



Developing African Management Theories: Problems and Solutions

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Received: 25.01.2019 Accepted: 06.03.2019 Date of Publication: June, 2019

Abstract: The paper examined the problem of developing indigenous management theories in Africa and the solutions. It employed the narrative analysis approach using the inductive analytic process. The data for the analysis were qualitative data generated from a review of the relevant literature and a survey of opinion of scholars in management studies. The paper identified two categories of the problem, viz, inherent socio-cultural problems and externally induced problems. It noted that although there is now some awareness about the need for African Indigenous management theories, and some effort has been made over the years by some African scholars to introduce African philosophies into management of organizations in Africa, these efforts have not yielded any visibly concrete result; there is yet to be any formalized African oriented management theory. The paper concluded that for African societies to make progress in industry, they must tailor their management approach according to their own needs and behavioural peculiarities. It recommended that concerted efforts must be made to overcome the challenges bedeviling the development of African indigenous management theories by committing to positive ways of thinking about African philosophies and evaluating them through research for management theories development; and re-engineering the existing paradigms of African educational systems to include local contents that would lay the foundation for research leading to development of indigenous theories. It emphasizes that theory builders must visit the African traditional cultures and harvest the positive values for the development of African theories of management.

Keywords: Indigenous, Management Theory, Problems and solutions, Africa, Developing

1. Introduction

“The dearth of indigenous management theories in Africa is no doubt a major challenge to effective management

practice in the continent. The critical role of effective management practice in organizational performance and industrial growth, and the impact of

these on economic development, cannot be over-emphasized. Therefore, for the purpose of these parameters, if effective management practice is desirable and it is to be achieved in Africa, emphasis must be on the development of indigenous management theories.” (Akpor-Robaro, 2018).

Adeoti, George and Adegboye (2013) asserted that "the evolution and development of indigenous African Management philosophy is very essential for the development of Africa because the philosophy is rooted in African culture, value system and beliefs, and the derived management knowledge would help the African organizations function more effectively and efficiently." Sustainable organizational stability and Industrial vibrancy is a function of management quality, in terms of effectiveness and efficiency of organizational managers. Such effectiveness and efficiency are enhanced by the quality of theories and principles (in terms of their relevance) that managers rely on as guides for actions and decisions.

Considering the low level of managerial efficiency and organizational development in Africa, scholars in African countries should be much keen in developing theories that would enhance the practice of management and hence improve organizational performance and industrial development in their societies, using the peculiarities of their societies. Unfortunately, this has never been the case (Akpor-Robaro, 2018). Instead, there has been dearth of management theories by native scholars in African countries, that are specific to these countries, particularly with regards

to human resource management and organizational behaviour (Osigweh, 1985).

Akpor-Robaro (2018) observed that, only few African scholars (e.g. Inyang, 2008; Eze,1995; Ejiofor & Aniagoh, 1997; Edoho, 2001; Fashoyin, 2005; Khozi, 2006; Ifechukwu, 2010; Horwitz, 2002; Nzeribe 1986) have made some attempts at developing indigenous African management theories by espousing the relevance of African values and philosophies and their potential utilities in organizational management. Specific reference is made to the 'Ubuntu' management system in South Africa which has been greatly advocated by scholars to set the revolutionary agenda for evolving an indigenous African management that emphasize communism, and participatory decision making in organizations, (Adeoti, et.al, 2013). The 'Ubuntu' management approach is founded on the traditional understanding and perception that the individual as a human being cannot function outside or without the community. It is the community that gives him/her 'humanness'. 'Ubuntu' is a word in Nguni language which in English means "humaneness or being humane " (Khozi, 2006: 6 in Adeoti, et. al, 2013). Mangaliso (2001) defined Ubuntu as “humaneness- a pervasive spirit of caring and communal life, harmony and hospitality, respect and responsiveness that individuals and groups display for one another.”

