersectionality towards conceptualising diversity management in Nigeria. It also explored the impact of the Nigerian structural systems while exploring the concept of diversity management and revealed how the Global North influences the idea of diversity management in this scale. The chapter also highlighted diversity management policies developed by these MNCs that demonstrate a strong focus on dominant social dimensions.

To expand this critique further, this chapter is divided into themes, and uses four theories to critically examine MNCs' diversity constructs. This is to answer the research question to what extent has the existing concept of diversity influenced diversity management in MNCs in Nigeria, and to evaluate similarities and differences within the MNCs in Nigeria, to discern cultural influences. The first theme, focusing on the Cox Taylor theory on organisational types and dimensions of integration, explores the impact of organisational and national cultural influences in the integration of minority groups in the workplace. The second theme, using the Ely and Thomas (2001) model of diversity management, explores diversity policies that address issues of social equality and development. The third theme, which uses the Syed and Ozbilgin (2009) relational framework, examines three relational levels to identify the focus of diversity management in Nigeria. This explores, at the macro-level, the MNCs' legislative and institutional policies and the integration of host and parent countries' policies and culture in the organisation. It also explores organisational policies and programmes at the meso-level and individual experience, identity and culture at the micro-level.

The fourth theme, using intersectionality theory, explores intersecting social differences in the Nigerian context, dominant intersecting differences in MNCs, the intersecting differences and diversity practices within these MNCs, intersectionality beyond the organisation, and finally explores the rationale for intersectionality theory in the Nigerian context. As a comparative case study, I shall analyse the MNCs collectively as well as independently.

8.2 Cox Taylor Theory Types and Dimensions of Integration in the Nigerian Context

Organisational Types and Dimensions of Integration, as initially analysed in section 2.4.1, presents stages of the organisation's openness to diversity. Analysing this theory further, Stockdale and Crosby (2004) emphasised that the major difference among all three types of organisations is the level of inclusion of various social categories (Cox and Blake, 1991). Cox developed six indicators, as mentioned in section 2.4.1, that determine the types and dimensions of organisational integration. These indicators ascertain integration of the social groups in the selected MNCs operating in Nigeria. Analysing the company policies that focus on the current dominant social groups as established in sections 6.3 and 7.4.1, this section will examine the six indicators developed by Cox (1991). Beginning with social control, both MNCs emphasised a level of integration. This is because both MNCs exhibit a strong organisational culture consciousness, which the employees conform to and accept in the workplace.

Examining the structural integration, respondents in MNC (A) expressed mixed feelings. Some respondents highlighted that the MNC has been able to build structural integration simply by expertise and regionalisation. Others identified this integration as partial. One respondent narrated that the structural integration is part of the organisational culture, while another narrated that this structural integration is exhibited through sharing. Furthermore, a respondent highlighted how the organisational process of establishing goals and objectives and integrating them to each function, one for each individual, has aided in motivating structural integration.

In addition, the respondent added that this process brings people together; ensuring that allocated work can contribute to organisational goals. In MNC (B) a respondent acknowledged that some form of structural integration was achieved through promoting skill balance by focusing more on the merit system; while another described this as a feeling of involvement arising from the existence of platforms and opportunities to share views. Furthermore, a respondent explained that the 360°-feedback system, comprising of the end of year review and a 2-way appraisal process (where the management and the team leaders appraise employees, and where employees appraise the management and the team leaders) is an impact of structural integration. These narratives demonstrate a level of structural integration tailored to suit the operational systems in each MNC. However, arguably, the degree of structural integration in both MNCs can take a more proactive approach to create more perceptible process in the Nigerian context.

Integration of informal organisational structures represents initiatives for networks in the organisation. For instance, respondents in MNC (B) highlighted the formation of networks like women's organisations to help foster a mentoring and empowering process in the organisation. However, while the MNC sees this as a significant step towards valuing women in the organisation, some respondents argue that this can be portrayed as a form of discrimination against men seeking similar opportunities for mentorship and empowerment. Hence, this perception of devaluing one gender at the expense of the other presents a challenge to the organisation in the process of integrating informal structures in the company. In MNC (A), most respondents did not identify any such informal networks within the organisation. However, some respondents identified some social networks outside the organisation, but recognised by the organisation, as supportive, motivating and effective mentoring groups. This recognition, as mentioned in section 7.4, indicates organisational acceptance of social networks and structures outside the organisation that are likely to impact on individual behaviour (Hofstede, 2001).

Regarding the level of organisational identification, some respondents in MNC (A) identified a group gap; especially in comparison to what pertains in the subsidiaries located outside Nigeria. A respondent rated this gap as 80 percent in favour of majority groups, without identifying the majority. Another respondent narrated that the compliance policy ensures diversity in the workplace, hence the gap between likely majority and minority groups is not easily identifiable. Consequently, a respondent identified the top management level as a majority group by stating that the people at this level appear to feel superior, which makes them the majority, while staff at the lower (mostly contract level) are the minority. Categorising further, one respondent added that there is quite a gap in expatriate income, especially in comparison to the income of locals (nationals). In addition, another respondent acknowledged gaps in relation to the age factor by stating that the MNC restrains the negative perception of seniority, in relation to both age and position:

> *In my organisation, being an American company, it*
> *sees everyone as being equal and goes by the first*
> *name, so the gap is difficult to be seen and we also*
> *have policies like the fair employment practices which*
> *help to streamline everyone's behaviour. The*
> *performance is also measured by behaviour.*
> *(Respondent GE9)*

This further indicates the existence of the cultural and economic influence of the host country and possibly transferred policies from the home country.

In multinational (B), respondents viewed the level of organisational identification generally as a social gap between the number of male and female staff. Despite the possibility that other identifiable differences recognised in the workplace could raise social related concerns between and at various levels of staff relations, most respondents highlighted that the organisation is gradually closing these social gaps or concerns, especially in relation to gender issues.

This has been a conscious effort at every level, as every department aims to ensure a balance in system to make sure that it is not in favour of a particular group. Similarly, one respondent emphasised that the MNC's diversity management initiatives recognised there could be possible social gaps; hence, they have created these diversity policies as a mitigation process. Conversely, one respondent argued that the social gaps between any identified minority and majority groups would always exist, especially in Nigeria (Abdulwahab, 2012). This argument is due to the significant and evolving level of social concerns regarding class, gender, ethnicity, religion and political partisanship at the national level (Abdulwahab, 2012; Ekanade, 2012)

Similarly, one respondent in multinational (A) supported the probability of existing social gaps and indicated how the MNC works to ensure there is no exploitation due to the existence of these gaps. This included monitoring by the 'diversity and inclusion' team within the HR department. This division comprises professionals who manage all diversity and inclusion concerns. Moreover, it cannot be over-emphasised that the respect culture built is a noteworthy tool for diversity management, as recognised in both MNCs. A respondent emphasised the existing respect culture, stating:

> *We call each other on first name basis. It is possible*
> *to have those kinds of issues, but from my experience*
> *not really; except on personal values but we tend to*
> *have respect for one another. This cuts across*
> *everyone. (Respondent S7)*

This culture allows everyone to refer to one another on a first-name basis, although this is not widely recognised in the Nigerian context as most cultural relations in Nigeria place a lot of significance on seniority with respect to age or position (Abdulwahab, 2012). Consequently, another respondent narrated that the organisational cultural context confines the Nigerian cultural context in the MNC.

The respondent stressed that the first name basis adapted from the Western culture as a means of closing possible social gaps between minority and majority groups is definitely not ideal. This is because the cultural structure of the Nigerian society promotes seniority, although, arguably, creating possible imbalance, unfairness and abuse of human rights. Concerning gender imbalance, another respondent narrated that the majority group is still predominantly male, especially in the engineering and technical industries which these MNCs are categorised under. In agreement, another respondent remarked that minorities in the context of diversity happen to be the women. The respondent stated that the organisational workforce in Nigeria has a ratio of four men to one woman. Therefore, demographically, the women will be the minority. In his words:

> *Balancing that gap, something with that disparity, goes beyond statement of intent. You will also have to ask within yourself, how many women are out there within that recruitment pull that the organisation draws from? They are not many. The organisation is a technical oriented venture. What this means is that you are looking at engineers, scientists, to a lesser degree, you are looking at administrators, finance and commercial related fields. And looking at the demography of women within the organisation's Nigerian office, you see a lot of them in these fields. My department, 200 strong, we have got 12 to 15 women who are well engineers; we have got women who are administrators, secretaries and such. Looking at that, the disparity is quite considerable. Does the organisation have the resources to bring equity, some kind of balance? I would say yes and no.*

The intent is there, internal mechanisms are there to ensure a woman who is outstanding is promoted to top positions, and can also create tailored made opportunities for her, but the honest truth is, there are just not enough from the Nigerian context to employ. For instance, while I was in school for Bsc, in a chemical engineering class of 90plus pupils, there were only 6 girls. For technical disciplines within the organisation, up until 2011, you had to go through what we called an intensive training programme, in my class, there were 99 of us, and there were only 13 ladies. And this 99 for that year formed the bulk of recruitment into the organisation's core technical areas for that year. So automatically, what that says is that there were over 80 males recruited that year, and less than 15 females. So, these are some of the challenges that are faced, though the intent and willingness is there. At the corporate level, they want more inclusive participation for women, but the honest truth is we simply don't have that much women who have shown interest, or who have the right qualification. (Respondent S9)

These narratives demonstrate societal impact on the MNCs' procedures in relation to closing social gaps like gender and age. Therefore, it is necessary that the MNCs examine these external factors to resolve the gender imbalance and other social gaps likely to occur (Syed and Ozbilgin, 2009). In additiona, a respondent supported this argument regarding societal impact by stating that, though social gaps between the minority and majority may not be distinct in the organisation, in the societal context it is almost impossible to say that there has been no instance where people feel disadvantaged because of their background.

Furthermore, the respondent argued that the MNC has a good, unbiased policy. Therefore, there is seldom a situation regarding recruitment or promotion that is based on tribal nepotism. In the words of the respondent:

> *We do not have the manager or MD say because I am from a particular tribe therefore, employ more people from same tribe that is not really common. It is fairly balanced. A few times you could see one tribe or gender dominating but that is not intentional. Even for the male, female mix, recently, it's been so balanced so really you can't say it's a kind of policy; it's just more of merit. My opinion is that the awareness on diversity management created by the organisation has generally affected how things are being done. (Respondent S2)*

From the above analysis, it can be deduced that the majority and minority groups identified in both MNCs are apparently age, nationality and gender-focused. In addition, although it is evident that both MNCs are working to ensure closure of these social gaps, particularly through the respect culture built alongside other intervention processes, this is evidently still work in progress. From the responses in multinational (B), it is observed that there is a drive to employ more women and promote them to management positions; however, there is an indication that these are the messages voiced by upper management and in contrast, when asked whether they are happening, one respondent stated, *'I do not know' (Respondent S10).* Tables 8.1 and 8.2 below illustrate the situation in both MNCs studied.

Table 8: 1 Analysis Results using Cox Taylor Theory on Organisational Types and Dimensions of Integration framework (Source: adapted from organisational types and dimensions of integration, Cox ,1991)

Indicators	Multinational A	Multinational B
Form of Social Control	Strong Organisational Culture	Strong Organisational Culture
Degree of Structural Integration	-Expertise and Regionalisation -Sharing -Part of Organisational culture, goals and objectives	-Merit System -Feeling of Involvement -360 Feedback -2 way appraisal system
Degree of Formal/Informal Organisation	Involvement with social groups outside the organisation but recognised by the organisation	Formation of groups within the Organisations (e.g. Women Organisation)
Degree of cultural Bias	-Existing Western culture that downplays social related conflicts within the organisation though still in existence -Promoting a respect culture that helps reduce discrimination and social injustice within the organisation	Existing Western culture that downplays social related conflicts within the organisation though still in existence -Promoting a respect culture that helps reduce discrimination and social injustice within the organisation
Level of Organisation Identification	-Majority and minority in favour of majority (top management) -Gap in Expatriate income -Gap in relation to age and position -Gender related gaps	-Gender related gaps -Gaps relating to staff levels -Age related gaps
Degree of intergroup Conflict	Monitoring systems to downplay negative perceptions on age and position	Reduction of age related conflicts through existing Western culture

Table 8: 2 Analysis Result Positioning Multinationals within Cox Taylor Theory on Organisational Types and Dimensions of Integration Framework (Source: adapted from organisational types and dimensions of integration, Cox, 1991)

Type	Multinational A	Multinational B
Form of Social Control	Assimilation	Assimilation
Degree of Structural Integration	Partial	Partial
Integration of Formal/Informal Organisation	Limited	Limited
Degree of Cultural Bias	Progress on the elimination of prejudice and discrimination though still in existence	Progress on the elimination of prejudice and discrimination though still in existence
Level of Organisational Identification	Gap between majority to minority is towards a high level	Gap between majority to minority is between a high-medium level
Degree of Intergroup Conflict	Minimised	Minimised

From the foregoing critical analysis, the tables above have been presented to summarise the results. Table 8.1 highlights the culture, policies and procedures in MNCs (A) and (B). As earlier indicated, this is in correspondence to Cox's (1991) 6-factor framework applied to indicate the integration processes in each MNC. Based on these policies and procedures, Table 8.2 presents the levels of integration in MNC (A) and (B) within the 6-factor framework. It is evident that, based on the Cox-Taylor diversity model on organisational types and dimensions of integration, both MNCs are moving towards a pluralistic structure that recognises the impact of social groups in the organisation. Hence, they are working to achieve a level of structural integration (Cox and Blake, 1991).

However, as a progression towards a more effective diversity process, Cox (2001) stresses that a multicultural organisation is a necessity for any significant change to occur in an organisational structure. He further highlights key areas like leadership components, research and measurement, education, alignment of management systems and follow-up, and defines this as a model for cultural change (Cox, 2001).

The above illustration using Cox-Taylor's model on organisational integration further shows similarities with the practice of diversity management policies in Western states, as identified in Western studies (Cox 1991) and now in the Nigerian context. These similarities can be summarised as evidence of major social gaps between men and women workforce. However, a major difference in Nigerian society is that Nigeria is yet to build a national culture or follow through policies from government institutions that strongly promote equality between the men and women at the national and organisational level. When achieved this should empower more women to progress in the society. These areas for equality include social, political, and educational, especially in academic courses predominantly seen as male dominated fields.

Comparing MNC (A) and (B), both MNCs show existence of strong organisational culture. These cultures drive organisational practices, which includes diversity management. Furthermore, both MNCs display existence of strong Western founded philosophy that integrates with their organisational culture. This minimises social conflicts likely to occur in the organisations because of the Nigerian socio-cultural character. Nonetheless, both MNCs show evidence of social gaps between majority (top management) and minority (lower staff, especially contract staff). Other dominant social gaps include gender and age related gaps. This indicates that multinational (A) exhibits a high gap stratum while the outcome in multinational (B) is between the high and medium levels (see Tables 8.1 and 8.2). Arguably, this could be because of the size of the workforce, as multinational (A) has a smaller workforce than multinational (B) in the Niger Delta region of Nigeria.

This further indicates that a larger workforce can show a different result in relation to closing social gaps between the minority and majority staff represented and categorised in an organisation (Cox, 1991). Additionally, MNC (B) shows significant support for internal social networks, while MNC (A) indicates organisational support for staff who are involved with external social networks.

8.3 The Ely and Thomas Model on Diversity Management in Nigeria

The Ely and Thomas model explores experiences within culturally diverse workgroups. This model also explores circumstances in which differences 'enhance or detract' the functioning of people in work groups (Gold et al., 2010). As indicated in Table 8.1, the model focuses on three major paradigms: discrimination and fairness, access and legitimacy, and integration and learning. It highlights characteristics that elucidate the philosophy of these paradigms of diversity. Nonetheless, Kamal and Ferdousi (2009) argue that most organisations focus on two areas, which are discrimination and fairness, and access and legitimacy. This model will be used to explore the diversity process towards social equality and development in the selected MNCs in Nigeria.

Figure 8: 1 Paradigm of Diversity (Adapted from Ely and Thomas (2001) model of diversity management)
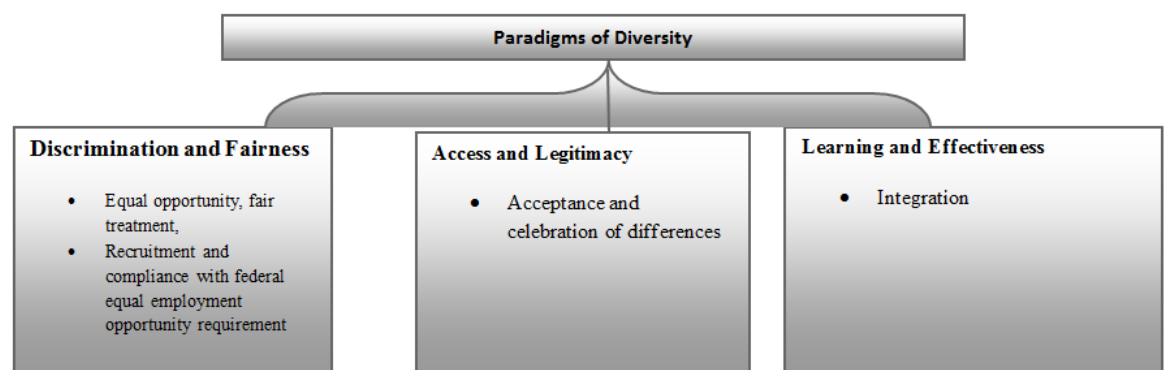
In examining the paradigm on discrimination and fairness in multinational (A), some respondents attested that the organisation's policies and the compliance rule towards managing diversity is an open policy, and the culture built in the organisation promotes equal opportunity and equal treatment among all staff, especially in the areas of organisational experience, education and knowledge sharing. Therefore, there is some form of fairness at various organisational levels with regard to experience, education and exposure. Furthermore, it was confirmed from the narratives that there is a non-discrimination policy. However, this is not always apparent in practice. Other respondents highlighted a lack of policy implementation due to subjective events that have occurred in the organisation. Nonetheless, the narratives of these subjective events were withheld. In relation to this, a respondent highlighted that any discrimination and unfair treatment was more likely to occur amongst the contract staff. This is because contract staff members are more likely to be exempt from the privileges, support and benefits accorded to full-time or permanent staff members.

In MNC (B), some respondents recognised some level of equal treatment and non-discrimination procedures, which was attributed to the level of diversity awareness created by the company. One respondent stated:

> *If you are better and it's obvious and everyone can see it, you do not need to fight for it. There are cases where they need a particular gender to play certain roles like employing women as secretaries – there are people that will like certain genders in certain roles. But where it is not very critical, you have to be objective. Fairness should be on merit. (Respondent S4)*

Another respondent narrated instances of how unfair treatment are interpreted, describing a situation where a man feels a woman who has been away for maternity leave tends to get a better performance appraisal than her male counterpart.

Although the respondent narrated that this may not be a significant concern, it provides evidence that the MNC tries to ensure women experience fair treatment. Similarly, a respondent highlighted other similar matters that could be termed as 'unfair treatment':

> *Some people might feel, maybe because I am not a Nigerian, I cannot do certain things that a Nigerian can. So, sometimes it depends, if you listen to some things you might wonder if it's true because, when you look at the organisation generally, it does not really show that. Sometimes in Nigeria, there is the feeling that we do not have Nigerians well represented in very senior levels outside Nigeria. I think generally, not specifically, the feeling is, opinions are heard, and there are biases in terms of diversity differences. Not perfect but getting there. I don't think there is a level of fairness within my organisation. (Respondent S8)*

From the above narratives, there is evidence of mixed feelings, as respondents in both MNCs indicate that some levels of unfair treatment still exist. Both multinational (A) and (B) significantly rely on 'respect and value for all' as a culture to help promote equal opportunity and fair treatment amongst the workforce on various levels, including areas where unfairness may possibly be felt. However, the feeling of fair treatment experienced can be relative as this involves individual perceptions. This includes equal pay (with expatriates, colleagues in other subsidiaries and contract staff members) and gender-related initiatives. On the issue of equal pay, the challenge could sometime transcend 'respect for all' due to the form of organisational employment structure where employees could be full time, permanent, part time, top management, middle management, lower staff member, nationals or expatriates.

Nonetheless, respondents in MNC (B) highlighted that recruitment is based on competency and merit, thereby reducing the chances of exhibiting favouritism, although not affecting payment systems as this is based on an individual's employment package. In relation to payment variance between nationals and expatriates, Mahajan (2011) argues that this is important for facilitating expatriate adjustment and for increasing the usefulness of MNCs in the host nation. However, in the Nigerian context, this disparity presents as unfair treatment and inequality between the foreign and local staff. This also captures the discussion on pay disparity that promotes inequality between MNC workers and other employees within various private and public organisations in Nigeria. However, there is no empirical proof concerning this perception of inequality as the class disparity discourse in Nigeria spans beyond a comparison of how well the MNC pays its employees compared to other employers.

In assessing recruitment and compliance with federal or other institutional regulations, both MNCs' employment policies suggests they employ staff on either a contract or a permanent basis. In light of this, the companies adhere to and advise their agency recruiters that they have the right to resource and recruit the best people. This could mean, regardless of likely ethnic or regional recruitment quotas, the companies themselves do not adhere to the proposition of specifically recruiting from a particular region (e.g. the Niger Delta[21] where the organisation operates). They stick to their policy of recruiting based on merit and competency and this is even indicated in the company's documents (see section 4.6).

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[21] Niger Delta is located at the mouth of the River Niger in Nigeria and comprises 9 of the states of Nigeria (Abia, Imo, Delta, Edo, Rivers, Bayelsa, Cross River, AkwaIbom and Ondo). http://mnda.gov.ng/mnda/. The offices of the multinationals selected for this study are located within this region of Nigeria.

Further, a respondent in multinational (B) recounted that it has never been an assumption or an occurrence that the MNC employs a certain percentage from a specific ethnic group, as is done in NNPC[22]. The respondent stated that:

> *It is also possible that remotely, they think about this as well as they have the bio data of all candidates or staff. This can tell them how many people from a specific ethnic group are represented and tend to be dominating so this could influence their recruitment decisions. For instance, there was a time we had limited number of women coming into finance, so they decided we need to recruit more ladies, and we had a lot of women come in. So they could have steadily looked out for women to be recruited although, this was still within the scope of merit. We have a lot of service companies that is contracted to a community contractor who bring people from the community to do the work. There is also global MOU (memorandum of understanding) that they sign with the community. (Respondent S5)*

Another respondent supported this view by adding that, in instances where the organisation goes to work in a community, the community could impose certain conditions on the organisation by requesting they recruit locals (indigenes[23]).

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[22] NNPC is Nigerian National Petroleum Resources; an integrated oil and gas company engaged in adding value to the nation's hydrocarbon resources for the benefit of all Nigerians and other stakeholders.
http://www.nnpcgroup.com/Home.aspx

[23] An indigene indicates the community either where an individual was born, or where one's ancestors originate from or have settled. Also known as a native.

