

A REVIEW AND PRACTICE OF CLASSICAL AND CONTEMPORARY MANAGEMENT THEORIES: THE ACCEPTABILITY, RELEVANCE AND CHALLENGES OF AFRICAN ORGANISATIONS

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Abstract

This paper is focused to review and practice of classical and contemporary management theories: the acceptability, relevance and challenges of African organisations. The paper using secondary sources of data applied descriptive exploration on literatures of the evolution of classical and contemporary management theories, the African culture, and the applications, relevance and the Challenges of western classical and contemporary management within the African culture has created for modern managers in African organisations today. Thus, it revealed that African culture does have limitations on the usefulness of classical and contemporary management theories and practices in the workplace. In reality, these conflicts can be reduced and some point avoided if the African local cultural norms, values, and practices are given some recognition and considered in the application and African enterprises' application of both traditional and modern managerial philosophies. Despite this, both modern and classical management theories are highly applicable to the managerial and organizational challenges facing Africa today. However, considering the many instances of misappropriation and fraud committed among executives in African organizations with impunity, it hasn't had a big impact on managers' and operators' thought processes. One of the major reasons attributed to such an open display of inefficient management of resources can be attributed to culture and environmental challenges. Therefore, the paper suggests it's crucial that managers in Africa receive regular instruction and rehabilitation, particularly for large corporations operating in the region, on the best global practices of corporate governance.

Keywords: Acceptability, Challenges of African Organisations, Classical and Contemporary Management Theories and the, Relevance and Review and Practice

Introduction

Theories are philosophical ideas and a methodical compilation of linked principles that are used in research in any field of study (Inyang, 2007). In a sense, management theories are also a conglomeration of management ideas and ideologies. Literature contends that management is as old as human civilization or history, both as a human duty and as a mechanism that propels economic growth and activity. Therefore, it is significant that Africa, a member of the global community, has managed the environment throughout history in her own distinctive ways and traditions. It is known that throughout the 19th century, when Europeans fought for and divided Africa, the peace in this area was severely disturbed. In many of these afflicted countries, which ultimately fell prey to this scrambling, these disturbances had a long-lasting effect on the manners and methods of doing things. The most notable example of this was the segmented leadership style that was passed down, which influenced management practices in this region of the world, especially in Nigeria.

Statement of the Problem

There are no perfect circumstances in the real and practical world, but it has always been achieved by consciously adhering to certain established norms and practices, claims Hassan (2014). Thus, in managerial situations and issues that are well beyond our thoughts and fantasies, a favorable and practical situation might be reached (Hassan, 2014). In the early to late 19th and 20th centuries, employees tended to work at a purposefully slow pace, and management decisions were frequently perceived as arbitrary (Ozgun, 2016). Employees and management frequently clashed as a result of the lack of methodical management. The field of management science have progressed through several stages since the day management science was formally studied; and academics and other professional bodies have been focusing generally on the advent and application of various theories (Hassan, 2014). In other words, there is a dearth in the study of management as regards to the challenge of the general application and practice of management theories and philosophies. Again, over time, it has been believed that most of the western and classical management theories in the field of management sciences are unfamiliar to the African settings; hence to a large extent may be misunderstood to not serving the interests and purposes of the organisations in African. But rather creates more challenge as to the day to day management of organisations. It is against this backdrop, the paper is poised to probe and unravel to see if such notion and perceptions of classical and contemporary management theories are truly westernized or not and cannot serve the interest and purposes of African organisations or otherwise.

Objectives of the Study

The core objective of this paper is to find out how relevant, applicability and contending managerial issues arising from the application and practices of the classical and contemporary management philosophies in African organisations. Also the paper examined and analysed if classical and contemporary management philosophies and practice have impacted on managerial decisions in Africa.