The ‘Ubuntu’ system exemplifies the basic values of African people and the way they think and behave towards people. Poovan, Du Toit and Engelbrecht

(2006) explained that the Ubuntu philosophy is a veritable means to utilize African values to build work teams and reinforce team spirit among workers for organizational effectiveness. Similar communal systems are found among other African tribes and ethnic groups. For instance, in Isoko tribe in Nigeria, the 'ORUA' system has similar characteristics and philosophy with the Ubuntu system. The Orua system in Isoko tribe is a communal system which advocates cohesion among members of the community as one big extended family. The objective is to enhance social oneness and it drives on the principles of participation through joint decision making, conflict resolution by negotiation and mediation, abundant spirit of care giving and ensuring community harmony. Similarly, in the Yoruba tribe in Nigeria, there is the socio-cultural system known as "ASA-ILE YORUBA" with similar objective and modus-operandi as the Buntu and Orua systems. The 'Orua' and 'Asa-Ile Yoruba' philosophy of social system management, as in the Ubuntu system also emphasizes teamwork, attention to relationships, mutual recognition and respect, and empathy between leaders and the followers. The principles of the Ubuntu system and the Orua and Asa-Ile Yoruba system are fundamental ideals of effective organizational management and they provide tools for African indigenous management theorization.

While the need for the development of indigenous African theories have been identified in some African scholars' works, and a few recommendations made on the way forward in the past two decades or more, no significant theories

or models can be considered to have been perfected and widely applied from these works (Adeoti, et.al, 2013). African philosophies and values are yet to find in road to formal organizational process. Several factors have been attributed to this situation and these range from economic to socio-cultural factors.

This paper attempts to explore the factors which constitute difficulties in developing indigenous management theories in Africa from a collation of views from the literature and opinion pool of management educationists; and discusses the implications of the situation for management practice in Africa. The objective is to open the minds of stakeholders to these factors and lead them to think about possible ways of reducing the difficulties through attitudinal change and positive reorientation towards research in management and indigenous theories development that will have beneficial impact on management practice in Africa. The ultimate goal is to chart a path for promoting organizational effectiveness in Africa through effective management practice that can emerge via the development and application of indigenous management theories that are relevant to African environment and circumstances.

2. Methodology

The paper is a theoretic exposition of the difficulties in developing indigenous management theories in Africa. Specifically, qualitative research method was employed using data generated from the existing literature and opinion survey of management scholars, by narrative approach. The data consisted of opinions

from various individuals who have had some experience in research aimed at developing theories to address aspects of management in African context. The paper adopted analytic approach to the discussion of the problems in order to provide its audience a firm understanding of the limitations and the causative factors.

The narrative analysis was carried out using analytic induction process. Analytic induction is the intensive examination of a purposively selected research case (s) so as to empirically establish the causes of a specific phenomenon (Johnson, 2004). The data were categorized into two strands or levels to further the process of examination. Thus, fundamentally, the data are characterized by arguments from different perspectives by management scholars with African interest, who have offered criticisms of the African environment with respect to its inhibitions to the development of management theories. The publications from which the data were generated pre-dated twenty-five years, to reveal the fact that the need and search of African indigenous management theories did not just begin yesterday.

In accordance with the requirements of analytic induction approach, the foundation for the narrative analysis was laid with an explanation of the concept of indigenous (African) management theory in order to situate the context of the analysis and discussion, and to easily navigate the path to clear fulfilment of the objective of the paper. A probe on the cultural characteristics common to African peoples and African shared history of colonization, and the existing

paradigms of values and management orientations, provided a source of a number of factors that form the basis for generalization.

3. Literature Review

3.1 Concept of Theory and Management Theory

The concept of theory has been widely explained in the literature, and there is no need to overstretch the explanations. Whitley (1996) definition summarizes the explanations, stating that a theory is 'a set of statements about relationships between variables that offer explanation about a phenomenon.' A theory is simply an explanation of the cause and effect relationship between variables in a given phenomenon. According to Miner (1978) cited in Hamilton, (2017), a theory pulls together existing knowledge, explains events or relationship and in the end predicts what is yet to occur. "Theory is the mechanism that enables the creation of pigeon holes into which we put our knowledge of the natural and social world" (Hamilton, 2017) such that we can conveniently and effectively identify, classify and explain social phenomena within given environments and social settings (Ibid).