The respondent further narrated that, in most instances, the communities are not asking for a small percentage, they are asking for 100 percent, but as the organisation focuses on recruiting qualified people, they are unable to employ staff based on the community's requirement. Hence, in relation to community quotas, most MNCs in Nigeria recruit under service contract schemes. This is a different recruitment scheme, as the contract staff members employed under this scheme are not recognised as company staff and this does not usually affect corporate recruitment. Such staff usually include job types like cleaners, security staff and drivers; essentially, these are the non-graduate, non-technical or unskilled labour jobs. The corporation initiates these opportunities as a means of developing the communities where it operates. In agreement with the above narratives, another respondent stressed that employees within these job roles do not have the opportunity for career development or promotion in the MNC.

The above analysis based on the received narratives suggests that a significant number of the recruitment requirements for nationals issued to the MNCs are community driven. Nonetheless, the federal government also issues employment requirements in the form of quotas to these corporations. The detail of the quotas and legislation from the national level was, at the time of the interviews, unknown to most of the respondents. However, a respondent narrated that this quota largely relates to the number of nationals that an MNC is expected to recruit in its Nigerian subsidiaries in comparison with expatriates. Arguably, this employment requirement acts as a means of increasing national job opportunities and empowering Nigerian nationals towards national development. This has been the case in other African and Western countries (Klasfeld, 2010). Additionally, it is observably a means of increasing employed national labour capacity in the workforce and under the influence of foreign direct investment (Jensen, 2003). Furthermore, the underutilised equal employment policies developed by the federal government in relation to diversity management could be a missed opportunity and a reason for a significant social gap in the study and promotion of diversity management in a Nigerian national context.

The access and legitimacy paradigm seeks to create a level of acceptance and value amongst identified minority groups in the MNCs. This paradigm looked specifically at racial and gender concerns between black and white staff, and between female and male staff in the United States (Gold et al., 2010). In the Nigerian context, both MNCs identify women as a minority due to the level of male dominance in the organisations (Berdahl and Moore, 2006). Hence, in relation to access and legitimacy, the organisation seeks to ensure that women feel valued and accepted in their various departments. Confirming the existence of this process, some respondents highlighted that the organisations take extra steps to promote women-focused initiatives like women's empowerment programmes, mentorship programmes (in and beyond the organisation), and fair appraisal processes for women who take maternity leave. Furthermore, a respondent from multinational (B) narrated that women are well accepted and valued in the organisation:

> *For instance, the organisation did something very interesting; they built a crèche. The company has something called the 'women wing' and as part of the initiative, the company gave them a good space and they built a crèche that is very useful. Although they pay for it but really nothing because, you will still get to pay for it outside. So what they do is drive to the office and drops the kids at the crèche and then drive to pick them after work. What they also did was to make a policy where nursing mothers close 30minutes before closing time to pick up their kids. And also, men get to apply for 2 days paternity leave. So you can apply for two days when you wife gives birth. So really, I haven't heard of complaints about discrimination. Maternity leave for women is about three months or so, and they also have their normal leave, so it's a long time. I mean, if you are a boss,*

you could in your head feel like, this girl is hardly
around (laughs) but that I think is normal, it's natural.
The company will not allow you to judge those
categories of ladies on that. You assess them based on
when they are at work. If you do that, and she gets to
know, she can escalate it because the company does
not reckon with that. And you are expected to give her
targets that she can achieve if she is in that category
so she or you as her boss can't say because she was
pregnant or so, that's why the target wasn't met.
(Respondent S2)

This statement endorses the fact that there is an inter-relationship between discrimination and fairness paradigm and the access and legitimacy paradigm. This is the reason why most organisations, as identified by Kamal and Ferdousi (2009) and Gold et al. (2010), focus on the two areas (discrimination and fairness and access and legitimacy) demonstrated in the Ely and Thomas model on diversity. Another reason relates to the origin and evolution of diversity management (Gold et al., 2010). Diversity management is an enhanced process of affirmative action and equal employment opportunity, which are products of an equal rights movement that focuses on core processes for achieving equal opportunity, ending injustice and discrimination (Gilbert et al., 1999). In relation to this, the discrimination and fairness, and access and legitimacy paradigms both interchangeably focus largely on equality, accepting and valuing staff, as well as eradicating discrimination (Kamal and Ferdousi, 2009).

The learning and effectiveness paradigm focuses on integration and, as highlighted by Kamal and Ferdousi (2009), this paradigm provides the organisation the opportunity to examine differences among employees, further creating an environment in which the organisation learns and grows due to previous outcomes.

Using the organisational types and dimensions of integration (Cox and Blake, 1991) in the Nigerian context, both MNCs show a more pluralistic integration level. Cox (2001) argues that most organisations are yet to develop a full integration process; which he identifies as multicultural. In relation to this concern, Cox's (2001) integration model also propounds the need for organisations to move towards integration; adapting a skill training and learning process to ensure a more effective diversity management system. In the Nigerian context, this is work in progress as most diversity interventions centre on awareness programmes with existing but limited skill and learning processes in place. Following the foregoing critical analysis, Table 8.3 displays, in summary, the initiatives in each paradigm of diversity management process implemented by the MNCs. Again, this indicates the challenges and policies within the corporations that centre on the social concerns identified.

Table 8: 3 Paradigms of Diversity Focus in MNCs (A) and (B) (Adapted from Ely and Thomas (2001) model of diversity management)

Paradigms of Diversity	Multinational A	Multinational B
Discrimination and Fairness	-Practices an open policy towards diversity management -Organisational culture support equality -Equality in Experience, Education and Exposure -Existence of non-discrimination policy (mixed feeling about implementation) -Discrimination occurs more within contract staffing as they are exempt from privileges and benefits accorded full or permanent staff and on equal pay matters	-Some level of equal treatment and non-discrimination due to diversity awareness programmes -Likely areas for discrimination- gender, equal pay, contract staffing -Practices a merit system that reduces favouritism
Access and Legitimacy	Largely Gender Focused	Largely Gender Focused
Learning and Effectiveness	Pluralistic	Pluralistic

8.4 Identifying Diversity Focus in Nigeria using the Relational Framework for Diversity Management

This framework, as shown in Table 8.4 below, reflects three relational levels and structures in each level that impact on diversity management in the MNCs (Syed and Ozbilgin, 2009). These include institutional structures and legislative regulations at the macro-national level, organisational culture, goals and objectives for the meso-organisational level, and individual personality for the micro-individual level. The table further reveals diversity management variables captured at each level. These variables are examined critically in the following sections on each level. In introducing this section, it is apparent that the key factor between these three levels of social realities is the environment in which they occur, which largely reflect their socio-cultural character. Therefore, at the macro level, I shall begin analysis by capturing the environment and its socio-cultural character.

Table 8: 4 Relational Analysis (Source: adapted from Relational Framework for Diversity Management, Syed and Ozbilgin, 2009)

Relational Level	Description	Variables
Macro-National	Institutional Frameworks Legislative Regulations Governance/Equality policies	-Federal Character -Equality Laws-Education related -Labour Laws -Equality employment policies -Local content -Quotas -Memorandum of understanding -Community Expectation
Macro Level that integrates with Meso Level	Legislative Regulations(Integrating host and home countries policies)	-Expatriate Staffing (This allows for parent company influence and Knowledge sharing)
Meso-Organisational	Organisational culture, policies and training Programmes	-Developed capacity workforce within political and State offices -Organisational culture of respect for all -Organisational policies towards managing diversity -Training and programmes for managing and valuing diversity
Micro-Individual	Individual dimension, culture and experience in the workplace	e.g. gender/age, cultural beliefs/perspectives and experiences

8.4.1 Macro-National Level

From a macro (national) level perspective, which focuses on institutional influences, Tempel and Walgenbach (2012) state that most MNCs have an integration of at least two institutional influences: home country and host country. These influences are majorly evident in the business systems and are likely to lead to constraints and opportunities. In the Nigerian context, the government institutional authority initiates legislation and regulations for diversity management, although this is still a substantially uncertain process.

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This could be due to a number of political and administrative reasons. For instance, in relation to gender in Nigeria, the country's adherence to the global agenda on the elimination of all forms of discrimination has been a major influence to promoting its national gender policy. Nonetheless, a significant amount of the implementation processes for equality is outsourced to other non-governmental agencies; though monitored by the government. A report put together by the British Council Nigeria stated that exceptional policies and intentions have not translated into action to ensure that there is a realisation of the changes required if women are to contribute effectively to Nigeria's development. Furthermore, the National Gender Policy is yet to achieve its set goal towards gender balance, and delays have been experienced in the execution of the objectives of the convention on the eradication of all forms of discrimination against women (CEDAW) (British Council Nigeria, 2012). This shows that there is an intention to achieve equality and gender discrimination; however, like a number of other policies in the Nigerian context, several factors (Abdulwahab, 2012) contribute to the delayed implementation of good policies.

Further, Nnah (2011) highlighted that diversity management is not promoted for employed men and women in Nigerian society. This result was obtained from his study carried out in a state in the Niger Delta region of Nigeria, in which about 300 randomly selected respondents participated. This result further highlighted the lack of diversity awareness and initiatives from a national perspective in Nigeria. Evidently, there were no sufficiently strong regulations from the national institutions to influence organisations, including MNCs, in the process of diversity management in the state. However, as stated earlier, the Nigerian government, at federal and community levels, influence the business process of MNCs operating in Nigeria and relevant legislation also regulates the business processes of the selected MNCs studied in this research. Such legislation and influence include quotas, Memoranda of Understanding (MOUs) and community expectations of providing contract staff for the organisation.

8.4.1.1 Multinationals and Legislative/Institutional Policies

In multinational (A), some respondents expressed their lack of awareness of institutional policies that are likely to influence diversity management practices by the MNC. However, a respondent stated that while there are Nigerian regulatory rules and policies that could affect an organisation's diversity practices, the MNC does not always adopt these 'likely to impact' policies. This is because the MNC believes that some of the national policies do not affect them. However, the respondent stressed that the MNC was keen to follow laws and regulations that they acknowledge could affect them. Nonetheless, one respondent narrated that the absence or lack of awareness of legislative frameworks for equal opportunity has affected the organisation in some ways, as this can lead to poor management and negligence at the organisational level. This again raises the argument regarding the need for national policies and effective regulatory agencies to promote diversity management in MNCs operating in a region. In response to this argument, a respondent verified the existence of labour laws and agreed that the presence of legislative frameworks for equality makes the firm strict and authentic in following the labour laws.

However, these statements do not show in detail which labour laws the organisation strictly adheres to or in what way. A respondent indicated the possible labour laws that influence diversity management by stating that Nigeria uses frameworks like federal initiatives to hire specific representation at each level of its government structure as a form of practising and promoting ethnic diversity management. This labour law is also an initiative to have staff representation from various parts of the country. Following this, another respondent highlighted that the equal opportunity employment policy in Nigeria, especially in relation to gender and ethnicity, affects the organisation's talent pool. This initiative seeks to ensure a balanced representation of both male and female employees as well as to promote equal opportunities and representation for indigenes of the existing geo-political zones.

This shows the existence of ethnic concerns from the national level that could affect organisation processes. Nonetheless, analysis of diversity practices in the selected MNCs also shows Western influence, as diversity programmes suggestively focus on social groups like gender, nationality, sexual orientation and race related issues (as indicated in the document analysis in section 4.6). This again is because the application of Western culture reduces likely conflicts that relate to, for instance, ethnic/tribal issues within the subsidiaries in Nigeria.

For multinational (B), a respondent described the existing community influence as a consideration for local content which is generally in a contract form. However, there are times when the community could request more than the company is willing to employ on a contract basis. Hence, there has to be an agreement that takes the form of a 'soft' rule that requests 'low level unskilled workers from the community'. Nonetheless, there are times the community is unable to meet this requirement to handle the given projects. Hence, in cases where there is a high level of unskilled staff from the community, the company compromises, and chooses to train some community human resources to a level appropriate to work as contract staff. This again is different from the contract jobs described earlier (section 8.3). This form of contracting has some level of professionalism and is a major form of employment even within the MNC employment process.

Regarding quotas, a respondent shared circumstances in which the MNC faced a challenge concerning permanent quotas imposed by the community or federal government. Whilst creating more opportunities for Nigerians, the policy reduces the number of non-Nigerians in the workforce. It was suggested that this goes against the company character as they significantly seek to remain a global voice that promotes a diverse workforce. However, the company's years of operating in Nigeria acts as an advantage towards understanding the disposition of the community. Hence, they do not feel pressured or at a disadvantage in such instances, rather they try to compromise.

This is especially true in instances where the jobs are skilled and clearly defined and there are no nationals qualified for the role; hence, the need to recruit expatriates. A similar narrative highlighted the limited national expertise in comparison with the large numbers of high-skill workers required for a large project as an advantage to the MNC; this can arguably be a reason why the government cannot do away completely with expatriates. The MNC is able to use this as another negotiating approach to employ more expatriates for specific roles, especially in top management and technical roles.

Regarding socio-political policies and labour market laws, narratives showed that these MNCs find ways of uniting their objectives with such legislation, leading to a need to integrate merit and diversity as they relate to quotas, recruitment of skilled workforce and indigenes or locals. Practically, this is when the organisation employs more skilled Nigerians because of its merit based culture and the labour laws. However, this could lead to difficulties as mentioned earlier; the MNCs encouragingly aim for expertise above employing more nationals. Nevertheless, the MNCs must weigh the risk and balance it, as they are also required to obey national legislation Adding to this, some of the narratives received from participants in multinational (B) indicated that the MNC's existence in Nigeria contributes to the nation in various ways, including socio-cultural, economic and political. These areas include the provision of a capacity-developed workforce who currently work in political offices and other national organisations such as the NNPC (Nigerian National Petroleum Commission). Hence, there is likely to exist some form of agreement and compromise between the MNC and national stakeholders in relation to employment policies.

In relation to content development policies, a respondent narrated that this policy and process includes the requirement for MNCs to purchase some products and resource human capital locally. However, the respondent further expressed mixed feelings about the placement of expatriates in comparison with the number of Nigerians in management-level cross-postings.

This indicated that the MNC was less likely to transfer Nigerians in management positions to other subsidiaries outside Nigeria. Although likely reasons are not empirically known, a respondent narrated an instance where an expatriate resigned due to having a Nigerian boss. Another reason could be based on the need to have more nationals in senior management positions due to the national quota imposed on MNCs. Additionally, under the content development policy, the government does not permit expatriates to carry out projects independently; it must be a mixed workforce. This, I believe, is to promote knowledge sharing and to encourage national human capacity building in skilled labour. Moreover, since the government collaborates with these MNCs (oil and gas multinationals) in relation to business processes and systems, they are able to closely regulate projects that involve MNCs' operations in Nigeria. Therefore, the MNCs have to adapt and reflect flexibility to adhere to the national requirements. This underpins the point by Tempel and Walgenbach (2012), who stress that most organisations face at least two institutional, influences (most likely home and host country); however; the degree of influence could vary, depending on a number of political, social and economic-related factors.

8.4.1.2 Integrating Home and Host Country's Policies and Culture in the Organisation

From the foregoing analysis, it is evident that both MNCs integrate policies and cultures from both the host and home countries. A respondent applauded the MNC for its adaptability by acknowledging cultural differences in the home and host countries:

> *I think the organisation tries to blend in with the local culture as much as possible. In Nigeria for example how we operate, Monday to Friday is working days, then Saturday and Sunday is weekend. Also we do not have strict dress codes; you are allowed to wear your native attires if you want to, then of course,*

the Muslims are allowed to dress in accordance to their culture. But of course there are standard dress codes for safety reasons when off to the field. And also, everyone is expected to call by first name however; there are cases where especially Nigerians are sensitive to that based on culture, then you call sir and all. (Respondent S8)

Similarly, another respondent in multinational (B) credited the MNC's integration of host and home country's policies and culture (Almond, 2011) by stating that the MNC has been able to significantly manage these influences in Nigeria. This commendation was because the company's culture, which in this case largely reflects an integration of Western influence with home conditions, works relatively well in relation to employment fairness, respect and other diversity management processes that minimise social related conflicts in the organisation. In agreement with this perception and in relation to employment practices and social relations in the workplace, narratives showed that in Nigeria, most people working for both study MNCs are Nigerians, although expatriates currently receive a certain employment percentage in accordance with the federal laws (Orife and Chaubey, 2001).

Subsequently, narratives from multinational (B) emphasised that the MNC promotes a merit-based system, thereby propagating the fact that the demography of the workforce does not represent people from specific ethnic groups in the society. It draws talent and resources from all across Nigeria, provided they are qualified. Nonetheless, there are programmes and opportunities, like scholarships and mentoring schemes that specifically target talents from host communities. Furthermore, as emphasised, the MNC accepts this employment process as a way of developing the communities in which they operate (Cash, 2012). Placing more emphasis on this process, another respondent categorised this as a content development approach by which the organisation develops the Niger Delta region.

Analysing the probable impact of social conflicts in host communities, the MNCs also promote community involvement through conflict resolution expertise and other knowledge sharing schemes as a means to foster better relationships with host communities (section 4.6). An aspect highlighted in the narratives focused on the issue of knowledge transfer for host community indigenes as earlier mentioned. On a local level, this is where about 15 to 20 community indigenes come to the organisation site for basic training on engineering drilling processes. Narratives indicate that this is very basic, as drilling can be complex and scientific, and most of the candidates may not have educational training beyond secondary school. This is a clearly defined process between the MNC and the host community. This exhibits the social responsibilities carried out by the organisation at a local level (Cash, 2012). Another form of knowledge sharing emphasised considered the MNC's involvement with the community to understand their culture in order to adopt local knowledge. Again, this shows a link between three concepts; diversity practice in relation to equal opportunity for local content beyond the workplace and value for host community culture, corporate social responsibility (CSR) in relation to contribution to host community development, and the development of human resources through human resource development (HRD) strategies like education.

From the foregoing analysis, it is evident that the MNCs experience a significant level of influence both at national and local levels from their host countries and from their home countries and this indicates a culture acceptance approach (Almond, 2011). As previously mentioned concerning the local content policy of the MNCs, with about 90 percent of nationals in the workforce, this could be argued to be a limiting factor for an MNC seeking an international work force as a strategic advantage (Mahajan, 2011). Therefore, it is pertinent that the MNCs find ways to balance these influences to ensure compliance and meet organisational objectives in line with their diversity management processes. In addition, these MNCs face challenges when trying to implement best practices in order to function globally and effectively (Nishii and Ozbilgin, 2007).

This level of social reality shows some form of integration between the macro (national) and the meso (organisational) levels. Additionally, it defines the level of diversity practice transferred from home to host country, which significantly occurs at the national and organisational levels of social categorisation (Syed and Ozbilgin, 2009).

8.4.2 Meso- Organisational Level

The variables at the meso-level in Table 8.4 indicate organisational culture, policies and programmes for diversity management in Nigeria. According to Ely and Thomas (1996; 2001), an organisational culture that allows for openness and respect extensively articulates its mission statement for all to understand. This was emphasised in section 4.6, which highlighted the diversity strategy of both MNCs. It follows that the organisations also allow for personal development by potentially taking steps towards having a learning diversity culture. As shown in the Ely and Thomas (2001) model for diversity management in section 8.3 (figure 8.3), the learning and effectiveness paradigm indicates an integration process that most corporations are implementing, or should be aiming to implement, in their specific locations.

Similarly, Cox and Blake (1991) describe two types of training for managing and valuing diversity in an organisation. These include awareness training and skill-building training. Awareness training focuses on building an understanding of the need for, and the significance of, valuing and managing diversity. It further increases workforce 'self-awareness on diversity related issues such as stereotyping and cross-cultural insensitivity' (p. 53). Meanwhile, skill-building training is a process of consciously educating employees on specific cultural dimensions. This includes how to respond to differences in the workplace. Cox and Blake (1991) further highlight that organisations tend to use these two training methods interchangeably. Previous analysis (sections 7.6, 7.7, 8.2 and 8.3) showed that both MNCs show strong use of the awareness training process. However, there were no strong indications of how the MNCs implement skill-building training.

From a comparative view, the narratives show that MNC (B) displays a more defined and understood process for diversity management in Nigeria although, from a global perspective, both MNCs have well-defined statements and initiatives for diversity management. Similarly, the more advanced progress of the diversity practices in multinational (B) could be due to the length of time operating and experience gained in Nigeria. This is likely to impact on its diversity processes, giving that a longer time spent in a geographical location can aid in the ability to experience and overcome setbacks and learn from mistakes (Arike and Gray, 1998). This presents over time as fine-tuned, defined processes that ensure a clear understanding and achievable diversity process among the workforce in the organisation (Bliven, 2013). Furthermore, in general, the diversity processes in both MNCs are evidently works in progress, as these practices are yet to align with the national level due to limited existing initiatives. As observed by Nawa (2010) and Adeniji, (2012), the 'African mentality'[24] remains a factor for serious consideration. Nonetheless, the diversity management interventions in the MNCs show diversity approaches towards specific social dimensions identified within the organisations.

8.4.3 Micro- Individual Level

The micro-level, as demonstrated in the basket diagram below (Figure 8.2), focuses on an individual's social identity, experience and culture. These three areas embrace the individual's personality and aspirations (Syed and Ozbilgin, 2009). This micro level is relevant in understanding social relations; as Syed and Ozbilgin (2009) argue, although there are recognisable influences of the national (macro) and organisational (meso) levels, individuals have distinctive characteristics that equip them to respond to issues in and outside the workplace.

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[24] African mentality is a terminology used to express negative traits assumed to be exhibited by a large number of Africans in relation to slavery, development, victimisation and other related issues
http://www.nature.com/nature/journal/v133/n3359/pdf/133407c0.pdf
https://www.newsday.co.zw/2013/03/14/guest-columnliberating-the-black-african-from-his-victim-mentality/

This again embraces the impact of an individual's social identities[25] and culture as analysed in section 3.2.1 and includes their experiences in relation to these social identities in the workplace. By virtue of its complex characteristic, individualism[26] is significantly an individual trait reflecting his or her community and culture (Okpanachi, 2012). According to Castells (2004; 2010), these social identities only exist due to the individual's status and how power relations like institutions categorise the individual. Hence, it can be argued that predominant social identities are flexible and can change over time (Okpanachi, 2012). These changing social factors include socio-cultural characteristics that inform the individuals' belief and value system.