Literature Reviews**Classical Theories**

According to Maheshwari (2003), the classical theory of administration is seen to be the eldest amongst the other theories. The classical theory see administration as a common structural concept with common applicability, regardless of the framework and subject to similar kind of difficulties. The central point of classical theory is define in a common philosophies for organisation to operate with a view to have a smooth workings of the operations of an organisation. The classical theory was an inborn Western theory in during 18th and 19th centuries respectively during the Industrial Revolution (Chakrabarty & Chand, 2012). The classical theory contain its intrinsic structural preference as well as rationalization of production output. The classical theory is built on four pivotal signposts of functional procedures, division of labour, span of control, and structure (Chakrabarty & Chand, 2012).

Some Audacious Suppositions of Classical Theory.

In the beginning, the classical theory works in an organization where people are viewed as automatic tools that are subject to the employer's or administrative head's control. Once more, according to the traditional conception, financial incentives are the only thing that can motivate employees. Thirdly, according to classical theorists, every organization is a closed system that is independent of or unaffected by its surroundings. The classical theories are well recognized in the formal organisation with specified organisational diagrams, guides, and official procedure thus to a large extent disregards the informal sector organisations (Maheshwari, 2003). The scientific management theory is the most prominent of the traditional theories, emphasizing the work or

assignment. The management theory emphasizes the importance of the tasks that staff members are given. Frederick W. Taylor was largely responsible for the pioneering of scientific management. The main ideas and practices of Taylor include cost estimation, benefits, incentive pay scales, time and motion studies, scientific personnel selection, meticulous instruction for staff, and functioning foremanship, among other things. The revival of classical administration theory was greatly influenced by Henri Fayol's 1916 work, *General and Industrial Administration*. Henry Fayol's built his theory on the five pillars of planning, organizing, commanding, co-coordinating and controlling. Henry Fayol saw administration as a common and normal procedural scenario that is appropriate for both in public and private sector organisations to operate (Jannatul, 2017). To this effect, Henry Fayol went further to craft fourteen principles as regard to the shaping of organisations to have better ways of doing things (Maheshwari, 2003).

Modern Theories

The contemporary or modern theories viewed organisation as a system which has to get acquainted to changes and variations within and around the business environment (Jannatul, 2017). Under this context, an organisation is defined as an organized procedure in which several person's and systems for purpose of achieving a common goal. Over the years, modern theories have significantly influenced managers and thoughts in the contemporary business world. These modern management theories in most parts are separated into two dimensions: namely the system approach and the contingency approach. Of these two approaches and dimensions are seen to mutually be closed systems, however, this system theory observed that organisation are structured in a systematic form of interconnections and interdependent.

To this effect, modern theories are geared to offer a basis for total integration of all the essentials and critical departments in an organisation with a view to interface and have collective engagement of idea and issues in driving collective achievement of organisational objectives. Some of these departments that needs such assimilation are: Financial, Production, HRM, Technological / technical, financial, Marketing etc. going further, organisations thus reflects a sub-system for the purpose of interrelation within a given comprehensive systematic settings (Abdullah, 2012). Looking at the contemporary theory dimension of a system approach, an organisational system is seen as a whole comprising the mutually associated parts for a common goal. In other words, under the system approach the pursuant of the goal as a whole is greater than the fulfilment of goals in parts which are the sub-systems. Although, in some instances the fulfilment goals in parts compliments the achievement of the goals of the whole.

The system theory experience some difficulty of processes of implementations of objectives if at some point these parts drive more of their goals. The system theory is further viewed as (simple system and the complex system), and close / open (Jannatul, 2017). However, Ivanko (2013) showed a concern that the progress made so far in management and organisations science have utilized the system approach, notwithstanding the likely different approaches and the daily development of the scientific organisation. A closed system under this context ensures organisation not intermingling with its immediate environment. In other words, such systems ensures that organisation do not yield in evidence and consequently is possible to degenerate, to the level of entropy and disappear. Whereas an open system is of the view that organisations give and accepts information, inputs and facts, which it practices network extensively and vigorously with their respective environments. The openness surges its probability to persist and flourish not minding the challenges ahead (Mili and Nasrullah, 2014).