We assume that the concept of management theory is also not new in the literature. Any theory that is aimed at explaining cause and effect relationship between variables in organizations is a management theory. That is, a management theory is a theory that is designed to explain organizational phenomenon (Jackson, 2004).

The benefits of management theory have also been extensively discussed in the literature. Inyang (2008) summarized the benefits that it increases managerial

efficiency by providing the guidelines to help managers solve problems in organizations. He stated that management theory also helps in crystalizing the nature of management in terms of analyzing management task and the training of managers. In general, management theorization brings about improvement in management practice, which leads to the attainment of social goals and human development. As Porth and McCall (2001) put it, management theories emphasize the importance of an organization's ability to acquire and leverage knowledge that produces meaningful change and innovation. A critical point to understand is that every managerial action is based on a theory, even though such theory may not be formalized in writing. In other words, a theory must not necessarily be in a formal statement (Weihrick & Koontz, 2003). It is the lack of this understanding by many scholars that is the source of argument that traditional management practice is not theory based particularly in Africa where there are no documentations of theories prior to the period of colonization. To put it in proper perspective, what is missing in African management practice is not the absence of theories per se, but rather, it is the absence of formally written and documented management theories and guidelines (Ifechukwu, 2010). From the accounts in African history, it is evident that management theories exist informally in Africa (ibid). Thus, the African challenge in the context of indigenous management theory development is that of formalizing the formulation of indigenous management theories in Africa.

3.2 Concept of African Indigenous Management Theory

Inyang (2008) cited in Uzo, Shittu & Meru (2018) explained that indigenous management is a management approach that embodies indigenous knowledge. Thus, in the context of Africa, indigenous management “incorporates those management principles, theories and practices that recognize and accommodate Africa’s cultural, social, political and environmental factors” (Uzo, Shittu & Meru, 2018). ‘Indigenous knowledge’ implies information or understanding of the facts about the way of life and existence of the inhabitants of a place.

The concept of African indigenous management theory, particularly with regards to its usage in this paper, flows from the above premise. In general, the concept of indigenous management theory refers to a management theory that is developed by native scholars in a given society specifically to address management practice in that society (Ogundele, 2005). Thus, the use of the word “African indigenous” ordinarily suggests that we are referring to management theories developed by African native or indigenous scholars. But this is not the whole meaning of our usage of the concept. Holistically, “the concept is used to describe a management theory developed by scholars of African management perspective, whether they are of African origin or not, for African management situations, based on African environment” (Akpor-Robaro, 2018). That is, a theory that is based on the knowledge of African society and the way of life of Africans, including their

cultures and social systems. 'Indigenity' is used to refer to the applicable environmental context and not necessarily the nativity of the theorist. Essentially, an African indigenous management theory in our usage refers to a theory that is designed to address the peculiarities of African societies and management contexts, i.e. management challenges in the context of African society and the way of life of Africans based on the knowledge about Africans. This definition can be narrowed to individual societies in Africa so that we can talk about indigenous management theory with respect to a particular society of interest in Africa, such as Nigeria, South Africa, Kenya, Benin, etc.

3.3 The Need for the development of African Indigenous Management Theories

The quest for African indigenous management theories started for back in the 80s upon realizing that the application of western oriented management theories was failing to meet the needs of organizations in African society, i.e. the theories are unable to solve African organizational problems. Theories are developed to address problems in organization (Akpor-Robaro, 2018) and therefore it is expected that the application of a given theory will solve the problem for which it is applied. The general opinion by the proponents of indigenous management theory for African Organizations is that western theories of management have been greatly unsuccessful in the context of African environment. A theory is unsuccessful if its application does not help the user-manager to achieve set organizational goals, or solve identified

problems to which it is applied (Akpor-Robaro, 2018).