Figure 8: 2 The individual basket (Source: Author, 2014)

Individual Level

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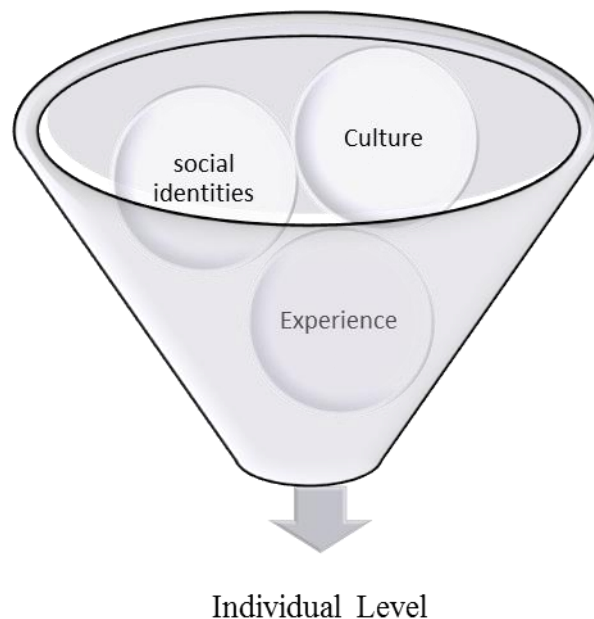
[25] A social identity looks at how an individual can be labelled. Other terminologies used interchangeably include diversity dimensions, social categories, and social construct.
[26] Individualism within this work is defined as a state of being as an individual

In the Nigerian context, previous analyses in sections 6.3 and 7.4 have shown that the workforce represented in the studied MNCs exhibits some dominant social identities. It has also been mentioned that individuals with certain social dimensions are categorised in these social groups by the powers or institutions that identify them (Harding, 1993). Hence, the exploration of individual culture, dimensions and experiences in a scale (either at the national or organisational level) indicates that institutional or power relations and individual expectations intersect. Maslow's hierarchy of needs shows an individual's highest level requirements to be belongingness and love, esteem and self-actualisation needs (Edwin, 1983; Benson and Dundis 2003). This can encourage social character in the workplace and further analysis (section 8.2) indicates organisational support for social networks in and beyond the organisation. In agreement with these connections, narratives show that individuals in both MNCs recognise the efforts by the organisations to encourage diversity management, experiencing a sense of belongingness.

These efforts ensure a favourable working environment, which is sometimes envied by the labour market and employees in other public and private firms in Nigeria. However, in spite of these efforts, the obvious existence of various forms of discrimination and inequality, especially in relation to gender, age and pay, disheartens individuals in the organisation from enthusiastically endorsing the diversity and inclusion culture espoused by these MNCs. This again is subjective, based on individual experiences that can also change, as is the case with MNCs' practices and culture. Additionally, the impact of individual experience in diversity management in an organisation is dependent on the level of individual involvement because of his/her identifiable social dimensions. This introduces the theory of intersectionality, where individuals in the workplace are likely to express more than one dominant social category.

8.5 Intersecting Social Categories within MNCs in Nigeria

Previous critical discussions on diversity dimensions have underlined the fact that an individual can exhibit more than one social identity (see section 6.3).

In addition, diversity dimensions have been widely categorised into primary, secondary and tertiary dimensions (Sweetman, 2004). These analyses and categorisations embrace the possibility of neglecting a non-dominant diversity dimension expressed by an individual, especially in large organisations or a dynamic society like Nigeria. This possible negligence strengthens the argument that the generalisation of diversity dimensions when conceptualising diversity management is a challenge for the effective implementation of this social development and business strategy (Verloo, 2006). Nevertheless, though not all diversity dimensions are captured and examined distinctly, the awareness of and understanding of the dynamics of dominant dimensions in a given environment is a significant step towards effective diversity practice (Moon, 1997; Gundling and Zanchettin, 2007). Consequently, validating the implications of understanding the matrix of dominant diversity dimensions, led to the discovery of intersecting diversity dimensions (Yuval-Davis, 2006).

Intersectionality theory acknowledges differences among women (Davies, 2008). However, Yuval-Davis (2006) argues that the construct of intersectionality can be used in general terms and can apply to any group of people. In this section, intersectionality theory shows the relationship between identified dominant diversity dimensions, and further examines the relevance of diversity policies that show value for each social identity, as discussed in section 7.6.1. This process further recognises the use of feminist methodology as a lens for this study, which argues for the importance of social groups and power relations (Harding, 1993; Ramazanoglu and Holland, 2002).

Table 8: 5 Identified Dominant Diversity Dimensions; Organisational and National Level (Source: Author, 2014)

Identified Dominant Diversity dimensions in Nigeria	
Organisational Level	**National Level**
Gender	Gender
Age	Age
Nationality/Ethnicity	Ethnicity/Tribalism/Region
Religion	Religion
	Political Partisan

The diagram above highlights dominant diversity dimensions at the national and organisational levels in Nigeria. As established previously (sections 6.3 and 7.4), these identified dimensions are consistent with the long-term socio-cultural structure recognised and adopted in Nigeria because of the ethnic traditional beliefs and values, pre- and post-colonial influences and societal structures (Nyambegera, 2002; Ekanade, 2012). In addition to the above-mentioned factors that inform social dimensions in a scale, the home country's perception of diversity management and international institutions is likely to affect the MNC's concept of diversity (Mayer and Jebe, 2010).

8.5.1 Dominant Intersecting Dimensions within MNCs in Nigeria

Based on the diversity dimensions indicated in Table 8.5, the identifiable intersecting dimensions from an organisational level include gender, age, ethnicity and religion. This was reflected amongst most employees in the MNCs examined, which indicated evidence of multiple dominant diversity dimensions, as demonstrated in Figure 8.3.

Figure 8: 3 Intersecting Dimensions of the MNC's Workforce (Source: Author, 2014 from empirical results)
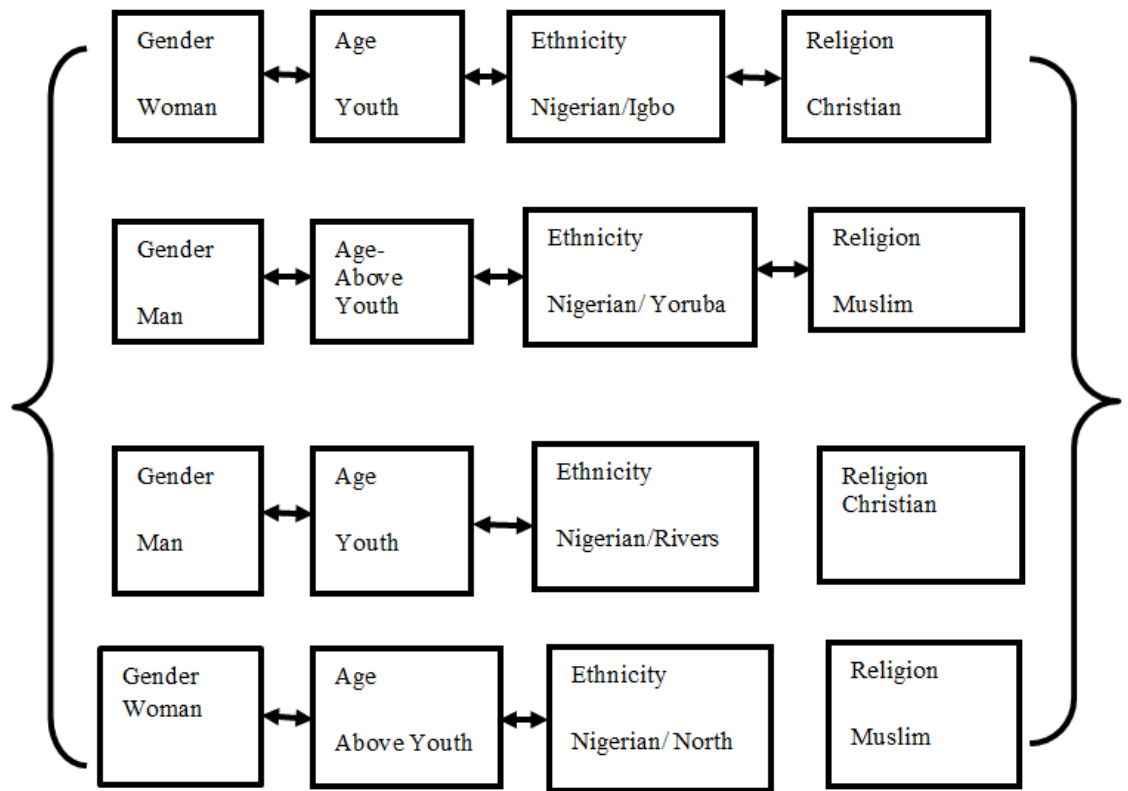
These four categories of intersecting dominant social identities reflect the outcome for a substantial number of the workforce, though not the total number. Aside from the cases given above, narratives indicated that this representation of social dimensions at the organisational level could possibly incorporate other dominant social identities, including marital status, regionalisation and political partisanship, but as an integral part of the dominant dimensions presented in the figure above. Hence, although there could be other social identities that intersect, this section considers the above-identified social relations for analysis. This is with the assumption that the analysis on dominant intersecting social relations can apply in the study of other social relations (Yuval-Davis, 2006).

8.5.1.1 Intersecting Dimensions and Diversity Practice in MNCs

Analysing the interrelationships between gender, age, ethnicity, religion and other social relations in these MNCs operating in Nigeria establishes their distinct power positioning. This looks at how they – separately – can influence individual social formation that informs organisational policies for diversity management. Consequently, the exhibition of more than one social identity by an individual in an organisation introduces the interrelationships between these social categories.

Figure 8: 4 Intersecting Dominant Dimensions on the Organisational Level in Nigeria (Source: Author, 2014)

The diagram above demonstrates the intersecting characteristics of dominant social relations at the organisational level. An example is a woman from a specific ethnic group, categorised due to her status as a mother and her religion. Reviewing policies and cultural approach from a gender perspective, narratives from MNC (B) indicated fair treatment for women taking maternity leave for a couple of months by appraising them based on the period they were available for work. Although some male respondents demonstrated slight dissatisfaction with this, they ultimately accepted that the organisational culture for respect and equality for all staff (male or female) takes precedence. For instance, one respondent connected his feeling of dissatisfaction to working for longer periods as a man. However, as a principle of fair practice, the respondent accepted that the organisation's standpoint is to appraise every staff member based on the days they worked, rather than the number of days they were expected to work based on the work calendar.

This diversity practice and feedback indicated likely ways by which diversity dimensions and even policies can intersect because of the numerous conflicting interests. However, an effective managing policy, as Cox (1991; 2001) advised, can help reduce such conflicts when a common interest takes priority.

It follows that the organisation has, through same respect and equality policies, developed a practical culture where no religion takes precedence over another. In addition, both MNCs adhere to holidays connected to religious festivals that are celebrated nationally in Nigeria. Intersecting gender and religion, narratives indicated that an individual could experience seeming marginalisation from other colleagues because of the perception of her being away for a long time (combining maternity leave and religious related holidays). Concerning age, gender and ethnic cultural beliefs whereby a youth is categorised as someone between ages 18-35 (Nigerian National Youth Policy, 2009:6), there is a culture-influenced perception that women who are married automatically are mature. They thus receive more respect than single women do, regardless of age.

Hence, the marginalisation of a woman could occur because she is a single woman. However, again, in the organisation the respect culture precedes individual cultural bias. Exploring other intersecting dimensions like position, age and individual ethnic cultural beliefs, this is where an individual expresses dissatisfaction due to having a boss who is female, or younger. As a result, the organisational culture ensures no one feels oppressed due to these differences. The above illustrations of intersecting differences in multinationals (A) and (B) show that individuals can be categorised under any one or more dominant identities without consciously giving any identity precedence over others. Conversely, it creates the assumption that there could be a level of awareness by the organisation that an individual could exhibit more than one social identity, and possible conflicts could arise in relation to lack of tolerance for social difference at a specific time.

8.5.1.2 Intersectionality beyond the Organisation

The previous critical analysis suggests the existence of intersecting dominant social identities at the organisational level. This is, however, more challenging to determine at the national level; especially in a country like Nigeria, which is widely recognized as a diverse dynamic nation (Anyanwu, 1982). However, it is pertinent to note that though challenging, yet it is attainable. In this section, I use a feminist lens to identify interrelationships between dominant social categories at the national level. Therefore, I examine intersecting dimensions from a gender perspective. In addition, highlighting dominant intersecting social relations at the national level also shows the relationship between diversity dimensions displayed at the organisational and national level. Similarly, drawing from the analysis on relational levels as categorised by the relational framework (Syed and Ozbilgin, 2009), the individual level can be inferred as the initial stage for social relations (Nakkeeran, 2010) where all three levels integrate (Syed and Ozbilgin, 2009) and influence each other (Winker and Degele, 2011). This intersecting reality in Nigeria also suggests that social identities in Nigeria can be viewed from a multiple identity perspective, which proves to be significantly challenging. This again emphasises the importance of starting from a gender perspective to build a diversity-conscious society that enhances development and promotes policies that guide public and private organisational diversity practices.

In a significant way, Nigeria's diversity discussions position gender as a prevalent concern in the country. This hinges on gender mainstreaming policies that looks at multiple inequalities in a context. This is a reflection of the inequalities existing between the male and female sexes due to patriarchal beliefs and misconceptions largely attributable to the ethnic and religious cultural views that engender discrimination against women in Nigeria even in the political sphere. In spite of these views, the realisation of the necessity to promote women's right and their place in education and good governance in Nigeria is growing.

This is because of the various sensitisation programmes and calls for gender policy formulation and implementations to include women in national development (National Planning Commission, 2007). These sensitisation processes takes a national and international approach (World Development Report, 2012) and look to build a just society devoid of discrimination, a society that encourages the full potential of all social groups and a society that promotes fundamental human rights of all its citizens in order to achieve equitable rapid growth.

Nonetheless, the existing gap between the male and female gender in the various socio-political and economic strata in Nigeria shows that there is the need to look beyond propagation and implementation of already formed policies. This supports the argument by Verloo (2006) that effective strategies on multiple inequalities should look beyond gender mainstreaming. This highlights the need to bring into the mainstream each dominant socio-cultural category, as an independent character, as well as in relation to how they intersect with each other, especially in a societal context. Based on the foregoing analysis, the diagram below (Figure 8.5) highlights various ways by which these social identities, from a gender perspective, intersect in the Nigerian context.

Figure 8: 5 Gendered Driven Intersecting Patterns in the Nigerian Context (Source: Author, 2014)
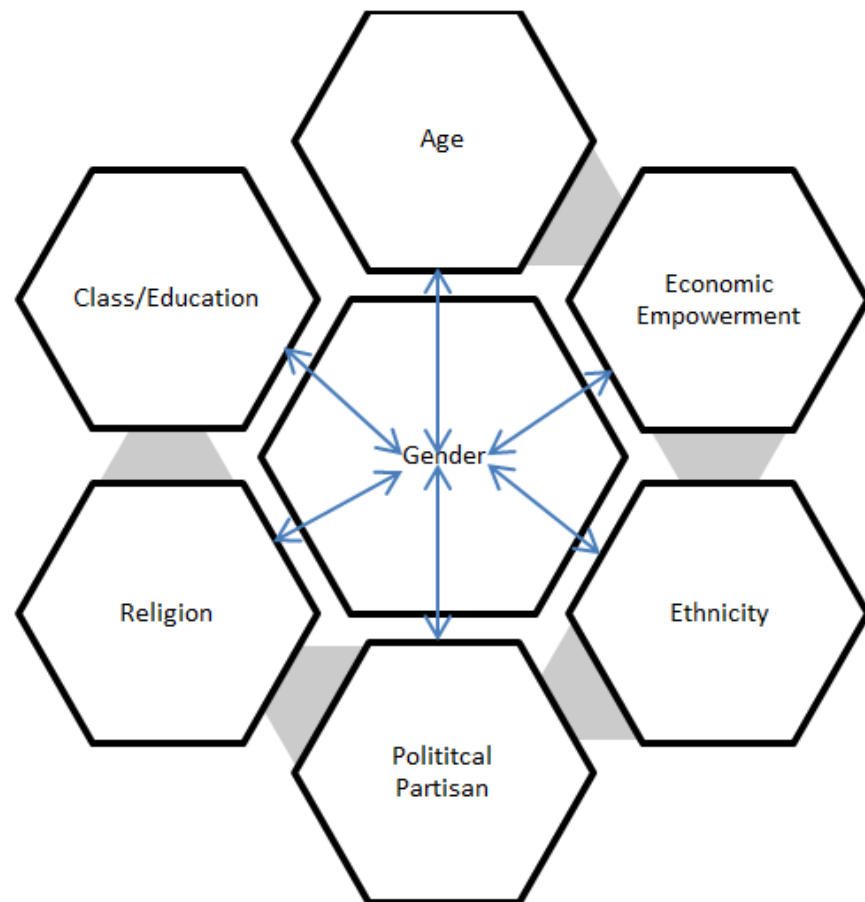
The foregoing analytical discussions and Figure 8.5 capture intersecting differences from a gender perspective. Based on previous analysis, table 8.6 present further intersecting differences that similarly exist at the national and organisational levels in Nigeria.

Table 8: 6: Intersecting Patterns in the Nigerian Context (Source: Author, 2014)

Intersecting Dimensions - a National and Organisational Context
Ethnicity/ geo-political regions and Class
Ethnicity and Religion
Ethnicity, Class and Age
Gender and Class
Gender, Religion and Ethnicity
Political partisan and Gender
Political partisan, Religion and Ethnicity
Religion and Age
Religion and Politics
Gender, Ethnicity, Age and Religion

8.5.2 Rationale for Intersectionality Theory within the Nigerian Context

The previous critical analysis established likely intersections of social identities both at the organisational and national levels in Nigeria. Thus, this justifies the need to examine intersectionality theory in the Nigerian context. It also challenges Western ideology on intersectionality that argues that this theory studies limited intersecting social identities – gender, class and race (Davis, 2008) by giving relevance to other intersecting social identities among women or other minority groups (Yuval-Davies, 2006). Ludvig (2006) further argues concerning the validity of intersectionality theory that, particularly when applied to different case studies; it becomes apparent that it is difficult to decide on what independent difference sources of discrimination one faces. This further underpins the fact that the concept of diversity in a Nigerian context, though similar to other Western studies (Kandola and Fullerton, 1998; Cox and Blake, 1991; Wentling and Palma-Davis, 2000; Ely and Thomas, 2001), still exhibits difference in 'its similarity'.

One major ideology in the Nigerian context is a situation where individuals are inseparable from their social reality; thereby making it a challenge to judge if one has been, or is likely to be, discriminated against based on religion, geo-political regionalisation, ethnicity, age, or gender (which includes marital status). The cultural diversity exhibited in the Nigerian context (Anyanwu, 1982) demonstrates that Nigeria can be rightly regarded as having a considerable degree of 'domestic multiculturalism' (Adigun, 1995). Hence, an overview of the Nigerian workplace in different geographic locations could have a different, though similar, outcome that is peculiar to the geographical location.

8.6 Summary

Based on the need to understand how the existing concept of diversity has influenced diversity management within MNCs in Nigeria, this chapter examined the similarities and differences of the diversity management concept in Nigeria with the global North perspectives (Cox and Blake, 1991; Ely and Thomas, 2001; Yuval-Davis, 2006; Syed and Ozbilgin, 2009). This covered the development and implementation of diversity and equality policies by the MNCs. I highlighted the opportunities and challenges of the adoption of Western theories in the Nigerian context. The Cox theory on Organisational Types and Dimensions of Integration looked at the level of organisations' openness to diversity management processes. The analysis hence, revealed some level of openness depicting similarities with the global North. Following, Ely and Thomas model indicated again, similarities with the global North as it portrayed more focus on discrimination and fairness with less established procedures for learning and effectiveness. This model also indicated significant focus on gender concerns, which can be argued to be a global concern with a Western approach. The relational framework that explored the macro as the national level, the meso as the organisational level and the micro as the individual level, indicated some form of integration between all levels. Table 8.4 shows how the macro integrates with the meso level from a legislative regulation and knowledge sharing perspective.

As a result of this analysis, this chapter indicates a significant level of influence from the existing concept of diversity management on the concept of diversity management from a Nigerian perspective. However, I would argue that Western theories provide a solid foundation for assessing diversity management in Nigeria. This includes, specifically, policies transferred from home to host countries. This critique also validated the relevance of this two-way process, that is, knowledge flows from the Global North to the Global South and vice–versa.

This two-way adoption process affirms the feasibility of Western corporations to promote, globally, both perspectives as well as localise diversity management approaches (Looise and Drucker, 2002). In addition, it can be to an advantage for MNCs as they gain more diversity legitimacy in various geographical locations. Therefore, societies where diversity practice is emerging (McGuire, 2014) provide opportunities for MNCs to act as role models. The advantage of MNCs also lies in their existing role as contributors to the economic development of developing countries (Sethi, 2002). However, it is without doubt that these roles are questionable, as discussed in sections 4.3.2 and 6.5 (Obi, 2001). Nonetheless, the chapter analysis gives recognition to MNCs as possible initiators for the growth of diversity management in Nigeria. This evidence significantly supports that studying MNCs in conceptualising diversity management is relevant and, indeed, necessary. Furthermore, MNCs' inclusion of Nigerian staff strongly supports the view of MNCs' role in advancing social and economic development. There are also clear indicators, however, that practices in Nigeria are being accommodated.

Examining the application of intersectionality theory in the Nigerian context, this chapter reveals a gap in the literature of intersectionality from the global North perspective. It presents other likely patterns by which diversity dimensions intersect. Hence, although this chapter reveals a Western influence on the concept of diversity management in Nigeria, it also challenges the epistemological process of the global North concerning the flexibility, broadness and possible contextual approach of the intersectionality theory.

Finally, this chapter strengthened the need to incorporate diversity management in HRD discourse as it explores the integration of HRD and diversity management strategies at the organisational and national levels while promoting the concept of diversity management beyond the organisation. The next chapter will discuss the conceptual framework developed for this study. This framework brings together all relevant features that inform the concept of diversity from a Nigerian perspective.

CHAPTER 9: CONCEPTUAL FRAMEWORK FOR DIVERSITY PRACTICE TOWARDS DEVELOPMENT IN NIGERIA

9.1 Introduction

"Development is about transforming the lives of people, not just transforming economies." Joseph E. Stiglitz,

This chapter evaluates processes by which MNCs look, from a diversity management perspective, beyond the objectives of creating competitive advantage, meeting business needs and establishing a favourable working environment for their workforce. It demonstrates how MNCs can also contribute to national development planning of their host countries, in this case, Nigeria. This answers the third research question on how MNCs contribute to equality and national development planning in the Nigerian context. This is also with the critique that positioning diversity management towards national development in a Nigerian context makes it relevant and practicable. From this critical perspective, this chapter analyses empirical results in previous chapters (7 and 8) using the conceptual framework developed. This framework seeks to tie diversity management to national development planning in Nigeria.