Evaluation of Classical and Contemporary Theories

Over the years, classical and modern theorists respectively have clearly made a remarkable difference in influencing management thoughts, principles and practices in the global settings (Oghojafor *et al.*, 2012). The classical and modern theories of management were crucial to

modern organizations, but they were even more important in the past and present. The traditional views are based on systems of hierarchy, pyramidal and authoritarian governments, strong chains of command, and narrow spheres of influence. However, some people believe that the classical theory is out of date in the current management era because rewards based on management may be quite acceptable for a small number of staff and businesses.

Even though classical theory is considered to be out of date and has become obsolete, it is still the most influential school of thought that gave rise to all other philosophies and is regarded as the most common type of organization in the modern business world (Onday, 2016). Notwithstanding, this line of reasoning might not be the case presently as desires and level of exposure and education of persons have been on exponential high with significant transformation (Hoskisson *et al.*, 2000). Again, organisations globally, have developed more sophisticated technologies that necessitate more creativeness, possession, and decision from personnel across board. On the other hand, the contemporary theory very seldom shows a search concerning areas like personnel, organisation and the conforming environment) formation as regards to sub-system and assessment of contingency approach (Jannatul, 2017). The systems method to management infuses inputs from the external environment and from employees internally, the transformation procedure as well as setting out communication arrangements and a methods in reactivating the system. Undoubtedly, an organisation with managers with acumen and prowess in creating severe efforts to interpret theories into reality is inevitable to raise outwit others who just takes to practice the 'fire brigade' approach commonly synonymous to the African settings (Olum, 2004). Whereas in sharp contrast, the contingency theory of organisation goes beyond forming relationships and affiliations amongst employees and of the environment to specific arrangements for the benefits of the organisations.

According to Deryk (2015), Harold Koontz in 1961 was the first management scholar to conceptualized "*management theory jungle*" to management practitioners to show how the field of management science over the years is flooded and characterized with fruitful ideas and philosophies in expressing divergent views about one phenomenon or the other. Management as it were, and in the modern sense, have its root and origin from the western world. To this end, Gbadamosi (2003: 274) is of the view that: "*Western management concepts and writings have dominated the thinking of academics and managers in Africa for a long-time. Such writings have not shown how culture might be taken into account in managerial practice*". Management in Africa as it were is deeply rooted in some undeniable cultural beliefs, values and traditions (Fashoyin, 2005). In other words, the arrival of colonialism in Africa in the 19th century in a way disrupted the cultural beliefs, values and traditions in Africa; thus "triggered the beginning of "*colonized African management*".

There is no gain saying that the colonial era in Africa created and push for administrative bureaucracies to encourage colonial organisations in exploiting the vast natural resources of the African continent (Eze, 1995). This became so pronounced, as several workers was made up of the best African brains and given trainings in western management philosophies, principles and practices to supply energies for the colonial firms and subsequently such trained make up the pioneer group of colonial loyalist African managers who are part of today's African management theorist (Eze, 1995). These trainings and beliefs of the colonial masters have not created a healthy conditions for nurturing or developing indigenous African management theories and practices; but have psychologically weakened the African theories in form of national identity (Eze, 1995).

Theories so far from Western Settings

Contextually, not all the western theories are discussed here, but some of the major theories that creates a balance of others. The theories from the western settings will be dated back to the days of Henri Fayol where it was famously titled as the "14 general principles of management". Fayol's

focus was on seeing through personal efforts, team dynamics and spirit that creates ideal business organisation (Onday, 2016). Fayol believed that management theories could be developed to the level of teaching others for the common organisational and societal good. He (Fayol) further posited that organisations and managers or resources success lies with the wiliness in learning and adapting to the main management roles-functions such as forecasting and planning, organisation, commanding, co-ordinating and to the controlling of resources (Onday, 2016). Fayol believed that his principles would be useful to all types of organisation or situations as well as all managers. Indeed, to a large extent his views of the six principle roles of management are still very much alive and operational (Ehiobuche and Tu, 2012). These six principles are: Technical which is (production of goods), Commercial ranges from (buying, selling, and exchanging activities), Financial is about (raising and using or application of funds or capital), Security (protection of property and people), accounting and above all managerial which focuses on (coordination, control, organisation, planning, and command of people).