A theory is built based upon certain assumptions, that is, that certain conditions exist, and its success upon application is subject to the fulfilment of the underlying assumptions. The theory would fail if these assumptions or conditions are violated or cease to exist, particularly with changes in environment and circumstances under which it is applied. The failure of western management theories in Africa is therefore explained by the fact that they are inconsistent with African environment (Ogundele, 2005). The theories are developed based on the environment of the western societies and applied in African societies with entirely different characteristics and circumstances. As pointed out in Akpor-Robaro (2018), the Western and African environment and circumstances are greatly different in many ways and therefore, the application of western based theories in African organizations suffers lack of circumstance/environment contingency with great potential for failure. It is against this background that the need for African based management theories has arisen and being pursued by African scholars. However, the pursuit and realization of this dream has been stunted by a number of factors.

4. The Narrative Analysis and Discussion of the Problem

4.1 Factors inhibiting the development of African indigenous management theories

As Oghojafor, Idowu & George (2012) noted, indigenous perspectives are ignored or denigrated today and this according to Dia (1996) is due to a

structural and functional separation between informal, indigenous institutions rooted in Africa's history and culture and formal institutions mostly transplanted from outside. As a pointer to the African situation, Ejiofor (1987) charged Nigerian management experts to take up the great challenge of evolving management principles and styles which are tailored to meet the needs of Nigerian environment as a necessity. He noted that Nigerian education system was dominated by foreign principles, concepts and background. This sentiment was re-echoed by Udo-Aka (1987) in his foreword to Ejiofor's (1987) *Management in Nigeria: theories and issues*, and he emphasized the urgent need to develop indigenous curricular for Nigerian education systems that would take cognizance of the peculiarities of Nigerian society. Unfortunately, many years after these observations were made, there has been no significant change in management orientation and practice in Nigeria. "There is no obvious change in paradigm as much of our management theories, principles and practices are still western oriented (Inyang 2008). This situation has affected tremendously the progress in management research that focus on Nigerian and African environment, thereby retarding the pace of indigenous management theory development.

The problems militating against the development of indigenous management theories in Africa are multiple and diverse in nature according to Ogundele (2005). Many of these problems have been referred to in discussions at many formal and informal occasions, as well as in academic works by scholars dealing

with African management (Akpor-Robaro, 2018). The critical problems suggested in the literature can be grouped into two categories, the inherent problems and the externally induced problems:

4.1.1 The Inherent Problems

The Inherent problems have been discussed extensively in Africa management literature by a number of authors (e.g. Inyang, 2008; Kiggundu, 1991; Nzeribe, 1986; Ogundele, 2005; Oghojafor, Idowu & George, 2002; Ifechukwu, 2010; Ejiofor, 1987; Dia, 1996; and Akpor-Robaro, 2018). The following factors were identified as problems inherent in African environment that make it difficult for Africans to develop management theories for Africa:

- i. There is an inherent lack of tradition in basic and applied research that are usually for the purpose of discovering Knowledge that provide input for theory formulation (Akpor-Robaro, 2018).
- ii. Lack of Finance and Facilities for Research. Governments in Africa as well as industry have failed to play their roles towards encouraging research for theory building by not providing the required research facilities and grants to enhance both basic and applied research (Ogundele, 2005; Inyang, 2008; Akpor-Robaro, 2018).
- iii. Lack of interest by scholars in serious research activities due to several reasons including lack of recognition and reward for research works (Akpor-Robaro, 2018). This results in research output that are derived from cut and paste of

existing works in matters that have been over flogged and have become irrelevant. African scholars are not interested in long term and time-consuming research aimed at breaking new grounds for the development of a theory that is relevant to a management problem in African environment. In many cases research findings in research institutions in Africa are recycled results of existing research works