Consequently, this chapter explores four areas within the framework – the theories, themes, the Nigerian environment and indicators for national development. The section on theories reviews the relevance of the Western theories analysed in Chapter 8, and further highlights the limitations of these theories in this scale. The section on the 'themes' focuses on the philosophy of diversity from a social dimensions perspective, as established in Chapter 7, by analysing the four dominant social dimensions (gender, age, ethnicity and religion) from a development perspective. It also includes a comparative analysis of diversity management in the Nigerian and Western contexts. Following this analysis, the section on the environment examines external factors that affect diversity management and development planning.

This focuses on stakeholders and institutions, as expounded in Chapters 3 and 6. The section on indicators for national development analyses five indicators recognised in previous critical discussions as key indicators for national development planning in Nigeria (see Figure 6.1).

This chapter will then discuss diversity management as an HRD strategy as it focuses on contributing to development discussions in the Nigerian context. This will include diversity as a human resource strategy from an organisational perspective, HRD in Nigeria, embracing national development through HRD strategy and diversity management as a tool for national development.

9.2 Conceptual Framework for Analysing Diversity within Multinationals in Nigeria

The conceptual framework initially introduced in Figure 2.3 is a mapped out instrument for conceptualising diversity in Nigeria. It analyses diversity management as practised in MNCs operating in Nigeria and explores how these diversity practices can be interpreted as tools for national development.

Figure 9: 1 Conceptual Framework Analysing the Nigerian Context (Source: Author, 2014)

Western Theories
- Organisational Types and Dimensions
- Ely and Thomas Diversity Model
- Relational Framework
- Intersectionality

Indicators for Development
- Equality
- Education
- Employment
- CSR

Conceptualising Diversity in Nigeria

Environment (Nigeria)
- Nigeria (Institutions and Stakeholders)
- Multinationals
- Individuals

Themes
- Concepts of diversity (Perceptions/definitions of diversity management and diversity dimensions -dominant)

9.2.1 Theories

As proposed and examined in Chapter eight, leading Western theories have been used to ascertain the state of diversity practice in selected MNCs in Nigeria. From Cox's (1991) theoretical perspective, the evidence of a pluralistic character indicated that these MNCs recognise the existence and significant impact of social differences in the workplace. The acceptance of this social reality underpins the relevance of Western theories in the conceptual framework developed. This also highlights the need for MNCs to be open and flexible towards accepting and valuing various social categories even beyond what is currently categorised as dominant social differences. Subsequently, the analysis on Cox's (1991) theory indicated that the corporations' holistic cultural approach sometimes precedes individual cultural perspectives, which is often a reflection of the socio-cultural formations in the Nigerian context. This is due to a number of reasons, which include the challenge of unifying various, often opposing, cultures.

Similarly, Ely and Thomas's (2001) model showed a strong focus on dominant social dimensions, especially towards promoting fairness and eradicating discrimination in social relations. This is of relevance in the Nigerian context as it highlights ways of indicating practical policies for the purpose of managing differences and promoting enduring equality amongst the workforce. In addition, the relational framework on the relationships of three social realities (Syed and Ozbilgin, 2009) positions the micro (individual level) as the foundation of all three social realities in Nigeria. It also highlights how these social realities influence diversity management in Nigeria through policies, programmes and training (Cox, 2001; Olsen and Matins, 2012). Additionally, this theory shows that there is a strong practice of transferring policies from home countries, as well as adapting these to host country conditions. Also, intersectionality theory identified intersecting dominant dimensions at organisational and national levels, which further helps to show relationships between dominant social groups in Nigeria.

The foregoing recap on Western theories shows the applicability of these theories in the Nigerian context. It is evident that the identifiable dominant diversity dimensions are similar with dimensions in Western studies (Sweetman, 2004). However, the difference reflects the dynamic complex nature by which these socio-cultural constructs unveil themselves in the Nigerian context. This could be because diversity concerns in these MNCs are prone to demonstrate similarities with other subsidiaries including those in parent countries. Hence, the MNCs are able to ascertain when to adapt to the environment and adopt the host country's policies and conditions, and when to stick to home country policies, especially those that benefit the organisation's productivity (Nishii and Ozbilgin, 2007). The analysis of these Western theories in the Nigerian context recognises ways by which diversity management can progress in Nigeria. These include developing policies and diversity management practices that focus intensely on promoting respect for all, training to eliminate discrimination and inequality amongst various social groups, and developing policies that focus on social dimensions both independently, in groups and according to their intersecting character.

Furthermore, these theories also help to validate the promotion of diversity management at the national, organisational and individual levels in the Nigerian context. Nevertheless, in spite of the relevance of these Western theories in the Nigerian context, it was observed that similar limitations and concerns identified in Western states (Cox, 1991) were also evident in Nigeria.

9.2.1.1 Limitations with Diversity Management within Multinationals in Nigeria

One major concern faced by organisations when ensuring a balance between social groups and organisational goals has been on the issue of inequality and discrimination (Orbe and Camara, 2010). Inequality and discrimination can occur in various ways (Hofstede, 1991) as also identified in the cases - multinationals (A) and (B). Initial discussions on managing differences like affirmative action programmes, equal employment opportunity and valuing differences (Gilbert et al., 1999) focused on the eradication of inequality and discrimination. Likewise, in recent times the Ely and Thomas (2001) model focuses on ending discrimination and promoting fairness in the workplace. In light of this, Werner and DeSimone, (2006) described diversity as a managerial process for development, and stressed that diversity management strategy goes beyond the previous means created to stamp out discrimination in the workplace; as it should further focus on building a positive environment. This is a necessity from a Nigerian perspective. They further argued that managing diversity, as a human resource development strategy, requires both individual and organisational adaptation as well as a significant evident change in organisational culture.

Another limitation that resonates in Western studies (Cox, 1991) and also identified in the Nigerian context, is the lack of skilled training processes on all levels that ensures a multicultural organisation (Cox and Blake, 1991). Can this be seen as strong evidence of dominant transferred practice; that is, the MNCs' subsidiaries are unable to develop further required diversity practices until tested and approved by the parent company?

This then brings us back to Anakwe's (2002) argument that Africa needs to develop practical effective approaches to managing a diverse workforce. In agreement with the need to develop skilled training processes appropriate in Nigeria (Cox, 1991; Anakwe, 2002) and based on the previous analytical chapters, the skilled training processes can result from carrying out a comprehensive research programme in order to be aware of and understand the diversity dynamics of Nigeria as well as those dimensions identifiable amongst the workforce. In addition, identifying how these socio-cultural structures (at national, organisational and individual levels) affect diversity management practices in order to monitor productivity and development is essential. This can be achieved by using appropriate approaches to understand the internal and external business processes in relation to diversity management practices. Consequently, these internal and external factors include individual experience, organisational culture, structures, institutional regulations and legislation, as recognised in the relational framework (Syed and Ozbilgin, 2009). Likewise, as identified in this study and the literature (Kamal and Ferdousi 2009; Mayer and Jebe, 2010; Jackson, 2013), the two or more institutional agencies that influence MNCs' procedures aid in determining the most efficient ways to develop and practise diversity management (Ekanade, 2012).

In addition to the above mentioned internal and external factors, it is important to note the impact of globalisation on business processes, in this case, MNCs. As an influence, globalisation drives MNCs towards diversity management as a competitive advantage. Therefore, Western-founded organisations are likely to establish dominant Western philosophies, especially in developing countries like Nigeria, where the lack of diversity strategy and practice is evident, and countries are becoming increasingly similar in many ways, ranging from political forms to economical constructs. Therefore, it is not unreasonable to say that parent companies or its subsidiaries are unlikely to do well with transferred policies (Fernando et al., 2012).

Hence, from the foregoing analysis, it is evident that the application of these Western theories in the Nigerian context affirms the fact that diversity management concentrates on managing social identities and culture while considering the influence of internal and external factors at the organisational and national levels. Nevertheless, the conceptual framework highlights the relevance of these theories towards development as it aims to contextualise diversity management from a Nigerian perspective. In line with this view, it is necessary to explore concepts of diversity through social dimensions and development in the Nigerian context.

9.2.2 Themes

As mentioned in section 2.5, the category 'themes', which include perceptions/definitions of diversity management and diversity dimensions, has been selected as a relevant contribution to conceptualising diversity management in a scale (Kandola and Fullerton, 1998; Gold et al., 2010). The perceptions/definitions of diversity received from narratives (see section 7.2) showed an evolving thought of diversity management in Nigeria. Nonetheless, this evolving nature centres on socio-cultural formations, which embrace both social identities and cultural practices. These social identities were recognized and discussed in Chapters six and seven. In this section, these diversity dimensions will be analysed with respect to national development planning in Nigeria.

9.2.2.1 Diversity Dimension: Gender

As significantly established in this study, gender in Nigeria, as in other countries, focuses on empowering women (World Bank, 2012). In addition, as a key factor in the millennium development goals, it is an essential component in achieving other goals (World Bank, 2012). There is a consistent drive towards educating women and empowering them socially, economically and politically, especially given that the Nigerian society is patriarchal in nature (Asiyanbola, 2005).

Likewise constitutionally, women are encouraged to hold political positions (Vanguard, 2013). The national constitution reflects this drive towards women's political involvement, which states that there is a 5 percent allocation of legislative seats at the federal, state and local levels to women. However, arguably, women's empowerment or equality cannot be achieved with such a low percentage. Furthermore, women do not fully utilise this allocation (Millennium Development Report, 2010), leading to a further question of why this is so? Taking into consideration the dynamics of the Nigerian society, women's lack of involvement in governance can be because of several factors, which again hinges strongly on male dominance and the need to further empower women (Duke, 2010).

Aside the need to empower women politically in Nigeria, gender disparity spans education, health and economic issues. Concerning education, reports (National Planning Commission, 2007) show that gender imbalance occurs at all educational levels. Hence, the level of support for girls is lower than for their male counterparts due to issues like cultural values and beliefs, which intersect ethnicity and gender (National Planning Commission, 2007). This gender imbalance affects national and organisational levels of diversity dialogue as the lack of educated and skilled women automatically create a gap in talent pool.

Consequently, from empirical study, at an organisational level, gender issues target ensuring equality between the men and women in the workplace. This includes promoting and supporting agencies that encourage the education of the girl child at the national level, empowering women in the organisation and beyond, as well as encouraging them to take leadership positions at all levels. These processes include mandatory diversity and inclusion training for all leaders, targeted monitoring of women with high potential, special career training courses for women, provision of crèches at all office locations, paid maternity leave, inclusion of diversity activities in tasks and targets, promotion of a women's network, and corporate sponsorship of women's organisations.

The outcomes received from narratives reveal that these gender related interventions led to the establishment of a strong diversity consciousness in the offices, an increase in female employees, and women staying longer in the job. Concerning women's empowerment at the national level, narratives indicated that the existing gender balance sensitisation and merit-based culture in the organisation results in women who leave the organisations for public sector roles achieving top management positions. In addition, due to the MNCs' support for agencies that promote girls' education, there has been a rise in the number of female staff in male dominated professions. This, then, is an indication that more women are entering male dominated fields in the education system, though this is still limited.

Consequently, the challenges with these interventions link to national concerns on the need for strong support and promotion of gender balance, especially in the education sector. Drawing from debates on the focus for post-2015 (AWID, 2014), which focuses on the proposed sustainable development goals to be met by 2030 (UN-DESA, 2013; IIED, 2013), there is a call to strengthen partnerships between the public and private sectors to drive policies on gender balance and women empowerment initiatives. This is to ensure accountability of both parties. These discussions also call for international policies such as fiscal policies to include economic, cultural and women's rights in their processes.

9.2.2.2 Diversity Dimension: Age

The changing demography of the workforce has led to the diverse status of most organisations and countries (Gold et al., 2010). These changes can be interpreted either as an opportunity or challenge in an organisational or national structure (Olsen and Martins, 2012). Drawing on the previous analysis in section 6.3.4, Ferres et al (2005) acknowledge that age diversity spans different generations. Furthermore, it comprises various categories identified over time in a nation or an organisation. In Nigeria, for instance, the dynamics of age diversity have been identified to consist of generations X (those born between1965-1975) and Y (1977-2000), as categorised by Fajana, (2009).

However, this categorisation does not identify people born after 2000. Nonetheless, the Nigerian national youth policy group classifies people born after 2000 as children and adolescents or 'younger youth' (Owoyemi et al., 2011). This document further categorised age diversity by defining a youth to be between ages 18–35 (Fajana, 2009). From literature (Owoyemi et al., 2011), it is evident that the existing workforce in Nigeria ranges from old to young employees who fall into generations X and Y, and youths. The age dynamics in the Nigerian society can affect the workplace as the dogma of fear and respect is driven based on seniority in relation to age and position (Owoyemi et al., 2011).

From empirical study, both MNCs demonstrated a strong level of awareness of organisational culture that promotes respect for all regardless of age, through the culture of referring to each other on a first-name basis. This culture is categorised as one of the Western cultural influences in the MNCs. In the Nigerian context, there is the expectation that an employee subordinate to another refers to their boss as 'sir' or with some title of respect recognised within the society. In another light, narratives from multinational (B) showed that the organisation provides sponsorship of football competitions, increasing brand awareness amongst youths within and outside the organisation, and sponsors a young professionals' network within the organisation that ensures active promotion of mentorship programmes within and beyond the organisation. This is a way to integrate various age brackets in and beyond the organisation.

The outcome of these interventions is mutual respect for all regardless of age and position. In the workplace, it reduces obvious harassment and age related discrimination likely to occur when a strong diversity culture is lacking. From a national perspective, this approach might seem difficult to implement as it opposes cultural structures of respect already in place. However, the implementation of this in the workplace indicates that an integration of relevant Western influenced practice and existing traditional practice at the national level can enhance diversity management and development processes with respect to age.

9.2.2.3 Diversity Dimension: Ethnicity

Likewise, with respect to ethnicity, this term is used interchangeably with tribe, local government constituency and regionalisation in the Nigerian context and it can be argued that this evolving structure continues to lead to the decline of the nation and state-building projects (Abdulwahab, 2012). Furthermore, in a substantial manner, these social identities steadily define the Nigeria's plural feature (Singh, 2011). While there are constitutional policies constructed to protect against marginalisation on the basis of social differences, the prevailing approach has been to understand citizenship and power struggles among the competing ethnic tribes and parties in the country (Abdulwahab, 2012). This has further promoted tension and violence in the country (Bagaji, 2011; The Independent, 2014). At the organisational level, the narratives show that MNC (B) supports a policy on patriotism with specific focus on the development of Nigerian human capability to take over previous positions held by expatriates. This is also in agreement with the federal regulation on employment of nationals and expatriates by MNCs.

Furthermore, they consciously focus on recruiting contract staff from the Niger Delta region where they operate as a form of community development, and support university recruitment programmes that span all regions in Nigeria. The organisational and national level categorisations and responses to ethnic, national and regional differences interpret in slightly different ways. This is because at the national level, there are deep feelings of exclusion and marginalisation (especially at the federal and state levels), and these diversity dynamics extend to issues concerning regionalisation and politics (Ingwe et al., 2013). In the MNCs, the culture of respect reduces the tendency of any ethnic related conflicts. Narratives indicated that likely conflicts relating to ethnic differences still exist because of societal influence, but do not affect these organisations significantly because of the existing strong Western organisational culture. The impact of diversity management on ethnic, tribe or regionalisation conflicts requires a significant change in societal structures, which include the socio-cultural, political and economic layout.

This necessary change should, however, begin with a sense of respect and value for all ethnic, tribal and regionalised categories in the country, and should develop into practical policies that interpret as development realities for these social groups.

9.2.2.4 Diversity Dimension: Religion

From previous critical analysis, it has been emphasised that religion (Christian, Muslim and others) as a socio-cultural character is a key factor in Nigeria, and over the years there has been an increase in religious tensions, especially in the Northern part of the country. These religious tensions have been associated with politics, gender and ethnic factors. They include efforts to abolish Western influence in Nigeria, which includes educating the girl child (National Planning Commission, 2007), conflicts over presidential preference for the Northern zones over other geo-political zones (Ojo, 2012), and the lack of tolerance for dissimilar social groups and other religions. Recent events, especially the kidnap of young female students and mass killings in various states in the country, have stirred up dialogues regarding having either a united Nigeria or a divided state (Sahara Reporters, 2014).

Organisations are not exempt from these religious issues as they seek ways to ensure no religious group dominates another in the workplace. Narratives received showed that both MNCs acknowledge the reality of religious tensions and their likely negative effect even in the organisation. These organisations therefore promote a respect culture as a means of ensuring religious tolerance in the office. They also encourage external prayer facilities for religious purposes and observe national religious holidays. They accept specific dress and religious accessories and they allow for flexitime because of religious practices. However, the organisations do not firmly integrate these religious interventions in the organisational culture so as not to show favouritism for one over another. The implication of this approach helps to build an environment where growth can occur. Hence, from a national perspective, the development of policies from a position of value and respect for all religions and the separation of religion from state structures can help foster an environment for development.

However, I believe that for a more effective and monitored approach, this process should be driven from an organisational or group perspective. This involves creating relevant policies that promote diversity management in various workplace structures. Analysing these social dimensions from a development perspective in Nigeria exposes the possible difference between the Nigerian and the Western context; hence the need to compare diversity management processes that focus on social dimensions in these scales.

9.2.2.5 Diversity Management through Social Dimensions: Nigerian and Western Context

Literature (Sweetman, 2004; Gold et al., 2010) validates that most identifiable social dimensions are recognised globally; however, the predominance of any of the identified dimensions over another is based on the peculiarity of the socio-cultural structure represented in a geographical location that further impacts on the organisational structure for achieving effective diversity management (Whitelaw, 2010). For instance, in the United States and the UK, predominant diversity dimensions include race, gender, sexual orientation, disability and ethnicity (Gilbert et al., 1999; Gundling and Zanchettin, 2007; Gold et al., 2010). In South Africa, this plays out as race, gender, HIV status, sexual harassment, disability and ethnicity (Klarsfeld, 2010); whereas, in Nigeria, the dimensions predominantly acknowledged include gender, ethnicity, religion, age and occasionally political partisanship (Ekanade, 2012).

Nonetheless, these prioritised diversity differences change from region to region in Nigeria. Similarly, it is important to note that the evolving nature of diversity goes beyond the Nigerian environment, as dominant social dimensions evolve even in Western societies (Klarsfeld, 2010). With this assumption of social dimensions being distinct and evolving, it is expedient to note that MNCs migrating to other geographical locations like Africa require flexibility and the willingness to adapt to the host country's socio-cultural character (Nishii and Ozbilgin, 2007).

Concerning the organisation's ability to adapt to the parent country's socio-cultural structure, it has been argued (Nishii and Ozbilgin, 2007) and well emphasised in this study that most Western organisations are prone to transfer their Western cultures and structures, thus preventing the growth of African human resource strategies and best practices (Anakwe, 2002). However, due to the similarities of practices, especially because most African countries were colonised by Western states, it can be an advantage to allow the transfer of similar and relevant diversity practices while creating the opportunity to further develop those practices that best suit the specific African context (Anakwe, 2002). Similarly, I argue that integrating the two systems can create a balance to encourage effective diversity practices.

In analysing these dominant social dimensions with a sense of how these MNCs promote diversity practices, it is pertinent to note that these diversity practices are implemented in an unstable scale where these organisations are likely to experience negative conflicts that can affect organisational performance and productivity. Nonetheless, Orife and Chaubey (2001) stress that social dimensions like gender and ethnicity may not affect organisational performance, contrary to the likely impact from gender, age and tenure, all of which impact on productivity. In addition, narratives received indicated that the presence of social conflicts could affect organisational processes. These processes include the ability to create a favourable working environment, the need to change department on request because of discrimination, and the need to increase security because of external socio-cultural conflicts in the community where the MNCs operate. These socio-cultural conflicts could involve the MNCs directly or indirectly. Impacts of these external socio-cultural concerns introduce the discourse on understanding the environment where the MNCs operate. The next section looks at the Nigerian environment in relation to diversity management.

9.2.3 The Environment

The diversity related complexities MNCs' face while operating in the Nigerian context can be an organisational social construction of reality that reveals the vigorous social structures and management processes that these corporations struggle with regularly (Hassan, 2013). Chapter Six analysed in detail the Nigerian environment, especially in relation to diversity related issues, identifying the situation that these MNCs in Nigeria need to exhibit adaptability and continuous effective involvement in research, development and learning processes to ensure a clear understanding of environmental socio-cultural dynamics. In addition, there could be a need to implement these diversity management processes in phases to further lead to significant achievable organisational business goals as well as contribute to community and national development planning (Idemudia, 2011).

The use of the relational framework of Syed and Ozbilgin (2009) to analyse the macro- (national) level established a number of variables in the Nigerian context. These include institutional influences towards diversity practice. Groups of institutional agencies recognised as stakeholders[27] in relation to the practice of diversity by these MNCs include: government institutions from home and host country, other institutional agencies, communities where the MNCs operate and individuals like the workforce and beneficiaries[28] of diversity practices. The analysis on the environment in this research also extensively established that the impact of these stakeholders could lead to the success or failure of running the business processes of these MNCs in Nigeria. These business processes include diversity management practices, especially as a strategic tool for competitive advantage (Wentling, 2003) and development (Millennium Development Goals, 2010).

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[27] Stakeholders within this research categorises individuals or groups of people who directly or indirectly influence multinational business processes in Nigeria.
[28] A beneficiary within this research refers to citizens or community members who benefit from organisational processes concerning achieving development.

As a consequence of environmental factors including stakeholders' expectations, legal regulations, recruitment quotas, community expectations and requirements, and individual expectations and values to the organisation, diversity management can be considered as a tool for national development.

Therefore, social related indicators that reveal ways by which diversity in MNCs can contribute to the development planning include equality, education, employment and CSR in the form of human and community development projects. Reflecting on the socio-economic context, the socio-economic position of MNCs in the Nigerian society has resulted not only in controlling managements and policies in the Nigerian state (Singh, 2011), but has also fostered their contribution to national development. MNCs' contributions to national development through diversity management practices have had significant influence and also impact the economy (through employment and infrastructural provision), gender balance and human capacity development, religious and ethnic acceptance. The following section will examine these indicators for national development.

9.2.4 Indicators for National Development

Indicators for national development are factors by which national development can be achieved. In this thesis, these indicators were identified though the literature (Duke, 2010; Millennium Development Goals, 2010) on development strategies in Nigeria as well as from the outcomes derived from managing diversity in the selected MNCs. These indicators – such as education, equality, employment and corporate social responsibility (CSR) – are examined in this section as they interconnect with the 'themes' discussed earlier. This is with the aim of focusing on realistic interventions for human capacity and employment growth, community development and CSR projects as currently implemented in both MNCs in order to promote and support equality and fairness policies beyond the organisation. These interventions should centre on the dominant social dimensions as a starting point for other social groups likely to be identified in the future.