According to Onday (2016), Fayols' major emphasis and focus was on people with a view to address division of labour or work, unity and chains of command, unity of direction, authority and responsibility, discipline, subordination of individual interest to general interest, employee's remuneration, centralization, scalar chains, order, equity, employees' stability and above all esprit de corps (team dynamics and spirit i.e. union is strength as well as oneness of purpose). The following are the Fayol's 14 principles of managements: division of Work, authority and responsibility, discipline, unity of command, unity of direction, subordination of individual interest to general interest, remuneration of employees' centralization, scalar chain, order, equity, stability of tenure of employees', initiative, Esprit de Corps:

Another remarkable western theory is that of Frederick Winslow Taylor which is famously known as the "Principles of Scientific Management" as well as known as the father of the Scientific Management movement (Onday, 2016). Frederick Winslow Taylor was famously acknowledged as one of the fathers of management science which was best captured in the "Principles of Scientific Management". He was the pioneer of the time and movement studies also known as the "Taylorism" or "Taylor system". Furthermore, according to (Onday, 2016), Frederick Winslow Taylor time and movement studies, offered scientific management as the way or panacea in increasing organisational profits, unionism removal, higher productivity with a view to have a wider society as well as entering a new harmonious era based on higher demand of mass-produced goods by organisations. Thus, the scientific movement of Frederick Winslow Taylor to a large extent gathered momentum and credence for organisations to fashion their operations to be planned and controlled systematically by the use of experts and scientific philosophies. In other words Frederick Winslow Taylor concentrated on the idea that there was "one best way" for the accomplishing a given job. To this effect increases output by the use of scientific approaches in discovering the most efficient and least fatiguing production approaches.

Additionally, Henry Gantt was another distinguished proponent of western management theory known for his legendary "Henry Gantt Chart". Henry L. Gantt briefly worked with Frederick Taylor on some studies and projects but later found a new idea of how to compensate employees who will finish their assigned duties with a compensation and bonuses of 50-cent. In the same vein, supervisors would be compensated extra bonuses for each employee that will accomplishes his or her daily assigned duty, plus an extra bonus if all employees under such supervisor accomplishes their daily duties. Thus, spurred supervisors to train their employee's to put extra effort in their respective job. Inline with Grants' reasoning, every individual step and progress was publicly rated as well as recorded on individual bar charts indicating black the days an employee meets the standard while recorded in red when he or she fell below the standard of the organisation (Oghojafor *et al*, 2012). Going beyond this, the Gantt chart of the Critical Path Method (CPM), originated by Du Pont, and Program Evaluation and Review Technique (PERT) was were built to

assist organisations in planning, managing as well as having control in their respective complex challenges. The Gantt chart is still in use today.

The western theories so far cannot be complete without recognizing the works of Frank Gilbreth & Lillian Gilbreth. Gilbreth in particular focused on how to decrease the unnecessary actions, motions involved in the bricklaying processes at a construction site. He (Gilbreth) succeeded in reducing the motions to only 4 out of 18. Frank B. and Lillian M. Gilbreth made their invaluable contributions to the scientific management movement as a team and at same time as husband-and-wife. They collaborated on several works but in particular on fatigue and motion studies to provide solutions and ways of promoting the welfare individual worker. To Frank and Lillian Gilbreth, the ultimate goal of scientific management movement was to help employees to reach their full potentials and prospective as human beings. The central pillar of their study was to look at motion and fatigue and try to find the most economical motions for each task with a view to upgrade performance and reduce fatigue. The Gilbreths further argued and suggested that motion study would raise the morale employees because of its obvious physical benefits as well as demonstrating the management's concern for the employees.

Last but not the least is Max Weber who another notable western theory is popularly known for his work on bureaucracy. Max Weber was greatly influenced by Taylor, his studies on the implications of bureaucracy (Onday, 2016). The following are some extant contributions of Max Weber according to (Shafritz *et al.*, 2005).