- iv. Environmental volatility. African social and business environments exceedingly volatile. Essentially, environmental instability makes it difficult to track the inter-activeness of variables of interest within the environment, to have a reliable research result that can be used to build a valid and enduring theory. The African environment suffers this weakness (Ogundele, 2005). Instability of relevant factors makes it difficult to measure effectively the degree of interaction among variables. (Akpor-Robaro, 2018).
- v. Ethnic and Cultural heterogeneity. African societies are heterogeneous with a multiplicity of ethnic groups and culture. This makes it difficult to develop a theory that explains human behaviour in African organization (Ogundele, 2005), since persons from different cultures converge as employees in the organization, with each person having his own values and perceptions according to his background; and reacting to research stimuli differently. A theory of human behaviour is more successful in homogenous society

than in heterogeneous society (Jaeger, 1986). African societies and organizational environment suffer cultural heterogeneity problems, which make it difficult in research effort to discern a pattern of behaviour that can form the basis for generalization and theorizing. Inyang (2007) explains that cultural differences in Africa “have made it difficult in having a common idea or front in the area of development of a consistent and acceptable management practice.” He explains that aside religious differences, other factors which have affected the development of management thought is tribal allegiance or ethnicity. The inter-tribal view that a particular tribe is superior to the other has affected the acceptability of a culturally bound theory of management over the other (Inyang, 2008)

- vi. Inappropriate mode of thinking that is supportive of research and theorization. In Africa the mode of thinking is associative (Akpor-Robaro, 2018). In this mode of thinking, in contrast with abstractive thinking, people utilize associations among events that may not have much logical basis (Hofstede, 1991 and Trompannar, 1993). It was clearly argued in (Akpor-Robaro, 2018) that the associative mode of thinking of the African societies inhibits research and theorization, because it does not allow for scientific process of verification of cause and effect relationship between the variables in a given situation.

- vii. Lack of feedback from industry. Management theory development and management practice are mutually interactive and provide input for one another. Management practice provide the source of information for research towards theory development. Such information can only be generated through documentation of managerial experiences. African managers are unable or do not realize the need to document their experiences as feedback to theory developers for assessment, in the search for indigenous management theories. As Jaja and Zeb-Opibi (1999) put it “the managers themselves did nothing to encourage the development of the management principles and theory.....”
- viii. Dysfunctional academic curriculum in African Universities. The curricula of management discipline in African academic institutions are greatly lacking in providing the impetus towards developing African indigenous management theories. Theories are developed from knowledge gained from learning about the entities of interest. In social sciences and management, such entities include the socio-cultural system of a people, value system and beliefs, motivations and environmental circumstances. Individuals are activated to behave as a group in particular pattern in organizations according to the influences of these factors.

Unfortunately, academic curricula in Africa are almost entirely foreign based, and therefore lack indigenous contents,

such that, rather than provide knowledge about African peoples’ behaviour and values as a basis for indigenous theories, they are teaching African students who are the scholars of tomorrow, western oriented behaviour and the organizational culture of the western world. There is therefore no stock of indigenous knowledge and information on African ways of life and economic system, to rely on for African indigenous theory development to propel organizational behaviour in Africa. Local curriculum in management study in African academic systems has not enjoyed credibility and acceptability. As Inyang (2008) put it, management curriculum in Africa “has not evolved as a local curriculum but a curriculum wholly transferred from foreign university programmes or brochures.” He argues that “the study of management has suffered from lack of indigenous literature that would propagate African management rather than the management theories and practices of the west.”

4.1.2 The induced Problems

This class of problems is generated by the interference from external cultures due economic and political association with the West. These problems have been discussed greatly across the continent particularly with the arguments about the implications of cultural differences for management practice and effectiveness. The problems can be summarized in two main factors, viz:

- i. Impartation of Western knowledge occasioned by colonialism. The development of African indigenous management theories has been retarded by colonial influence. This fact has been stated very strongly in

the literature by a number of scholars of African management. For instance, Inyang (2007) stated that the domination of the Africans by the colonialists has left a strong mark and orientation of dependence on the people. The colonial mentality and influence have affected the thinking, mode of reasoning and the educational system and scholarly mindset of Africans. This has bastardized the African thought process to think that the west is the only source of knowledge and therefore, making it impossible for them to realize their capacity to formally develop purely indigenous management principles and theories, but rather have taken solace in the legacies of the colonial administrators and managers. As Inyang (2008) argued, the colonial administration brought into Africa western management theories which were considered as the drivers and the panacea for achieving an all-round development in Africa. These theories were imbibed by African scholars and since then have dominated the thinking of academics and managers in Africa. Management education programme that came with colonialism facilitated the entrenchment of western management theories in Africa.