9.2.4.1 Employment and National Development

Narratives showed that through the organisations' diversity processes on employment by merit and the local content scheme, there has been an increase in the number of jobs (both on permanent and contract bases) available to nationals and indigenes of the host communities. Adding to this fact, the MNCs have helped develop human capacity even for public offices. Staff, especially women, have held leadership positions in the public sector and other leading national corporations in the country. The narratives directed these outcomes to be a result of various factors including the culture and merit-based structure of the organisations, and equality beliefs and values that encourage women and young men to take leadership positions in the organisation and the Nigerian society at large.

Furthermore, due to the MNCs' established culture as reflected in their recruitment policies, women's empowerment projects and capacity building approaches, the MNCs have demonstrated results that empower institutional policies towards gender balance. This also contributes to national development planning as it indicates more women are being empowered. Adding to this, a respondent from MNC (B) attested that the corporation had a female CEO Vice-president for Africa, who ensured that women in Africa were projected in the workplace. In spite of the concurrence by respondents that the organisation is working hard to ensure that its equality policies are achieved and women are empowered in and outside the organisation, one respondent expressed mixed feelings about the measureable delay in achieving this goal:

> *Yes, the organisation reflects the society; yes we have corporate citizenship as people, who work for this organisation but then, coming into the institution with 24 to 25 years of mind-sets that were birth by our own cultural environment and if one of that cultural mind-set is that women have a certain place. Then,*

by default, we would need some kind of paradigm shift that though culturally we believe this, we are moving into an environment that it is acceptable for women to be this and this and this. We also need to contextualise things, if you come down to the family structure in Nigeria, which is like the building block of all the other social institutions in Nigeria, it is not usual to have a woman as the head of the house. By extension, it is also not usual to have a woman running the department. This is 24 years of doctrine that has been carried in the head, no matter how sophisticated or educated you are; you were brought up seeing this. So when you get to the office and see a woman heading a team with men, I mean, there are questions asked. They may be silent, but it tends to show somehow. For instance, a female leader maybe scrutinised in a way that a man would not be, it is a natural phenomenon for a man to be a leader. So there are a lot of social issues that people still bring with them to the office which cannot be separated from our psychology. (Respondent S9)

Further, the lack of laws that prohibit discrimination in the workplace (Obebe and Adu, 2011) allows for negligence regarding employment based on age in Nigeria. This also includes MNCs. For instance, most corporations advertise to recruit graduates who are below 30 years of age, despite the existing weaknesses in the educational system that affect the progress of individuals academically. This discrimination reveals other lapses in the national structure; therefore, it is a challenge to implement policies that promote equality in relations to age.

In the Nigerian Labour Law, types of unlawful discrimination include discrimination against sex, age, ethnic group, political affinity, religion status, ethnic group or linguistic association or ties, circumstance of birth and, more recently, HIV status (Obebe and Adu, 2011). However, as earlier mentioned, the rights are typically determined in the contract of employment as there are no elucidated laws that disallow discrimination in the workplace except in relation to gender – women and maternity rights. The impact of this gap in the labour law is that corporations are not liable for discrimination that is likely to exist in the workplace. However, MNCs, who are accountable under host, home as well as international legislation, are more liable to practise diversity management across social identities represented in the workplace. Nevertheless, it is likely that these corporations can neglect these issues in a country like Nigeria where no legislation acts as guide to ensure the workforce is protected from discrimination. This supports the argument that in spite of the efforts and contributions from other agencies, government institutions in a scale are the main drivers of policies and legislatives.

9.2.4.2 Corporate Social Responsibility for Development

Corporate Social Responsibility (CSR) as practised by MNCs in developing countries is generally aimed at contributing to national development in accordance with international laws and ethical standards (Daudi and Kiet, 2010). Moreover, there are factors that could influence the extent to which CSR is practised (Renouard and Lado, 2012); these include the socio-cultural and political concerns of the geographical location of operation, institutional policies, and the company's own structure (Renouard and Lado, 2012). However, there has been a debate as to whether corporate social responsibility (CSR) practice actually leads or contributes to national development (Cash, 2012). Consequently, assumptions have developed because of the irregular processes linked to CSR in various regions (Idemudia, 2011).

First, although multinationals provide and support projects for development, the underlying forces of corruption in the Nigerian context suppress the effective implementation of the process (Ovadia, 2013). Second, these multinational corporations thrive on the corruption dimensions exhibited in the country as a means of avoiding effective social responsibilities and processes, such as tax evasion (Otusanya, 2011). Third, there is the assumption that the government, failing to assume responsibility and meet societal requirements, makes it almost impossible for multinational social responsibilities to exhibit any apparent effectiveness (Oshewolo, 2010).

Despite these assumptions, the research results demonstrate that multinational corporations focusing on diversity concerns practise corporate social responsibilities (CSR). These responsibilities include education; provision of infrastructural amenities; provision of scholarships for skilled technical professions as well as general formal education processes; mentorship and empowerment programmes for women and other minority groups; and knowledge transfer practices in relation to skill development. These responsibilities again highlight the capability of multinationals to contribute to national development planning. However, arguably, there are perceptions that these social practices could still be forms of control to enable them operate in Nigeria without facing social justice, even when seen as operating below regulatory standards and posing a danger to lives and the wider community (Ovadia, 2013). Furthermore, there is a debate that engagement in CSR activities by indigenous firms in Nigeria mirrors Nigeria's unique socio-economic conditions, whereas multinationals practise CSR based on directives received from their home countries or the requirements of communities that directly influence their business activities (Oguntade and Mafimisebi, 2011). Despite all the debates about corporate social responsibilities by multinationals, it is pertinent to highlight that the existence of projects aimed at community and national development, especially in relation to diversity, is relevant in this thesis in positioning multinationals as a tool for promoting diversity practice beyond their corporation.

This includes development projects for marginalised communities, development of human capital, and promotion of equality and fair treatment. In addition, the post-2015 development agenda offers a proposal for the international community to encourage corporations to be more effective in their global priorities. This essentially focuses on CSR that engages businesses in sustainable development (Kell, 2014) through inclusive growth, developing human needs and capacities, protecting the environment and natural resources, and creating an enabling environment (Kell, 2014).

9.2.4.3 Community Involvement towards National Development

MNCs in Nigeria are likely to undertake various community projects. These projects target women in careers such as microcredit, farming, fishing and small-scale businesses. They also engage in the creation of access roads to their communities, and the provision of water, education and infrastructure to marginalised communities. Although some of these projects are sometimes seen as the responsibility of the government, the communities look to the MNCs they see (due to operation in their locality) as capable of meeting these needs rather than the government, which has, it is suggested, encouraged underdevelopment because of negligence. Therefore, in order to operate in these areas, the MNCs are prompted to be actively involved in community projects. As one respondent stated:

> *We cannot take resources from these places, be running a profiting business within these localities, and then the people are living in abject poverty. So my organisation does the little that they can provides water to communities they operate. They ask what they key things the people need and try to provide for them. So yes, the organisation involves herself with the needs of the community. (Respondent S6)*

In line with this, a respondent's narrative indicated that it is expedient for the organisation to strike a balance concerning meeting the needs of the communities by taking up government responsibilities:

> *We operate in Nigeria, and there are responsibilities that I know are exclusively responsibilities of the government. However, things are not always as they ought to be. I know that my organisation comes in to ensure that she can perform, deliver on promises has made. She has to do some things that may not be her own responsibility. For instance, working, living within communities, I have heard communities tell me that the government that they know is my organisation. So, they expect that some basic amenities, like which you and I know are the responsibilities of government today, should be provided by my organisation. (Respondent S6)*

Adding to these narratives, another respondent shared a personal experience about how the organisation empowers communities by encouraging them to form development and social companies that can handle large-value contract jobs. These could be within the organisation's offices or the community, as per development projects.

> *In our offices, most small jobs are contracted to these companies. They develop themselves and form partnership with bigger companies with expertise. My organisation also employees directly people within these communities that are qualified for jobs. (Respondent S6)*

These narratives and interventions by the MNCs concerning community development indicate increased organisational commitment to social concerns in host communities, evidence of the MNCs' contribution to community development beyond developing policies, and the MNCs' adaptability to social issues in their host communities (Eweje, 2006).

9.2.4.4 Human Capital Development and Education

Human capital is perceived to be the abilities and skills of human resources that enable growth and development (Nyeagu and Okeiyika, 2013). Consequently, respondents indicated the MNCs' contribution to human capital according to the increase in the number of staff members that have progressed in their career and are engaging in leadership positions at various societal levels. The national policy on education in Nigeria recognises that education is a significant social service for national development. However, the government struggles to develop this process adequately (Ogunyinka, 2013). The MNCs' involvement in promoting various forms of education for all social groups in and beyond the organisational unit is another way of managing diversity towards national development planning. This is evident in the provision of scholarships, training programmes, and mentoring and empowering programmes.

Additionally, the MNCs' involvement in knowledge sharing counts as a tool for capacity development. This diversity management initiative included training for locals strictly with the intent to transfer knowledge at a basic level. While recognising these diversity management processes, it is pertinent to highlight some of these positive steps were a response to state institutional requirements for the advancement of local/community content. This government initiative included a ban to stop the importation of goods and services that could be produced locally, thereby compelling MNCs to encourage local content, whether at the human capacity level or in the form of goods that meet global standards as required by most corporations.

In spite of these efforts by the institutional agencies, the challenge remains to increase local content while developing more national industrial competence (Jegede et al., 2013). A key example of this lapse in industrial capability is the difficulty of increasing procurement in Nigeria (Jegede et al., 2013). In addition, the drive and strong practice of employing staff based on merit helps foster employment fairness at a recruitment level in the MNCs, rather based on favouritism (Kamoche, 1992). The provision of less skilled jobs through 'contract staffing' has further helped to increase and develop the local workforce, thereby contributing to national development. Linking this to the SDG proposed post-2015 plan (UN-DESA, 2013) that intends to pay attention to national characteristics and international cooperation for capacity building in developing countries (UNOSD, 2013), I believe this positions MNCs as significant contributors to this process in Nigeria and other sub-Saharan African states.

9.2.5.5 Equality and Fairness

Focusing on equality at the organisational level, though there are existing concerns regarding inequality that need to be tackled, there is evidence from empirical study that diversity management creates a positive work environment where a substantial number of the workforce experience fair treatment. This process revolves around tolerance, respect, and value for one another in spite of gender (including marital status), religion, age, and ethnic, national and regional differences. However, the concerns for pay disparities between expatriates and nationals, and the awareness that MNCs pay higher than other public and private organisations in Nigeria, raises the debate that this could be interpreted as growing inequality between employees and the society in general (Renouard and Lado, 2012). Further deliberating on this dynamic of inequality, research (Renouard and Lado, 2012) suggests that this paradigm should cause no concern, as it is typical of the early stages of development inequality, which the development process should eliminate. However, the concern around inequality exists to this day even in developed countries (Renouard and Lado, 2012).

This observation raises the question of what distinguishes developing and developed countries in diversity discourse. Hence, while I agree that development is a significant means to manage diversity, the evolving diversity concerns such as inequality are concerned with the ability of an organisation or nation constantly to review its changing and complex processes to ensure fairness and equality.

Regardless of these recognised efforts by MNCs to contribute towards development, the progress towards development is marginal in developing countries like Nigeria (Hassan, 2013). The current HDI report categorises Nigeria as a low human development country (HDR, 2014). In light of this, Hassan (2013) describes two likely causes for this slow growth. These are the economic and political features of developing countries and their development processes resulting from world events and internal pressures; and the obvious state of under-development in developing countries, including Nigeria, which is a consequence of the distribution of power between the Global North industrialised countries and the Global South peripheral countries (Idemudia, 2011). Therefore, it is pertinent to note that the efforts of multinational corporations towards contributing to national development, though evident, remain an untapped process.

In summary, the clear evidence that these MNCs implement diversity practices in relation to equality, education, and community development, ultimately fosters human capacity development, which, in turn, contributes to national development. Therefore, a more structured and systematic approach for human capacity development by the MNCs can lead to a reliable process and measurable impact on competitive advantage and national development (Rufai et al., 2013). A vital characteristic of an effective human capacity development or human resource development process is that it creates employment opportunities and gives employers the opportunity to develop and adapt to changes.

Furthermore, investment in areas of education and skills development is very important. Human resource development or capacity development can be an effective means of reducing poverty, gender-oriented concerns and revenue inequalities (Rufai et al., 2013). This again stresses the need to integrate diversity management in human resource development strategy to promote national development (Bierema, 2010).

9.3 Diversity as a Human Resource Strategy from an Organisational Perspective

Diversity principally focuses on managing various individuals with different social characters in an organization (Patrickson and O'Brian, 2004). This is with the aim of promoting individual and organisational development (Kandola and Fullerton, 1998). This aim therefore recognises diversity as a theoretical influence on human resource development practice in many organisations (Gilley et al., 2002), as human resource development goals aim to develop the career paths of individuals in an organisation and increase organisational development (Werner and DeSimone, 2006; McGuire, 2014). To recognise the connection between human resource development and diversity, it is significant to highlight the philosophy of human resource development. Thus, Human resource development as defined by Werner and DeSimone (2006), is:

> *[A] set of systematic planned activities designed by an organisation to provide its members with the opportunities to learn necessary skills to meet current and future job demands. (p. 4)*

Although human resource development has been an emerging area study, the primary functions of human resource development practices are individual development, training and development, organisation development and career development (Swanson, 2001; McGuire, 2014).

Nonetheless, the concept of human resource development is not entirely new as it integrates with the well-known human resource management practices (Werner and DeSimone, 2006). These practices include organisational management, work force planning and control, reward system, education and training, and physical and external environment (Becker and Gerhart, 1996). However, Werner and DeSimone (2006) argue that human resource development can either be independent of human resource management or can integrate with the human resource management functions.

Similarly, the terminology human resource management in the business world elucidates organisations' strategies for both development and management practices (Boxall and Purcell, 2003). Hence, most organisations are likely to use the term 'human resource management' in relation to exploring diversity management processes within an organisation. This is the case with most African countries, as stressed by Anakwe (2002). He argues that Africans have adapted the human resource management practices from Western societies and, to a significant extent, have neglected developing their own management practices, among which he includes developing human resources and suitable processes. Figure 9.2 shows a Western theoretical approach for diversity management adopted by MNCs. This is organisation focused.

The diagram also illustrates the Nigerian context, which this empirical study has focused on. This context takes a holistic approach as it incorporates the individual, organisation and the nation. In order to expound diversity management as an HRD strategy in Nigeria, the following section seeks to analyse HRD in Nigeria.

Figure 9: 2 Conceptualising Diversity in Nigeria towards National Development (Source: Author, 2014)
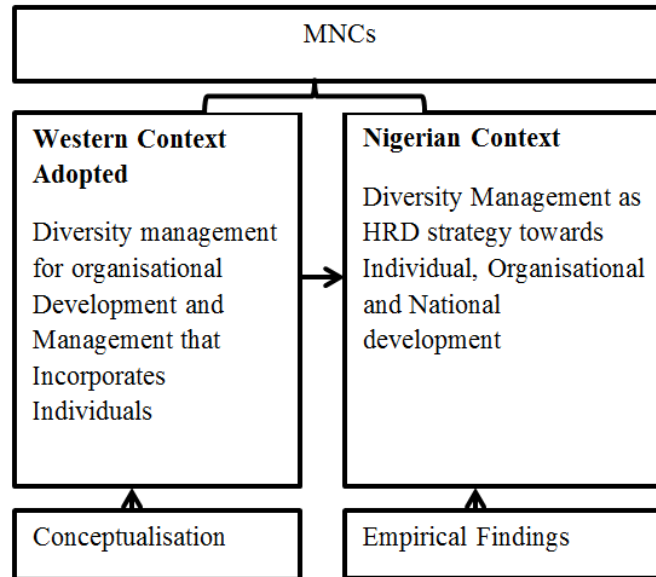
9.4 Human Resource Development in Nigeria

In the Nigerian context as well as in other sub-Saharan African societies (McGuire, 2014), human resource development (HRD) involves access to education and training, equal opportunity, and provision of health and other social services that will enhance the productive capacity of nationals towards national development (Daisi, 2008; Okujagu, 2013). Nonetheless, it is evident that there is a struggle with the implementation of these HRD policies (British Council Nigeria, 2012). This is due to the existence of constraining factors like political instability, political corruption, poor investment in education, lack of infrastructural facilities, poverty, and low technology that inhibit these practices (Okafor and Imohnopi, 2006). At the organisational level, HRD is a recognised requirement for the development of employee competences (Swanson and Arnold, 1996; Appah et al., 2012; McGuire, 2014).

In this study, respondents from both MNCs highlighted a level of diversity awareness through training programmes for new staff and management initiatives on diversity culture for respect and equal treatment, which help foster a favourable working environment and enhance performance (Swanson and Arnold, 1996). Concerning national development, these MNCs have proven their efforts to help foster the implementation of HRD policies alongside the national institutional agencies (Federal Government of Nigeria, 2004; National Planning Commission, 2007).

In spite of the practical connection between the HRD strategy and diversity management, the theoretical paradigm does not show the relationship, hence the argument (Bierema, 2010) that this is a restriction to both HRD and diversity management practices. In agreement with Bierema (2010) and McGuire (2014) on the relevance of diversity management in HRD studies, this thesis incorporates diversity management in the HRD discourse as it conceptualises diversity management in terms of national development in Nigeria.

9.5 Embracing National Development through Human Resource Development Strategy

The foregoing critical analysis has established that national development in this study focuses on nation-building through developing human resources, especially in a complex and diverse country like Nigeria, which is a nation with a population of more than 160 million people, multiple cultures, languages, identities and histories (Anyanwu, 1982; Otto and Ukpere, 2011). In addition, literature (Chumbow, 2009) shows that the economic and social development of Nigeria depends crucially on the development and use of its diverse people and systems, and this has been one of the significant reasons towards the drive for national development. Likewise, studies (Idogho et al., 2012) have shown that for any nation to utilise its resources effectively there is a need for human resource development. This has been the case even in the Nigerian context as creation of policies looks to foster human resource development (National Planning Commission, 2007).

At an organisational level, to achieve enhanced service delivery and profitability, competent employees are required (Farndale et al., 2010). To this end, defining HRD in an organisation explores strategies to improve the capacity of employees and promote performance (Iles et al., 2010). Similarly, diversity focuses on valuing these different members of the workforce to ensure a favourable, humane (McGuire, 2014) working environment for productivity and best performance (Gold et al., 2010). This further indicates an apparent connection between the concept of diversity management and human resource development (Bierema, 2010). Therefore, as a contribution to national development, I consider diversity practice as a strategy or tool for fostering HRD at an individual, organisational or national level (Salleh and Sulaiman, 2012).

Bierema (2010) affirms that HRD asserts diversity as a fundamental responsibility, and diversity management as a key competency. However, this does not seem to be evident in its theoretical underpinnings. She further argues that resistance to diversity in HRD programmes is in relation to the fact that it could weaken 'HRD's power base and challenge the power relations' (McGuire and Bagher, 2010, p. 499) by challenging dominant groups in the workplace. In relation to the integration of diversity management into HRD strategy as a key capability, Bierema (2010) and McGuire (2014) argue that negligence in the application of diversity management in the HRD strategy in practice has led to the reduced preference given to it within HRD academic training. The argument suggests that if this was not the case, HRD graduates would be knowledgeable on diversity and multiculturalism and able to make valuable interventions to deal with inclusion and a diverse, global workforce (Bierema, 2010).

As a criticism, Bierema, (2010) illustrates empirically how HRD neglects diversity discourse in academic programmes, textbooks and research. Following this criticism, Trehan and Rigg (2011) argue that HRD takes an outstanding approach from a theoretical perspective; however, it is brief on the practical direction of the distinctive contexts of its practice.

This is similar to McGuire's (2014) suggestion that HRD has an important part to play in supporting social relations within and beyond the workplace. Contrary to these criticisms, HRD strategy in South Africa focuses on the acquisition of knowledge and skills essential for the performance of both specific occupational tasks, and social, cultural, intellectual and political roles in a society (Horwitz et al., 1996). Organisationally, this requires an integrated approach that involves overcoming labour market segregation by addressing past inequalities related to race, gender and class. This is linked to human resource objectives, which are in turn, a function of organisational strategy on investment and not a cost (p. 138). I believe South Africa, as an example, embraced the significance of diversity management through HRD strategy and designed a framework to integrate both diversity management and HRD, as this is relevant to the holistic set of objectives required to improve skills capability for development (Horwitz et al., 1996), and to utilize diversity management as a tool for national development.

9.6 Diversity Management as a Tool for National Development

From an organisation's perspective, the drive to manage diversity in the workplace links to the organisation's need to have competitive advantage as it draws from a pool of talents globally (Wentling and Palma-Rivas, 2000). Garavan (2007) also stipulates that the development of internal knowledge and skill of any organisation can stand as a core competitive advantage for any organisation. Hence, a company's value should correspond to the value of its staff (Garavan, 2007). Most organisations measure staff value in relation to staff performance (Fitz-enz, 2000). I would argue that staff value is a combination of the influence of various variables (Hofstede, 2001); and the recognition, development and management of these values (Cummings and Worley, 2008) within an adequate working environment (Green and Haines, 2011) can lead to best performance.

In the HRD context, Holton (2002) defines the performance paradigm of HRD as improving the performance systems and the capabilities of individuals working in a system. He further argues that it is important to understand how and not if HRD needs to improve organisational effectiveness, as this is important for the success of the HRD concept. On the integration of individuals, group and organisational culture, Cox (1991) emphasises the importance of an integrated culture for meeting both organisational and individual goals and objectives. He argues that the existence of a culture-integrated framework in an organisation will encourage the development and management of its diverse workforce at all levels (Cox, 1991). Additionally, Sydhagen and Cunningham (2007) argue that developing skills in an organisation is a major step towards national development, organisational productivity and competitive advantage.

Furthermore, examining HRD for the development of individual competencies (Garavan, 2007), it is important to understand the dynamics of how and what influence individuals in the workplace (Hofstede, 2001). This brings me to the structure of social identities – internal, external and organisational dimensions (Sweetman, 2004). The core process of developing a learning strategy in an organisation requires a thorough understanding of the workforce and organisational dimensions, which include values, skills, behaviour, background and environment (Sweetman, 2004). Additionally, Garavan (2007) suggests four levels of context for strategic HRD: global environment; organisational strategy; structure; culture and leadership; value and uniqueness attached to each job function by the organisation and the expectation of the individual; and employability and career. I would argue that the evolution of the HRD concept shows more inclusion in respect of the influence of socio-cultural patterns and geo-political characteristics, internally as well as externally (Metcalfe and Rees, 2005; Garavan, 2007). This is essential to understanding and managing the diverse social identities in an organisation and its operating environment.

I further argue that the significance of diversity management working through HRD strategy, and vice–versa, can be implicitly determined by examining their intended outcomes and determinant factors for achieving these outcomes.