As Eze (1995) observed, the arrival of colonialism in Africa disrupted the belief system and African traditions in management and triggered the beginning of a new management thinking that is western oriented, what can be

regarded as 'western African management thought' that unfolded what Eze (1995, pp 136-137) described as "colonized African management". In other words, colonialism led to the erosion of African management thought. The training by colonial administrators and managers has not created the salubrious conditions for the development of African indigenous management theories. Thus, the formulation of management theories for African context even by Africans have been based on western beliefs and traditions.

Evidently from the arguments, the importation of western management theories and resulted in a clash with African management thought and practices with a disruptive effect on the process of evolution of African management and the development agenda of African indigenous management theory. This disruptive effect was captured by Nzeribe (1986) cited in Inyang (2008) thus: "Development of the principles of management was marred, however, by contact with the western world, contact marked by decades of economic exploitation, social oppression and the importation of scientific management, all of which have left acute problems for management today". Other African management scholars (e.g. Kiggundu, 1991) also noted that colonialism was used as an instrument to destroy African local institutions and management practices which were replaced by western administrative structures

considered superior to those of the Africans (Inyang, 2008). In effect, Africans themselves were made to undervalue and jettison their own indigenous managerial perspectives (Afro-Centre Alliance, 2001).

ii. Globalization of management principles and education. This point was made by Inyang (2008) that the universalization of management education and principles which do not recognize cultural variations, has negative influence on the evolution of indigenous African management theories and practices. The universalization of management principles led to the transfer of western management approaches to Africa. Management is an offshoot of the pure science where theories are universally applicable there the evolution of management was underlined by universality thought process, such that until recently with the failure of many of the theories in management in different environmental contexts, that heralded the Contingency management thought, management theories like theories in pure sciences were regarded as universally applicable. But the validity of the contingency management thought has propelled modern scholars from various societies to think of suitable theories to their environment and to develop theories that address the peculiarities of their socio-cultural environment.

In Africa this has been difficult for scholars to lose themselves from the universal applicability of theories

perspective which was introduced by the West in attempt to undermine the existing undocumented management theories, principles and practices of the developing societies and other societies outside Europe and America. The reason being that majority of African societies are still influenced by western education orientation and the modern scholar in these societies is still being imparted with the management education of the western world from where the existing theories in management have their roots

5. Recommendations for Solution

The solutions to the problems of indigenous theory development in Africa are not far-fetched. They however, require will-power by Africans to pursue.

First, the inherent problems must be attended to, by Africans refocusing their values and interest to give the required support to research efforts aimed at theory formulation and to encourage scholars in research that lead to theorization by providing the enabling environment for cutting edge research work by providing the required funds and facilities. In this regard, the private sector is expected to play a big role both in individual research sponsorship and collaboration with research institutions for the provision of facilities and research data generation. The research content of academic curriculum of Universities must be designed to elicit output that are useful to organization in African environment. This implies that the input variables for research must be within African context.

Second, Africans must believe in themselves as capable of developing their own indigenous theories based on

the strength of their culture, which would be more useful to managing their enterprises than the western theories. They must realize the capacity of their culture to yield management styles and methods that can be applied to achieve effective management practice in modern organizations. Thus, rather than look out for western theories that are alien to African way of life and existence, Africans must begin to look inwards and emphasize the development and use of theories suitable to African social processes and organizational system based on African philosophies and existentialism. This implies that Africans must, of necessity now do away with the western mentality about social organization and economic management which they were imparted through colonialism and 'de-culturalization' by their colonial masters to pave way for the rebirth and reformation of their indigenous management and organizational systems.