The foregoing analysis stresses that diversity management as an HRD strategy should focus on learning, education and the development of the workforce (Swanson, 2001). It should be implemented at all levels of the organisations (Cox, 2001), and should be driven and facilitated by individuals, groups, leadership and management, and the organisational culture (Garavan, 2007). In Figure 9.3 below I broadly highlight the core areas for HRD and diversity management. I further highlight key areas that are of concern in both concepts. These areas show the influence of each concept to the other, and this majorly informs my thought process in developing the integrating framework that follows.

Figure 9: 3 Linking Diversity Management and HRD for National Development (Source: Adapted from Garavan, 2007, *Contextual and Dynamic Framework for SHRD*)
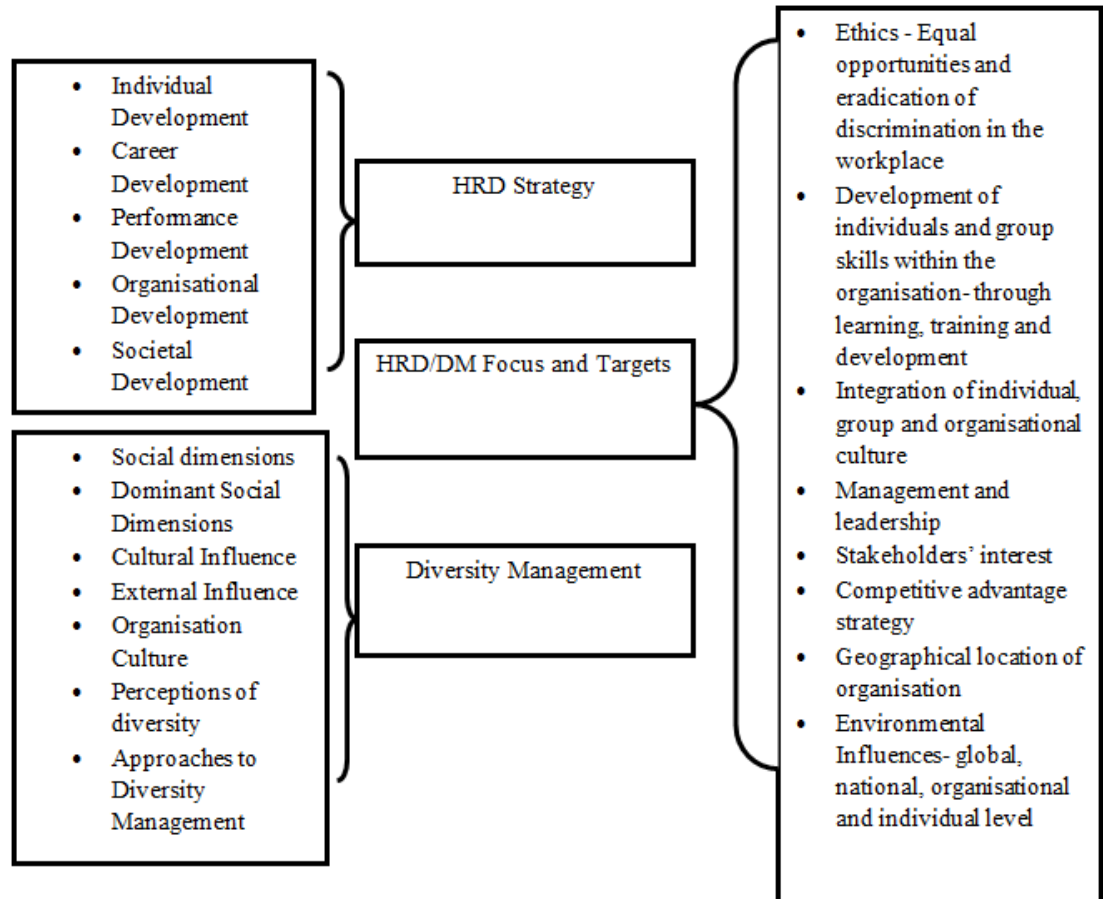
The framework in Figure 9.3 illustrates the fundamental views of diversity management and human resource development. It further illustrates their similar factors and the targets that both concepts value and seek to impact. With the focus on national development through developing human resource for individual organisational and national benefit, promoting diversity management as one of the key fundamentals in an organisation can also aid in the achievement of both the HRD and diversity management focus and targets, as illustrated in the diagram above, which along with the framework below suggests that the field of HRD should embrace diversity management (Bierema, 2010; McGuire, 2014),

which can be achieved by developing policies and skilled training programmes (Cox, 2001; McGuire, 2014) that utilise the factors and features that integrate both concepts. Although the framework below highlights broadly the focus of diversity management and HRD required for individual, organisational or national development, this model is not constrained to specific approaches towards managing diversity. This allows for flexibility and adaptability to the evolving social identities and other factors that influence and make up the organisational structure (Tempel and Walgenbach, 2012; McGuire, 2014).

Figure 9: 4 Framework for Diversity Management towards National Development, case study Nigeria (Adapted from Garavan, 2007: Contextual and Dynamic Framework for SHRD)
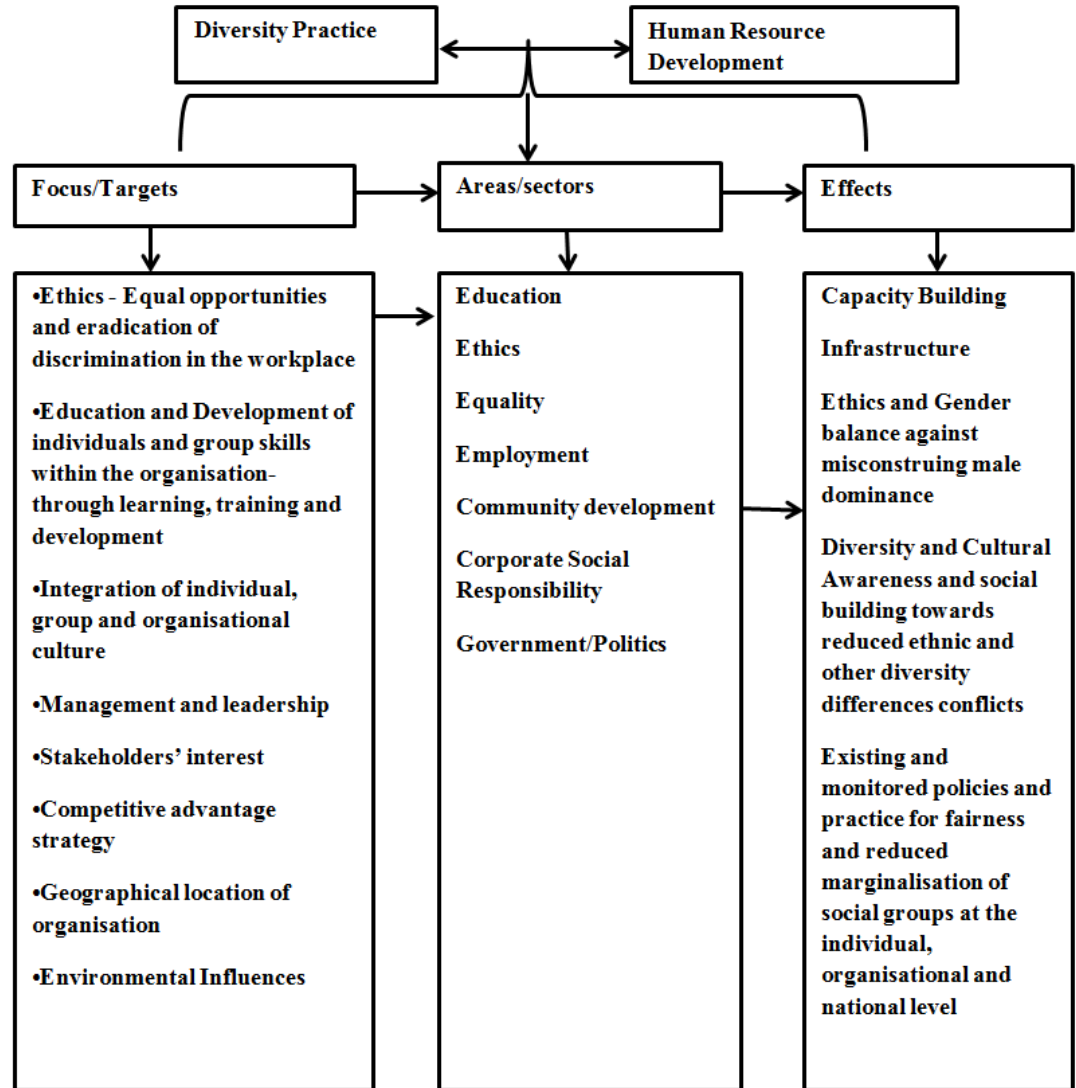
The diagram above (figure 9.4) captures the focus, sectors and effects that result from diversity practices and human resource development initiatives in a context. The diagram emphasises the need to develop policies, training programmes and projects, both at the organisational and national level, that take into consideration the external and internal factors that are required in the intervention processes.

These factors include stakeholders, culture, institutions, leadership and management practices, the environment, organisational culture, and objectives. Consequently, these interventions should focus on key areas as identified in the framework. The energetic application and close monitoring of these interventions is likely to yield outcomes, as mentioned in the framework, that include capacity development, diversity consciousness, ethics, gender balance, and existing and monitored policies for diversity management at the organisational and national level. However, it is also necessary to state that the application process is likely to face dynamic challenges not necessarily identified in this framework, especially at the national level. Nonetheless, it is viable to say that it is possible to achieve these outcomes at the organisational and national levels as both multinationals in this case study show significant levels of achievement within their organisational structure. The suggestion is that diversity management, to achieve national development, must look beyond competitive advantage by promoting a social validation of organisational and national existence.

9.7 Summary

Based on the results analysed in this chapter and contributions from previous chapters, this study has been able to explore the significance of diversity management for national development planning in an African context, using Nigeria as case study. This exploration has been through examining how MNCs contribute to equality and national development by their existing diversity management practices. As initially mentioned, this is relevant for ensuring diversity consciousness beyond the organisational level, promoting social responsibilities of MNCs and other institutions in the Nigerian context, and positioning diversity management in HRD theorising. Diversity consciousness beyond organisations – especially MNCs, as in this case – is relevant in order to drive gender balance, equality, reduction of discrimination and other social conflicts in the host community.

This is in view of the current assumption that the recognition of the term 'diversity management' may not examine dominant socio-cultural differences in other private and public organisations, as is the case in Nigeria (de Jong and Houten, 2014). This again I believe is due to the guidance of international agencies and home country legislation that influence MNCs' procedures and, in turn, support diversity management policies and implementation (Belderbos et al., 2014; de Jong and Houten, 2014).

Consequently, diversity management in MNCs seeks to drive global innovation (Tiwari and Herstatt, 2014). It is also essential for establishing a global talent pool, and creates or allows for cultural intelligence that helps to build an international clientele (Singal and Jian, 2014). Therefore, from a national perspective, it is relevant to encourage diversity management as a process within corporations in Nigeria. This again is one of the areas currently under discussion in other private and public sectors in Nigeria. Diversity consciousness also supports the understanding and valuing of social relations in and beyond organisations to ascertain how these social relations intersect in the Nigerian context. The relevance of how dimensions intersect includes being able to develop effective policies (Cox, 2001), but it also includes being able to monitor socio-cultural changes concerning social relations within and beyond the workplace. Concerning responsibilities towards social justice, the narratives indicate that both organisations promote social justice nationally as well within their organisations. These social responsibilities include gender balance through diversity consciousness, education, employment and community development projects intended to foster national development.

However, I believe these multinationals can enhance these practices to encourage national development beyond the organisation. In line with this notion, I propose some level of national co-operation concerning managing diversity, as there currently is towards oil and gas production and community development (NNPC, 2014).

Such co-operations create the opportunity for national diversity policies, which then sets the benchmark for implementation across various organisations within the country.

Positioning diversity management within HRD theorising, the empirical results showed that the ideology of diversity in Nigeria goes beyond understanding differences in the workforce, to also impact society. Interventions that can influence society include those concerned with gender related projects, corporate social responsibility, equality, education and employment. These interventions also integrate with HRD interventions that promote gender-related discourse as well as issues around ethics (McGuire, 2014). The framework for diversity management to achieve national development further elucidates the significance of diversity management in HRD theorising in Nigeria. The next chapter draws together ideologies, practices and implications for diversity management by MNCs in Nigeria and highlights their relevance to national development and in HRD theorising. This reinforces this research study's contribution to knowledge, as discussed in the following chapter.

CHAPTER TEN: DIVERSITY MANAGEMENT IN NIGERIA: CONCEPT AND CONTRIBUTION

10.1 Introduction

Conceptualising diversity management from a Nigerian perspective hinges on the research outcomes based on the research objectives and questions developed; to explore the nature of diversity, examine diversity management approaches in selected MNCs, and highlight the relevance of this practice to national development planning in Nigeria. Drawing on previous literature and the analytical chapters that critically examined the concept of diversity management by positioning it in the context of HRD theorising; this chapter strengthens the research processes and findings by presenting key implications of this study in Nigeria. These key implications include an overview of the concept of diversity management from a Nigerian perspective, MNCs as an initiator for diversity management growth in Nigeria, and MNCs as contributors to national development planning in Nigeria. In addition, I shall elucidate the contribution to research and the implication of this research in sub-Saharan African states. This research provides a background for future studies in diversity management and human resource development, hence I shall conclude with recommendations for further studies to strengthen arguments stimulated by this study.

10.2 An Overview of the Concept of Diversity Management from a Nigerian Perspective

The concept of diversity management interpreted in this study brings together the thoughts and practices of diversity management examined critically in the foregoing empirical chapters. This study draws a conclusion that the concept of diversity management in Nigeria demonstrates that the construction of socio-cultural differences focuses on relevant factors in a particular scale.

Therefore, though diversity dimensions from a geographical positioning could include various primary and secondary social dimensions (Sweetman, 2004; Gundling and Zanchettin, 2007), the diversity priorities are based on factors considered relevant in the scale. These factors include culture, demography, prevalent social-related conflicts and institutions. Therefore, dimensions such as gender, ethnicity, religion, age and political partisanship express dominance at the national level in the Nigerian context (Ekanade, 2012).

This concept also leads to a conclusion that the current socio-cultural constructs intersect with the political and economic constructs in the Nigerian context. Hence, Nigeria's socio-cultural development should be included in the socio-political and economic growth and development planning. This is relevant for constructive implementation and management of diversity management policies in order to achieve the development goals. For instance, the dynamic and evolving nature of the Nigerian social structure in relation to ethnic and regional divides (Baker, 2012), individual self-awareness and cultural positioning (Hofstede, 2001) positions diversity as a constantly changing paradigm influenced by societal awareness of its socio-cultural, economic and political needs.

Furthermore, the strong influence of politics on diversity management practice in the Nigerian context positions diversity management as a tool for promoting democratic citizenship (Starkey, 2002). Starkey (2002) connects these terms in his understanding of democratic citizenship towards people in a society, seeking 'belonging' based on shared history, ethnicity, religion or common purpose (p. 7). This further strengthens the proposition that diversity in Nigeria is not only a socio-cultural identity that centres on differences, but also a political identity of the people that directly affects the ethnic and regional construct of the society (Agundu et al., 2007); and it is also an economic identity of the people in seeking to empower and develop minority groups.

This debate, therefore, reiterates my position that diversity management should be included in the planning and management of key national systems.

Accordingly, the previous discussion, in concurrence with the analytical chapters, recognises other key features that inform the concept of diversity in the Nigerian state. These include the colonial structures established pre-independence (Anyanwu, 1982) including, as discussed earlier, the division of Nigeria into the Northern and Southern protectorates and their amalgamation prior to independence (Anyanwu, 1982; Udogu, 2005). Following independence, Nigeria was divided into four regions and six geopolitical zones with various ethnic groups or tribes under 700 plus local government areas (Udogu, 2005). As a result of this division, political parties were established that cut across states; however, these parties were predominantly driven by ethnic concepts, thereby positioning ethnicity as a core factor of the Nigerian political system (Odiegwu et al., 2012). Furthermore, political partisans encouraged a class structure in Nigeria (Obi, 2001; Ojo, 2012). African traditional methods of worship were the recognised religious structures before colonialism (Minkenberg, 2007; Abdulwahab, 2012). However, because of the Western influence through the influx of traders and missionaries into Nigeria, Christianity and Islam became the predominant religious practices in the country. The cultural diversity of Nigerians, though significantly influenced by religion (Minkenberg, 2007), also generated age and gender outcomes in the family and community structure where women were seen as subject to men and younger people were expected to exhibit 'reverence' or respect for older people (Moemeka, 1984). Today in Nigeria, diversity discussions focus on these core identified dimensions, which CIPD[29] identifies as demographic characteristics.

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[29] Recently identified by CIPD (2013), diversity can be identified within three categories, social category diversity – the differences in demographic characteristics such as age and race; informational diversity which comprises differences in background such as education and knowledge; and value diversity, which is differences in personality and attitudes.

http://www.cipd.co.uk/hr-resources/factsheets/diversity-international-management.aspx

In addition to the above critique, one of the dynamics of social identities recognised in the Nigerian context is its multiple intersecting capabilities (Gboyega, 1999; Idogho et al., 2012), both at the national and organisational levels. As mentioned in the analytical chapters, the multiple intersecting traits of social differences in the Nigerian context present a unique paradigm by which social dimensions intersect beyond gender, race and class (McCall, 2005). This contributes to feminist study by challenging the exiting epistemological understanding of diversity in relations to how dimensions are likely to intersect (Yuval-Davis, 2006), hence necessitating flexibility in the intersectionality discourse to ascertain familiar and complex cases by which social dimensions can intersect. It follows that the multiple intersecting social identities in Nigerian society raise questions about the need to ensure that an individual who is likely to be marginalised as a result of one or more social identity can still be guaranteed equality (National Planning Commission, 2007). Nonetheless, I believe this understanding of multiple social dynamics at the national and organisational levels can influence the development of policies to promote equality for various marginalised groups. In addition, the investigation of intersecting patterns in the Nigerian context should stimulate future studies on the intersecting patterns of diversity dimensions in various scales.

Further analysing diversity management in Nigeria by reviewing the similarities with the Global North, the analysis of Western theories (Cox, 1991; Cox and Blake, 1991; Ely and Thomas, 2001; Yuval-Davis, 2006; Syed and Ozbilgin, 2009) in the Nigerian context elucidates the impact of Western corporations operating in Nigeria. Therefore, the concept of diversity management in Nigeria undoubtedly demonstrates institutional influence from the parent companies of these MNCs, as well as other international institutional agencies (Tempel and Walgenbach, 2012). In agreement with this interpretation, the analytical chapters further indicate that the concept of diversity management significantly draws from the 'diversity consciousness' created by the MNCs. Despite the similarities with the Global North, the analytical chapters also indicate differences. These differences hinge on the diversity mix, which looks at state diversity priorities.

Consequently, the advancement of globalisation and the recent condemnation from Western States of the Nigerian president's (Goodluck Jonathan) decision to ban same-sex marriage (The Guardian, 2014) show evidence of this diversity priority difference between scales. Furthermore, it indicates Western influence on some developing countries, like Nigeria, to adapt to what is considered acceptable in these Western regions (Shah and Ramamoorthy, 2014). However, due to the dominant cultural influence (Hofstede, 2001) in the Nigerian context, this social identity was classified as unlawful (Minkenberg, 2007; Abdulwahab, 2012) in Nigeria.

From the foregoing critique, in the case of developing a national policy on diversity practice in Nigeria, it is therefore possible to exempt unacceptable social differences from the equality and human rights procedures as recognised in Western States (Shah and Ramamoorthy, 2014). This highlights the link between diversity management, equality and human rights. Therefore, it is pertinent, though arguable, to note that diversity policy towards equality and development in the Nigerian context, involving both the public and private sector (Prügl and True, 2014), will likely reflect the respect for and rights of minority groups accepted by the society. This, then, raises the question; should the culture of a society be separate from how diversity is recognised and practised in the society, especially with regard to accommodating global influence? In the Nigerian context, whereby the State is influenced by culture, it can be debated that diversity at a national level can be significantly influenced by the national culture, rather than by globally identified and categorised social identities. This thereby supports the argument that diversity should be conceptualised from a contextual positioning and not as a global requirement. Moreover, the aforementioned discrepancy between Western States and the Nigeria on gay rights and the evidence of the impact of state and international institutions (Tempel and Walgenbach, 2012) on diversity management practices raises a likely challenge for MNCs with regard to balancing these conflicting expectations. This is because they are likely to have a diverse workforce across various scales.

Finally, though Anakwe (2002) argues that the adoption of Western paradigms of diversity management in the African context can limit the expansion of African management styles, the results derived critique that the existence and relevance of Western theories in Nigeria was also as a result of an already existing Western influence (Anyanwu, 1982). Therefore, though it is necessary to develop diversity management strategies appropriate in Nigeria, it is necessary to adopt strategies that are applicable in the Nigerian context and can contribute to the national development planning required. In light of this, this work establishes MNCs as probable role models to promote diversity management practices at the organisational level in Nigeria.

10.3 MNCs as Initiators for Diversity Management Growth in Nigeria

In spite of the obvious presence of diversity in Nigeria, a significant number of organisations (Nyambegera, 2002; Anakwe, 2002) are yet to explore holistically the concept of diversity management and its ability to enhance workforce performance and productivity. On the contrary, MNCs demonstrate organisational commitment to managing diversity by promoting diversity awareness across their subsidiaries.

Drawing from the empirical study, both MNCs demonstrate a significant level of expertise in managing diversity by giving priority to social identities concurrent with the organisational workforce social construct. Similarly, the study indicated keenness by these corporations to recognise social dimensions in their geographical locations, especially in relation to workforce representation. It follows that, in a country like Nigeria where diversity dynamics create a significant level of opportunities, challenges for any business, MNCs provide through diversity management, and other business strategies (see chapter 4.6), a favourable working environment for their workforce. A major diversity management strategy implemented is by reducing possible social conflicts that could arise because of social favouritism, differences and intolerance, and by creating an enabling environment where individuals experience a significant level of fair treatment.

Despite the strengths exhibited by these MNCs in managing diversity, the MNCs still need to develop on the level of proficiency training, learning and effectiveness provided (Ely and Thomas, 2001; McGuire, 2014). This is, however, a global issue, as most organisations across the globe are yet to establish comprehensive diversity training programmes across various organisational levels (McGuire, 2014). Nonetheless, the lack of progressive diversity initiatives by the state institutions that monitor national and organisational diversity management related procedures in Nigeria (Nyambegera, 2002) positions MNCs as potential role models for other corporations.

In addition, despite the dynamics of Nigeria's socio-cultural structure (Agundu et al., 2007), it is pertinent to recognise that Nigeria is a growing market with great economic opportunities; therefore positioning it as an attractive country for foreign investment (Kamoche, 2002; Palazuelos, 2010). In line with this, an analysis by the World Bank[30] on sub-Saharan African countries illustrated consistent economic growth because of an increase in foreign and private organisations in this region. Subsequently, a recent document by Jim O'Niell (BBC, 2014) showed that, by 2050, Nigeria could be a 'Mint'[31] nation due to its human resource development and rising economy. Additionally, the analytical chapters present evidence of an adaptable culture in spite of its own apparent dynamic culture. This may be another reason for the consistent rise in the number of MNCs operating in Nigeria, despite other environmental limitations (Palazuelos, 2010).

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[30] This record was coined from African pulse, an analysis of issues shaping Africa's economic future

http://www.worldbank.org/content/dam/Worldbank/document/Africa/Report/Africas-Pulse-brochure_Vol7.pdf

[31] Mint – Mexico, Indonesia, Nigeria and Turkey, proposed as the successors to the Bric countries (Brazil, India, China) in the next phase of gloal economic growth.

http://www.bbc.co.uk/news/magazine-25548060

The observations highlighted above stands as an advantage for MNCs that encourage flexible cultures especially towards valuing differences, promoting individual, organisational and national development. To this end, in and in agreement with Anakwe (2002) on the need for the development of best African practices towards diversity, I believe MNCs demonstrates the potential to act as initiators for diversity management growth in Nigeria and to contribute through diversity management, to the development planning in Nigeria.

10.4 Positioning Multinationals as Contributors to National Development through Diversity Management as a HRD Strategy

The implication of this study on diversity management by MNCs mirrors organisational impact on national development planning. This was with the intent to address the knowledge gap on the lack of diversity management approaches from a Nigerian perspective (Anakwe, 2002). From the analytical chapters, both MNCs indicated practical interventions for managing diversity at the organisational level due to internal and external influences. The outcomes generated indicate substantial implementation of polices by these MNCs even in the complex Nigerian environment. While recognising the contributions of these interventions to national development, it is pertinent to first highlight internal and external institutions that influenced these diversity practices, especially in relation to national development. This will include institutional requirements on both the federal and community levels, and workforce social identities based on individual cultural values and behaviours (Hofstede, 2001). Other contributors include international institutional agencies (Delmestri, 2009) that regulate practices towards national development of the host country (CSR Regulation related bills). These regulated practices include health and safety, and environmental sustainability concerns (Mayer and Jebe, 2010), as well the established initiatives towards achieving the Millennium Development Goals, including gender balance, female empowerment and the eradication of discrimination in various countries (Millennium Development Goals, 2010).

In addition to these influences, the parent country also influence diversity practices due to the transfer of practices within the organisation's various subsidiaries worldwide (Nishii and Ozbilgin, 2007; Tempel and Walgenbach, 2012). The debate on the transfer of practices in subsidiaries involves both the philosophy of promoting business strategy as well as the ideology of facing the challenge of adaptability in new territories (Steers et al., 2010; Tempel and Walgenbach, 2012).

Tempel and Walgenbach (2012) illustrated through case studies that limiting external institutional rules that are regulatory in nature could provide MNC leaders in host countries the ability to uphold local diversity practices. The promotion of local diversity management practices is achievable by using local institutional legislatives. In the Nigerian context, MNC (B) drove local content to this effect as part of diversity practices based on local institutional requirements. However, it is arguable that the ability to transfer relevant and applicable diversity practices is needful in the Nigerian context. This is because the respondents believed that local institutional policies for eradicating regionalism, religious dominance, ethnic differences, gender disparities and favouritism in the workplace are not very effective at the national level. Other factors including corruption and social divisions are attributable to these lapses (Okafor and Imohnopi, 2006). Moreover, as highlighted by respondents in both MNCs, the adopted Western culture that constrains the existence of powerful negative conflicts in relation to these diversity differences is a bonus for these MNCs over other nationally established and publicly owned companies that struggle with these effects of social divides and weak government employment-related regulatory systems (Okafor and Imohnopi, 2006).

Although not seeking to limit the means by which MNCs can influence national development, the analytical chapter that examined diversity management interventions (see section 9.2.4) revealed positive development outcomes through indicators like equality, education, employment, and corporate social responsibility.

In relation to the post-2015 development agenda that proposes sustainable development strategies from a social development approach, the empirical chapters' in this thesis proves that MNCs are currently demonstrating, to a fair degree, the philosophy proposed in the sustainable development agenda to focus on social development (UNECA, 2014). The proposal also requests organisational and international contributions by supporting country-led strategies. In support of this approach, initiatives like 'Africapitalism'[32] are pushing forward the notion that private sector firms including MNCs should be involved in social development of communities in Nigeria and other African countries.

Again, the proof of a possible integration of Nigerian and Western influences in diversity management conceptions in an organisational context within this thesis indicates the importance of the private sector role in social development. Nonetheless, Nigeria lacks a country-led approach for diversity management that can monitor both the organisational and national context. Therefore, the drive for people-centred development as suggested by the post-2015 development agenda should prompt Nigeria to focus meaningfully on diversity related issues. In addition, the aspiration to implement structural economic transformation and inclusive development should lead to constructive focus on the intersectionality of the socio-cultural, political and economic layout in the scale. This raises some thoughts on the implications of this research for African states. However, I intend to review, first, the knowledge created by this thesis contributing to diversity studies.

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[32] Africapitalism is the positive role by the private sector in Africa towards making long-term investments in strategic sectors of the economy in a way that creates and multiplies local value in order to accelerate and broaden prosperity in Africa and around the world. Retrieved from

http://www.africapitalisminstitute.org/

10.5 Contributing Knowledge to Diversity Studies from Conceptualising Diversity in Nigeria

As previously mentioned, the knowledge contribution to diversity studies hinges on the argument (Anakwe, 2002, Nyambegera, 2002, Atta-Asamoah, 2012) that there is limited research on African management styles, which I believe includes diversity management (Mengisteab, 2011; Atta-Asamoah, 2012). This creates a gap in management studies from an African perspective. In light of this gap, this empirical study on Nigeria used narratives to identify the concept of diversity management. The study demonstrated an integration of both Nigerian (e.g. Kamoche, 2002; Romie and Nkomo, 2005; Atta-Asamoah, 2012; UNECA, 2014) and Western management styles (e.g. Cox, 1991, Ely and Thomas, 2001; Yuval-Davis, 2006; Werner and DeSimone, 2006; Syed and Ozbilgin, 2009) by the MNCs. This integration comprises the Nigerian and Western powers/structures that influence diversity formation in Nigeria. Consequently, the diagram below (Figure 10.1) illustrates the contribution to knowledge as highlighted in the analytical chapters and summarised in the foregoing discussion.

The diagram (Figure 10.1) begins illustration on the use of narrative analysis in this study. This strengthens the validity of subjective research, as argued by Polkinghorne (2007), in terms of understanding social constructs in a specific context (Webster and Mertova, 2007). Subsequently, analysis of verbatim statements and interpreted transcriptions based on assumptions of language structure (Sandelowski, 1991) were used to arrive at the results and claims derived in this research. This takes a descriptive and explanatory narrative form to show the relationship between the narratives of the respondents and the conceptualisation of diversity management from a Nigerian perspective. Arguably (Polkinghorne, 2007), validity is a characteristic given to a claim by the one to whom the claim is addressed and forms a communicative rationality. Furthermore, Polkinghorne (2007) argues that narrative research is an argumentative practice associated with meaningful analysis, rather than consequences (Webster and Mertova, 2007, p. 89).

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Using the narratives of respondents in MNC (A) and (B) with lived experiences of diversity practices in the organisations, this research has provided evidence of the relevance of narrative analysis in development studies. This was by exploring the impact of diversity practices by these MNCs on national development in Nigeria.

Drawing on the analytical chapters, the diagram also interprets the concept of diversity management in this study as the integration of two processes – the Nigerian constructs for diversity management and Western influenced diversity practices by MNCs. The Nigerian constructs include the socio-cultural, economic and political constructs, pre-colonial established systems, social identities, and how they intersect, while the Western influenced practices include colonial established systems, globalisation and migration, organisational culture, transferred policies from the parent companies and dominant dimensions in the global context. In addition, other Western factors like international agencies influence these practices (Almond, 2011). Additionally, the diagram presents diversity management in development through HRD by capturing indicators by which MNCs, through diversity management, contribute to national development processes. These indicators include education, equality, employment, community projects to create favourable living conditions for locals, and knowledge transfer to locals. This research presents a strong correlation between diversity management and HRD processes for national development. Therefore, the study argues that an inclusive diversity practice in correlation with HRD processes can significantly enhance development (Kamoche, 2002; Ahiazu and Chibor, 2005; Idogho et al., 2012, McGuire, 2014), both at the organisational and national levels. In summary, this research also supports the claim (Polkinghorne, 1995; 2007) that the concept of diversity in a Nigerian context differs from, as well as shows similarities with, other scales (Tarique and Schuler, 2010). It further enables other readers to make personal judgements relative to the claims made in this research (Sandelowski, 1991).

Figure 10: 1 Contribution to Diversity Management Theorizing (Source: Author, 2014)
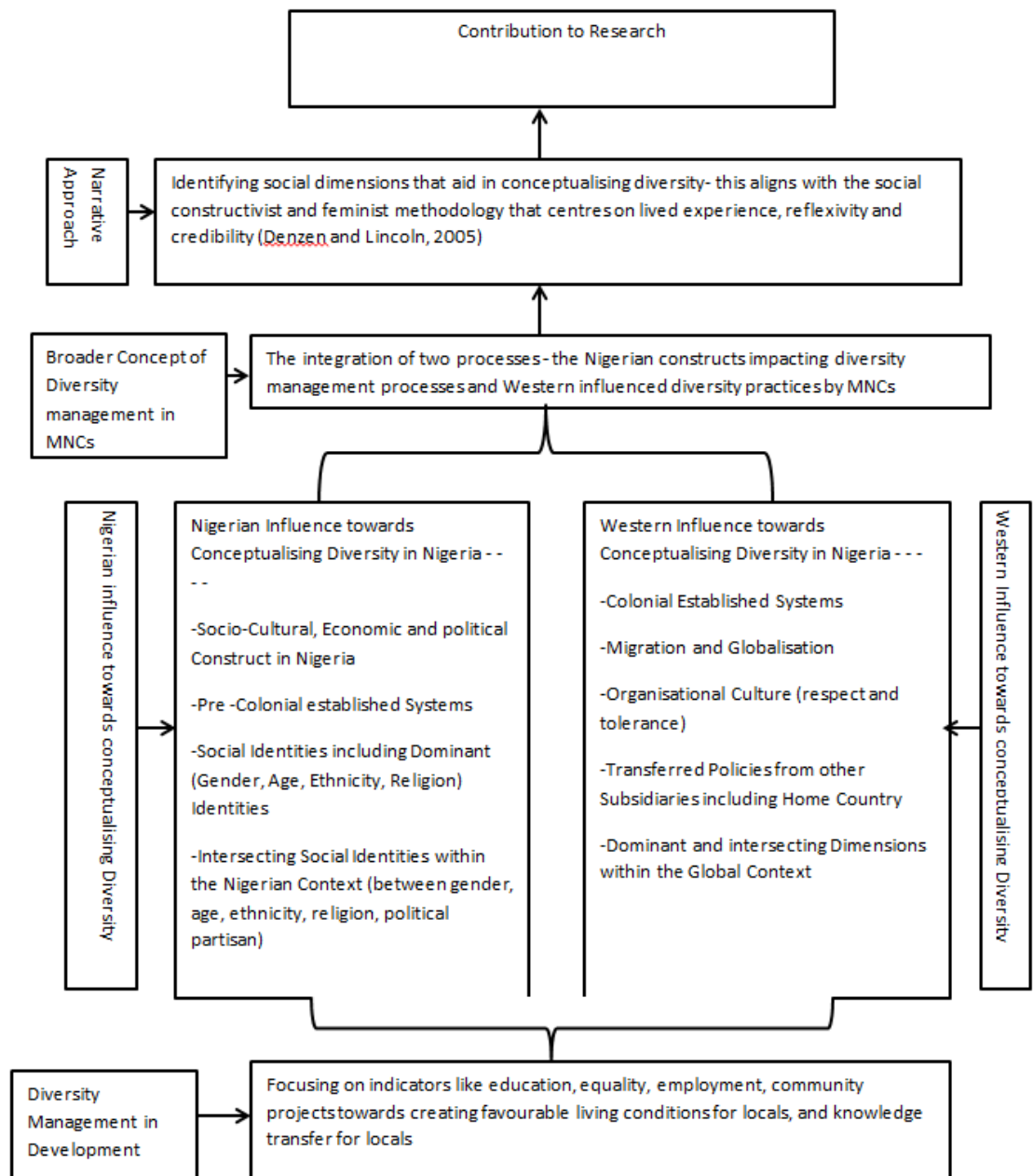
10.6 Implication for the Research in sub-Saharan African Countries

As emphatically mentioned in this research, diversity management from an African perspective focuses on socio-cultural discussions, which include social identities and cultural dynamism (Mor Barack, 2011; Atta-Asamoah, 2012).

The challenge of managing this enormous and dynamic socio-cultural construct especially to create a stable and thriving economy prompts the motivation towards diversity management in most African states (Sethi, 2002; UNECA, 2014). Consequently, globalisation and the spread of MNCs to Africa instigate diversity as a business and national development strategy to strengthen economies (Horwitz, 2007). However, beyond economic empowerment, the need for social justice to drive diversity policies in and beyond the MNCs has further driven both organisations and government institutions towards encouraging equality and fairness. This again strengthens the notion of the importance of the integration of equality and human rights in diversity management discussions. Nevertheless, beyond this intersection, this varying terminology creates the challenge of how best to develop and implement diversity policies in a context. This supports the argument by researchers (Anakwe, 2002; Nishi and Ozbilgin, 2007) towards developing African management styles to ensure effectiveness and originality. For instance, the literature (Akinnusi, 1991, in Budhwar and Yaw, 2001) confirms that the integration of Western and traditional practices in Ghana at the national level proved impossible to implement. This was because the Western practices were formal and had a structure, while the traditional practices were informal and extremely fluid in nature. This would pose a definite challenge for implementation either at an organisational or national level that constitutes several stakeholders with diverse social structures and cultural beliefs. In contrast, Ghana's introduction of constitutional rules with frameworks and laws that were compatible with international treaties proved more effective to implement (Abdulai, 2000; Budhwar and Yaw, 2001; GHDR, 2007)

In South Africa as well as other African countries (Grobler et al., 2006), the diversity management programmes exhibit a strong Western influence. This situation provoked the crusade for an African management style (Mbigi and Maree, 1995; Anakwe, 2002) as this practice did not integrate with African cultural values.

Using Nigeria as a case study, this research shows practical integration of both Western influenced and African (socio-cultural formation in the African context) diversity management styles. This integration reveals organisations maintaining a strong Western culture while recognising national social structures that can affect organisational structures and activities. The integration of African cultural beliefs with Western practices, as was the case in both MNCs analysed, demonstrated practical interventions and outcomes that not only promote diversity management, but also contribute to socially-constituted national development. In addition, these multinationals help to promote diversity consciousness in Africa as they sensitise the staff through diversity programmes and training sessions. Within the organisations, there is evidence of managed socio-cultural constructs that help reduce social conflicts, thereby ensuring a stable and productive working environment. Similarly, diversity interventions embrace and support human capacity development strategies. This spans beyond the organisations, as they also uses this as a means of promoting social responsibility.

In spite of the analysed advantages of integrating African values with Western-influenced practices in Africa, it is important to take into consideration possible risks and changeable outcomes that can occur due to unpredictable national and business scales. I propose that the possible positive implication of practical, integrated Western/African-influenced diversity management systems should propel African states to channel this towards national development planning. This includes using this integration as a means to build a diversity-conscious state, promote community development and encourage human capacity development. In addition, flexible but strong policies should be developed and monitored to support the building of a national identity (Agbiboa, 2013) as well as reduce social and cultural intolerance. In line with encouraging a national identity (Agbiboa, 2013) and reducing social-cultural related conflicts, institutions in African nations need to ensure transparent systems that carry the message of true democracy for all their citizens. Only through this will individuals with diverse social identities be willing to show tolerance for other social groups beside their own.

Consequently, African nations need to take into consideration the internal and external factors (Garavan, 2007) that are likely to affect the policy, programme development and implementation processes. This is necessary to ensure an effective and efficient process for managing diversity at the national level, and in support of organisations within the public and private sectors (Neff, 2007, Frynas, 2005).

The diversity dialogue in Africa should look beyond business strategy as an organisation's existence rests on how well its leaders are able to manage these socio-cultural differences, especially in relation to conflicts that arise because of poor management of these differences. The debate about the high cost of diversity practices (Horwitz et al., 1996; McGuire, 2014) is insignificant in comparison to the cost for resolving national or organisational issues as a result of diversity related conflicts. Therefore, the implication of diversity management within Africans states rests on national development planning that ultimately affects socio-cultural, political and socio-economic structure (UNDP, 2011). In addition, the integration of Western practices suitable within an African nation context encourages globalisation – its benefits as well as its challenges (Kamenou, 2007; Tarique and Schuler, 2010) – which as a significant concept that has come to stay.

10.7 Recommendation

This work has advanced diversity theorising by examining MNCs in Nigeria to elucidate the concept of diversity management in Nigeria. It is comprehensive as it has incorporated analysis on individual (micro), organisational (meso) and national (macro) social relations (Syed and Ozbilgin, 2009) that recognise intersecting paradigms of diversity concerns between and within these levels that has validated the integration of Western and African diversity management approaches in the Nigerian context. In addition, the research demonstrated the importance of diversity management, beyond human resource management policy, as a tool within human resource development (HRD) strategy.

This research on contextualising diversity management in concurrence with Syed's (2009) model on contextualising diversity management developed an understanding of diversity and managing diversity in the Nigerian context, it further identified similarities as well as differences with the Global North and identified meaningful indicators by which diversity management makes meaning in the Nigerian context. The arrived conclusion in this thesis introduces recommendations for advancement of study. The recommendations are divided into two areas – academic and policy development. This is to present its relevance in these areas.

10.7.1 Academic Recommendations

The current structure of the relational framework examines the macro as the national level which focuses on national governments, the meso as the organisational level and micro as the individual level. Despite the relevance and validity of this structure especially within the Nigerian context, it was observed that the home, host countries as well as international agencies influence the MNCs. This third influence can be argued to be as a result of the globalisation construct of the world today. Hence, it is vital to explore the global context at the macro level, which include international organisations like the United Nations, World Bank and international corporations (MNCs), the state governments and regional associations at the meso level and organisations such as the private sectors, and NGOs at the micro level.

In addition to the above academic recommendation, the positioning of diversity management in human resource development in a Nigerian context is relevant to diversity management and HRD related fields; however, the overarching argument for integrating diversity management in HRD studies remains a global debate (Beriema, 2010; McGuire, 2014). Therefore, although this research contributes knowledge to diversity management and HRD theorising from a Nigerian perspective, it is limited in relation to academic acknowledgement and theorising from the Global North.

Academic scholars (Beriema, 2010; McGuire, 2014) have established that HRD theorising in the Global North significantly neglects diversity discussions. Therefore, framed in a broader critique of macro-, meso- and micro-environments, I recommend a theoretical justification that globally validates the argument for diversity management in HRD theorising in various business scales connecting the Global North and South perspectives. This is relevant to not only diversity studies, but also to human resource development (HRD) and national human resource development (NHRD) studies. It is appropriate to help global concerns to strengthen political, economic, national stability and growth (UNECA, 2014).

10.7.2 Policy Recommendation

Subsequently, on the issue of policy development and implementation, I would recommend the development of comprehensive diversity policies at the national level in Nigeria. This will foster the significance and practice of diversity management to achieve national development. These diversity policies should incorporate socio-cultural formations and a sense of national identity (Agbiboa, 2013) as a social reality built around respect and tolerance for various social identities. This recommendation approves the integration of relevant Western influenced policies, as is the case for MNCs in Nigeria. In addition, the policies should also take into consideration changing dynamics in various states in the Nigerian context. Therefore, beyond conceptualising diversity through examining MNCs in Nigeria, the development of wide-ranging relevant diversity policies would require a further study on the impact of diversity dynamics in Nigerian indigenous corporations. This is to ascertain the level of impact and management of social identities in indigenous corporations. In addition, this recommendation will help to promote national-led policies across the regions in Nigeria, as well as the involvement of other private sector organisations as proposed in the post-2015 development agenda (UNECA, 2014).