Third, there is a great need to re-engineer universities curricula in Africa to infuse indigenous /local content of African management approach based on African socio-cultural systems and way of life. A curriculum on studies in African socio-cultural characteristics and behaviour in relation to organizational systems and management must be developed as means of harvesting knowledge about African characteristics as a basis for African indigenous management theorization. This calls for scholarly research into the African way of life, the African Psychology and behavioural pattern. Within the comparative management scheme of management curriculum in universities, African

system of management or approach must be highlighted and emphasized considerably to project the virtues and utility of the African way of life that can be adapted to modern management in replacement for Western management principles in African organizations and environment.

Fourth, African scholars must identify the specific elements in African ways of life that inhibit the effectiveness and use of western theories of management in each of the functional areas of management and what characteristics of African ways of life can be used beneficially in these areas to improve performance. The needs of Africans must be placed in proper perspective and isolated from those of the westerners in definite characterization to make them distinct and capable of yielding to theories that are separate from the western perspectives. This requires understanding the uniqueness of the African socio-cultural system. Such learnings would form the springboard for African indigenous theorization in management.

For example, the issue of motivation of employees in organization would need an understanding of the unique characteristics of Africans that would not yield to the western methods generated through the traditional/existing theories of motivation by western scholars, and what unique variables are capable and required to motivate African employees in organization for improved performance considering their inherent nature as different from the employees from any block of the western world; and the condition under which African employees would be motivated with a

given variable. In other words, an African theory of motivation in organization requires an understanding of what drives the focal attitude and behaviour of Africans in organizations.

The collectivist culture of Africans, for instance, can serve as a good instrument for building an African human relations theory and for theorizing on team work in organizations in Africa. This characteristic of Africans is a driver for supportive behaviour by Africans and a prime positive factor for good human relations and team building in organization. The Ubuntu system in South Africa, and the Orua system in Isoko and Asa-Ile Yoruba in Yoruba, Nigeria, exemplifies the collectivist culture of Africans. These three social systems are people oriented and provide ideals of human relations management approach which can be used in organizational management in African environment. There are many more similar socio-cultural systems across African societies and tribal groups which principles and philosophies speak to different aspects of organizational management that are not tapped, and required to be researched for possible adoption and adaptation to management of organizations in Africa.

6. Conclusion

This paper will conclude by extracting from Akpor-Robaro (2018) as follows “The challenges are not un-surmountable; it merely requires a re-orientation of mindset and value system and a strong will by Africans to promote the development and application of indigenous management theories”. The paper joins previous works as “a clarion call to all stakeholders-governments,

business organizations, individuals and management scholars- to be involved and do all that is necessary in their capacities to be part of the promotion of indigenous management theories in Africa. Africa needs to improve on her management research and develop Africa models which can assist her in addressing the problems confronting indigenous management theory development and managerial practice. The African scholars and other stakeholders must engage the process of sound management research and education that would evolve organically from Africa's indigenous management thought that reflect her social milieu and culture (Inyang, 2007 & 2008). In so doing they will be paving way for effective management practice and therefore improved performance in industry as a path way for economic development. In this regard, it is recommended that the change of orientation and values should include government and institutional financial support for research in the field of management and such funding be delivered adequately and effectively to the right persons without unnecessary conditionalities, and be devoid of manipulations and political intrigues. There must also be emphasis on local content in the management curriculum of our academic institutions, particularly, the Universities.

Furthermore, academics involved in long term research should be granted and allowed to go on research holidays for full concentration on their research activities, particularly research persons in the universities, while their full salaries still run, to enable them come up

with valid results or findings that can be used for building relevant management theories. Lastly, persons engaged in research works must be appreciated for their contributions to development and adequately rewarded and paid attractive personal financial compensation

comparable to what obtains in western world for their roles and contributions to make them fair equally with their counterparts in other parts of the world and make them attracted to research. They must be provided livelihood resources for comfortable life”.

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