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APPENDIX ONE: Major MNCs and Subsidiaries in Nigeria

Company	Sector	Parent Country
Shell Petroleum Development Company (SPDC)	Oil & Gas	Dutch
Chevron	Oil & Gas	United States
Mobil	Oil & Gas	United States
Addax Petroleum	Oil and Gas	Chinese Subsidiary (Sinopec Group)
Halliburton	Oil & Gas	United States
Saipem	Oil & Gas	Italy
Agip	Oil & Gas	Italy
Conoco Philips	Oil and Gas	United States
ELF Total	Oil & Gas	France
Baker Hughes	Oil & Gas	United States
Hardy Oil & Gas Plc	Oil & Gas	United Kingdom
Nexen Inc	Oil & Gas	Canadian
Petrobras	Oil & Gas	Brazil
Statoil	Oil & Gas	Norway
Afren Energy Resources	Oil & Gas	Africa
Camac (Allied Energy Resources)	Oil & Gas	United States
Technip	Oil& Gas	French
Socotherm Group	Oil& Gas	Italy

Company	Sector	Parent Country
Schlumberger	Oil & Gas	French-German
CGG Veritas	Oil & Gas	French
Cement Company Of Northern Nigeria Plc	Construction	Norway
Company	**Sector**	**Parent Country**
Nigerian Westminster Dredging & Marine Ltd	Construction	Netherlands
Globestar Engineering Company Nigeria Ltd	Construction	Luxembourg
Daewoo	Construction	Rep. Of Korea
GE	Conglomerate/ Diversified group	United States
MAERSK GROUP	Conglomerate/ Diversified group	Dutch
John Holt	Conglomerate/ Diversified group	United Kingdom
Unilever Nigeria	Chemicals and chemical products	Netherlands
Boc Gases Nigeria Plc	Chemicals and chemical products	United Kingdom
Reckitt Benckiser Nigeria Limited	Chemicals and chemical products	United Kingdom
Haco Ltd	Chemicals and chemical products	United Kingdom
Company	Sector	Parent Country
Accenture	Consulting	HQ-Dublin Ireland
PWC	Consulting	United States HQ-United Kingdom
Deloitte	Consulting	United Kingdom
KPMG	Consulting	United Kingdom
Diageo	Consulting	United Kingdom
P&G	FMCG	United States
Guinness Nigeria subsidiary of Diageo	FMCG	United Kingdom
Cadbury Nigeria	FMCG	United Kingdom

Company	Sector	Parent Country
Friesland Foods WAMCO	FMCG	Dutch
Nestlé Nigeria	FMCG	Switzerland
McKinsey	FMCG	United States
Company	**Sector**	**Parent Country**
CFAO	FMCG	France
May and Baker	FMCG	United Kingdom
British American Tobacco	FMCG	British-American
Coca-Cola	FMCG	United States
PZ	FMCG	United Kingdom-Africa
7up	FMCG	United States
Air France	Airline	France
KLM	Airline	Dutch
Virgin	Airline	United Kingdom
Lufthansa	Airline	Germany
Panalpina World Transport (Nigeria) Ltd	Air Transport	Switzerland
Volkswagen	Wholesale trade	Germany
Cisco Systems	Telecommunication	United States
MTN	Telecommunication	South Africa
Airtel Nigeria	Telecommunication	Indian
Etisalat	Telecommunication	UAE
Ericsson Nigeria	Technology	Sweden
Google	Technology	United States
Motorola	Technology	United States
Samsung	Technology	South Korea
INTELTechnology	Technology	United States

Company	Sector	Parent Country
Siemens	Electronics	Germany
GlaxoSmithKline	Pharmaceuticals	United Kingdom
Longman Nigeria Plc	Publishing, printing	United Kingdom
Company	**Sector**	**Parent Country**
Michelin (Nigeria) Ltd	Rubber and plastic products	France
Stanbic IBTC merge with Standard Bank Group	Banking	South Africa
Standard Chartered Bank	Banking	United Kingdom
Ecobank Banking	Banking	Africa
American International Insurance Company (AIG)	Insurance	United States
Sheraton Hotels	Hospitality	United States
Hilton	Hospitality	United States
The Wattle Company Limited	Forestry and fishing	Zimbabwe
Araromi Rubber Estates Ltd	Forestry and fishing	France

APPENDIX TWO: Major Chinese Multinationals in Nigeria

Companies	Sector of activities	Assets (USD billion)	Employees	Investments in Nigeria
Sinopec	Oil and gas	152.80	373 375	Blocks OML 64,66, 29% stake and operating rights to block 2, Nigeria- São Tomé Joint Development Zone
CNPC	Oil and gas	470.80	1.67 million (80 000 foreigners)	Licenses for OPL 471, 721, 732, 298
SEPCO	Electric power construction	38.60	19 756	Papalanto Power Plant
CCECC	Construction	2.17	70 000	Rehabilitation of Palalanto-Lagos expressway, Athletes's village, Ikot Akpaden-Okoroette road, Lekki Free Trade Zone
CSCEC	Construction, real estate	58.90	121 500	Refinary
CNOON	Offshore oil and gas	13.8	21 000	45% interest in offshore exploitation licence, OML 130
Sinoma	Cement Engineering construction	2.9	9 000	in collaboration with Nigeria Dangot Group for cement production line EPC project in 2008
CGC	Construction	0.30	–	Kebbi Airport, Water supply project in Gombe, Sakke Dam
Huawei	Telecom	25.00	51 000	Network, handsets
ZTE	Telecom	13.00	85 232	CDMA, handsets

Source: prepared by authors

APPENDIX THREE: Diversity Statistics for Shell

	2012	2011	2010	2009	2008	2007	2006	2005	2004	2003
Fatalities										
Total number	8	6	12	20	26	21	37	34	31	45
Employees	3	1	0	1	2	1	2	3	2	5
Contractors	5	5	12	19	24	20	35	31	29	40
Fatal accident rate (FAR)	1.32	0.96	1.56	2.3	3.4	3.1	5.6	5.0	4.6	6.1
Fatalities per 100 million working hours (employees and contractors)										
Injuries										
Total recordable case frequency (TRCF)	1.26	1.24	1.23	1.4	1.8	1.9	2.1	2.5	2.6	2.6
Injuries per million working hours (employees and contractors)										
Lost time injury frequency (LTIF)	0.34	0.36	0.35	0.4	0.6	0.7	0.8	1.0	1.1	1.1
Lost time injuries per million working hours (employees and contractors)										
Illnesses										
Total recordable occupational illness frequency (TROIF)	0.51	0.66	0.76	0.6	1.2	1.5	1.8	2.0	2.1	2.0
Illnesses per million working hours (employees only)										
Security										
Using armed security (% of countries)	17	14	9	17	17	16	15	19	18	22
Using armed company security (% of countries)	0	1	1	1	1	2	2	2	2	2
Using armed contractor security (% of countries)	10	9	6	10	9	12	9	11	11	22
Gender diversity [A]										
In supervisory/professional positions (% women)	28.1	27.3	26.3	26.4	24.7	24.6	23.2	21.8	20.7	19.5
In management positions (% women)	18.2	17.6	17.0	16.1	15.3	17.7	16.2	12.9	12.2	11.3
In senior leadership positions (% women)	16.2	16.6	15.3	14.0	13.6	12.9	11.6	9.9	9.6	9.6
Regional diversity [A]										
% countries with majority of local nationals in senior leadership positions	42	34	36	37	32	33	25	36	n/c	n/c
Staff forums and grievance procedures										
% countries with staff access to staff forum, grievance procedure or other support system	100	99	100	99	100	100	99	100	100	100
Child labour (% countries with specific procedures in place)										
Own operations	100	100	99	98	100	99	95	88	83	78
Contractors	100	97	96	97	99	98	89	69	61	57
Suppliers						96	82	62	63	50
Forced labour (% countries with specific procedures in place)										
Own operations	100	100	99	98	n/c	n/c	n/c	n/c	n/c	n/c
Contractors and suppliers	100	97	95	89	n/c	n/c	n/c	n/c	n/c	n/c
Integrity										
Code of Conduct violations [B]	209	226	205	165	204	361	n/c	n/c	n/c	n/c
Contracts cancelled due to incompatibility with Business Principles	14	11	40	24	49	35	41	63	64	49
Joint ventures divested due to incompatibility with Business Principles	0	0	0	0	0	0	0	0	0	1
Contracting and procurement										
Estimated expenditure on goods and services from locally owned companies in lower-income countries ($ billion) [C]	14	12	13	12	12	13	10	9	6	5
Social investment [D]										
Estimated voluntary social investment (equity share) ($ million)	149	125	121	132	148	170	140	127	106	102
Estimated social investment spend (equity share) in lower-income countries ($ million) [E]	67	45	61	54	61	65	n/c	n/c	n/c	n/c

[A] Diversity data obtained from our human resources system

Source: retrieved from reports.shell.com

APPENDIX FOUR: Interview Question Guide Draft

I will begin the interview process with questions relating to the individuals experience within the organisation. These are as follows and will include:

1. Are you happy to share your experience as a staff of this organisation, and how will you describe your role in the organisation?

2. As an individual, what has been your experience in relation to social identities and the workplace, and how has this influenced your productivity?

3. Furthermore are there trainings on diversity internally and externally, and are you encouraged to participate in these trainings?

4. Can you explain how leadership has worked to provide adequate working environment in relations to equality, fairness, knowledge sharing, and belonging, and to achieve personal and organisational goals?

Three main research questions were developed for the purpose of this study. Based on these three research questions, a variety of questions are listed below them have been drafted as guidelines for the in depth interview. This is to ensure that the research areas are discussed explicitly. Examples of likely questions to be asked are as follows:

What is the concept of diversity management in Nigeria?

Answering this will help us understand how diversity is constructed in Nigeria. It will also be the basis for assessing the similarities and differences between Western studies and African perceptions of the concept of diversity. It will also be relevant towards unravelling the dominant Western theories from an African context. Examining how diversity is conceptualised in Nigeria as a background for the study will be conducted by reviewing relevant literature from this region. This will also be followed by the analysis of secondary data collected from the organisations and

the analysis of the results obtained from in depth interviews carried out within these organisations.

1.   What is your understanding of the term diversity and diversity management?

2.   What social groups can you identify within the Nigerian society, and how can you relate this to diversity within your organisation?

3.   What frameworks have been introduced within the organisation to manage diversity?

4.   Do you think diversity management is significant to organisations operating in the Nigerian society?

To what extent has the concept of diversity influenced diversity management practices in multinational corporations in this region?

Once the concept of diversity from the Nigerian context has been conceptualised, it will be important to review critically how Nigerian and Western ideologies (as identified through literature) impact diversity management approaches within the selected multinational organisations. This investigation will be informed by, existing approaches within the selected multinational firms. Also, leading diversity management approaches, like the Cox Taylor's (1991) approach, Ely and Thomas (2001) model and Syed and Ozbilgin (2009) relational framework from Western studies, will be analysed within the same multinational organisations to assess similarities and differences.

1.   Are you aware of diversity policies within the organisation and how productive are diversity practices in relation to recruitment, retention, productivity and social responsibility?

2.   In your view, what would you describe to be the greatest barriers to increasing diversity in your organisation's workforce and top management?

3.   What is the degree of cultural bias within the workforce? This is in relation to the presence or absence of discrimination against minority groups

4.   Is there a gap between majority and minority groups in the organisation? If yes, what is the gap between majority and minority groups? This is to understand the level of organisational identification of diversity.

5.   Have there been intergroup conflicts, and how has this been managed by the organisation?

6.   How would you describe the organisational culture, do you think your organisation can/has build/built an inclusive and diverse workplace?

7.   How does the organisation achieve structural integration? (Full, minimal or partial)

8.   Do you feel like you are part of the decision making process? What are the activities that have brought you to this point of belonging? If no, why do you feel so?

9.   Do you feel a level of fairness within the workforce on all levels? If yes, what has been the major determining factor? If no, why do you think so?

In what ways have MNCs contributed to equality and national development within the region?

Equality and development issues are central to the discourse of diversity management. Hence, it is crucial to identify how multinational organisations within this region have contributed to equality agendas and the broader (national) development of the nation. This will be done by analysing the national human resource development institutional frameworks, and to see how government

policies assist MNCs investment and development in relation to diversity management.

1.   What kind of Programmes are put in place by your organisation to increase equality between social groups within in the organisation, and how effective are these programmes?

2.   Would you say that the move towards equality in the workplace has in anyway contributed to national equality agendas? If yes, how can you explain this?

3.   Are there legislative frameworks for equal opportunity, socio-political policies, labour market, economy, and demography, in Nigeria? How has this affected the organisation?

4.   How has institutional policies affected diversity management within the organisation in Nigeria?

5.   Would you describe your organisation as practicing diversity management? And can you relate this practice as distinct to the Nigerian society?

APPENDIX FIVE: Stratification sampling form

This form is to assist researcher with the interview process. This form was developed as an additional guide to plan the interview process with the participants who are happy to volunteer. Please specify or highlight as it applies to you. Please be advised that you are not obliged to provide these details. Hence, all categories are optional.

Categories	Please fill OR highlight as it applies to you	
Gender	Male	female
Functional Level Classification	Management	Non-Management
Parental Status	Yes	No
Ethnicity		
Nationality		
Division Department		
Work Location		
Marital status		
Educational Background		
Religion		

APPENDIX SIX: Country and Education System Vital Statistics

Nigeria: Country and Education System Vital Stats	
Population	174.5 million (July 2013 est.: CIA World Factbook)
Language of Instruction	English (Hausa, Ibo and Yoruba in the first 3 years of primary)
Compulsory Education	Primary & Lower Secondary School (Grades 1-9)
Academic Year	September to July
Number of Universities	128 (51 private)
Number of Students:	- Primary (6-12): 20,682,000 (2010, UIS) - Secondary School (12-17): 9,057,000 (2010, UIS) - Tertiary Enrollment: 1,700,000 (2012)
Lower Secondary Gross Enrollment Ratio	47% (UNESCO, EFA: 2012)
Secondary Gross Enrollment Ratio	44% (UIS: 2010)
Tertiary Gross Enrollment Ratio	10 % (UIS: 2005)
Adult Literacy Rate (15 & older)	61.3% (UIS: 2010)

(Retrieved from http://wenr.wes.org/2013/07/an-overview-of-education-in-nigeria/)

APPENDIX SEVEN: Applicants and Tertiary Admissions 2004- 2013

UTME Applicants and Tertiary Admissions (2004 – 2013)			
Year	# Applicants	# Admitted	% Admitted
2004/05	841,878	122,492	14.5
2005/06	916,371	76,984	8.4
2006/07	803,472	88,524	11.0
2007/08	911,653	107,370	11.8
2008/09	1,054,060	N/A	N/A
2009/10	1,182,381	~ 148,000	12.5
2010/11	1,375,652	~ 360,000*	26.2
2011/12	1,493,604	~ 400,000	26.8
2012/13	1,503,889	~ 500,000	33.3
2013/14	1,670,833	~ 520,000	31.1
# Application data from JAMB Statistics. Admissions data from JAMB statistics up to 2007/08, otherwise from media sources, which should be considered somewhat anecdotal.			
* From 2010, the UTME (formerly UME) has been used for both university and polytechnic admissions. Prior to 2010, it was used for university entry only.			

(Retrieved from http://wenr.wes.org/2013/07/an-overview-of-education-in-nigeria/)

APPENDIX EIGHT: Summary of Student Enrolment 2005-2009 – Gender focused

HEIs – SUMMARY OF STUDENTS ENROLMENT

INSTITUTIONS 2005/2005	MALE	FEMALE	MF
Universities	494822	285179	780001
Mono/Polytechnics	198455	143979	332434
Colleges of Education	150093	201162	351255
GRAND TOTAL			1,463690

INSTITUTIONS 2008/2009	MALE	FEMALE	MF
Universities			1,014,337
Mono/Polytechnics	183717	127864	311581
Colleges of Education	182790	182433	365223
GRAND TOTAL			1,691,141

APPENDIX NINE: Nigeria Education Statistics – Gender Focused

Nigeria Education Statistics

Youth (15-24 years) literacy rate (%) 2008-2012*, male...75.6

Youth (15-24 years) literacy rate (%) 2008-2012*, female..58

Number per 100 population 2012, mobile phones..67.7

Number per 100 population 2012, Internet users..32.9

Pre-primary school participation, Gross enrolment ratio (%) 2008 -2012*, male...........................14

Pre-primary school participation, Gross enrolment ratio (%) 2008 -2012*, female......................13.8

Primary school participation, Gross enrolment ratio (%) 2008-2012*, male.................................87.1

Primary school participation, Gross enrolment ratio (%) 2008-2012*, female...............................79.3

Primary school participation, Net enrolment ratio (%) 2008-2012*, male....................................60.1

Primary school participation, Net enrolment ratio (%) 2008-2012*, female.................................54.8

Primary school participation, Net attendance ratio (%) 2008-2012*, male......................................72

Primary school participation, Net attendance ratio (%) 2008-2012*, female...................................68

Primary school participation, Survival rate to last primary grade (%), 2008-2012*, admin. Data.................79.9

Primary school participation, Survival rate to last primary grade (%), 2008-2012*, survey data..................96.5

Secondary school participation, Net enrolment ratio (%) 2008-2012*, male....................................−

Secondary school participation, Net enrolment ratio (%) 2008-2012*, female..................................−

Secondary school participation, Net attendance ratio (%) 2008-2012*, male................................54.2

Secondary school participation, Net attendance ratio (%) 2008-2012*, female.............................54.3

(Retrieved from http://www.unicef.org/infobycountry/nigeria_statistics.html)

APPENDIX TEN: Nigeria Human Development Summary 2008

Table 3. Nigeria Human Development summary, 2008.

| Zones	Human Development Index Value	Human Poverty Index	Gender Development Measure	Gender Empowerment Measure
North-Central	0.490	34.65	0.478	0.244
North-West	0.420	44.15	0.376	0.117
North-East	0.332	48.90	0.250	0.118
South-West	0.523	21.50	0.507	0.285
South-East	0.471	26.07	0.455	0.315
South-South	0.573	26.61	0.575	0.251

Source: UNDP (2011: 5).

Retrieved from

(https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/673 33/Gender-Nigeria2012.pdf: source, British Council 2012 Gender report in Nigeria)

APPENDIX ELEVEN: The map of Nigeria; Highlighting Study Site which is part of the Niger Delta Region
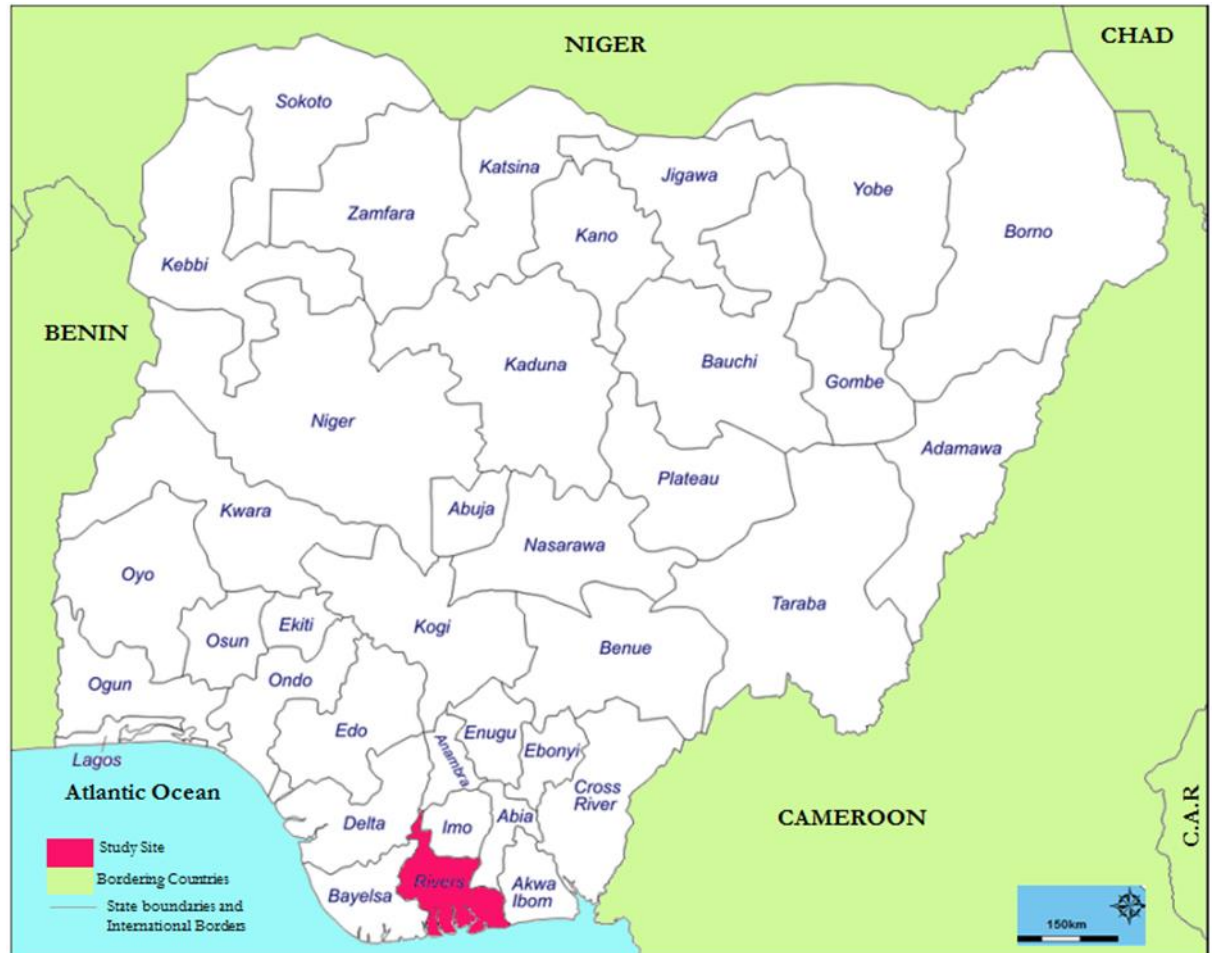
(Source: Author 2015)

APPENDIX TWELVE: Diagram showing map of Nigeria, Africa and some parts of the World with emphasis on Nigeria
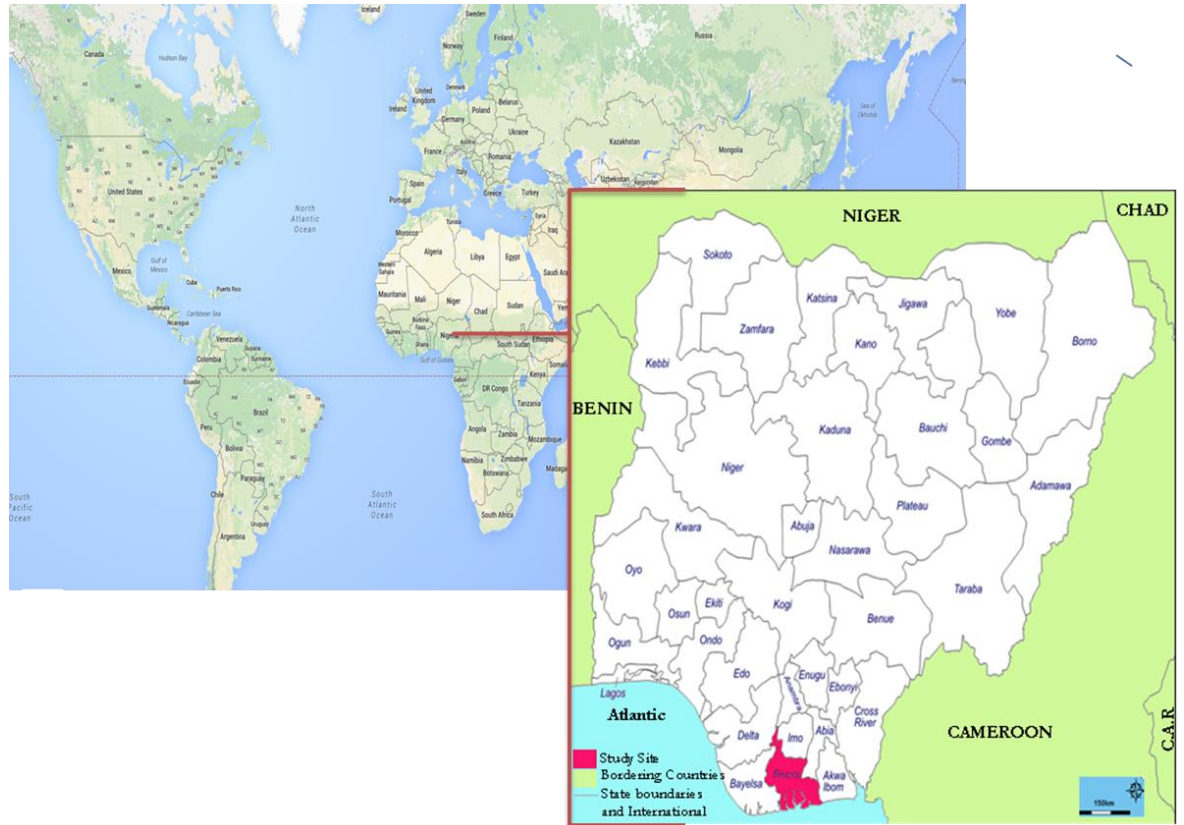
(Sources: Google map, 2015, Author, 2015)