- Max Weber is of the view that the principle of fixed and official jurisdictional area in an organization should be governed by rules (by laws or administrative regulations).
- More so, the principles of office should be hierarchical in levels of graded authority with a firmly ordered system to represent a super and subordinate scenario where there is a supervision of the lower offices by their superior bosses.
- Again, Max Weber opined that the management of the modern office should be act upon with files and other written documents which are secured in their original form.
- In his contribution, Max Weber make it clear that at least all specialized office management should be distinctly done through experts and such experts should be continually trained.
- Interestingly, official activity demands the full working capacity of all employees, irrespective of his or her position or the fact that his or her obligatory time in the organisation may be firmly restricted.
- Above all, the management of the organisation has to follow general procedure, rules, which can be learned but are more or less stable or exhaustive.

Theories so far from African Settings

The fact that management in Africa is deeply rooted in cultural beliefs, values and traditions cannot be overemphasized (Fashoyin, 2005). To a large extent the colonialism era in Africa around the 19th century disrupted the people of Africa and its cultural beliefs, values and traditions, and as such initiated the beginning of what is now called a colonized African management setting (Eze, 1995). Arguably, the colonial era experienced in African continent created both administrative bureaucracies and their colonial organisations to advantage of the enormous natural resources of these African countries. To this effect, employees made up of the best hands and brains of the African origins were trained in the western management culture, principles and practices with a view to adequately supply the colonial organisations an energetic workforce. These trained and promoted employees late became the foreign-loyalist African managers who now are classified as the today's African management" (Eze, 1995).

The training that the African workers received during colonialism did not establish favorable conditions for the development of indigenous African management techniques, according to Eze (1995). Eze (1995) argues that the purpose of these trainings was to psychologically weaken the indigenous management practices of Africans in terms of their sense of self and national identity.

In contrast to industrialized nations, the widespread adoption of these western management theories and practices in Africa has not aided in the advancement of indigenous management theories and practices in Africa (Ejiofor, 1987). The scenario, in other words, caused African management ideas and philosophies to erode in order to keep up with their own development pace. Nevertheless, Africans have been skilled and diplomatic managers both before and after the colonial era, using a methodical approach, historical knowledge, and real-world experience to go from the reality check of post-colonial concerns to the ideal situation for their people (Osuntokun, 2001). The key message is to empower African managers and employees to adapt and integrate these imported Western management theories, philosophies, and concepts into culturally acceptable norms. This will help with the implementation and administration of indigenous management practices in Africa (Fashoyin, 2005). Consequently, it establishes a fair playing field and offers the chance for the growth of native African management philosophies, principles, and practices that will acknowledge and respect the political and environmental space as well as the African cultural and social legacy.

Extant Management Theories in Africa

As old as human civilization, management has been seen as both a human duty and a catalyst for economic growth, especially in the context of African colonization. Considering that Africa is a member of the global community and has long managed her environment and resources in her own distinctive ways through her own philosophies, customs, and methods of living (Inyang, 2008). In the 19th century, Westerners frantically sought to determine which African country to colonize, purposefully and extensively upsetting the tranquility of the continent. This signaled the start of colonialism in Africa, as ideas, ideologies, and even cultural traditions were changed by the effects of civilization to fit the managerial techniques of the West. According to Inyang (2008), one of the main causes of these western and civilizational effects was African management ideas. However, the huge pyramids of Egypt are frequently acknowledged in western management theory and history discourse, which presents them as an early example of exceptional management techniques and activities in Africa (Inyang, 2008). Furthermore, Griffin (2005) proposed that the practice of management may be clearly traced back thousands of years, to the time when the pyramids were being built by the Egyptians, who employed management theories and the planning, organizing, and controlling functions. African management and coordination are exemplified by the huge Egyptian pyramids, which were constructed around 2900 B.C. According to Griffin (2005), the construction of a single pyramid requires 100,000 workers, 20 years of labor, 13 acres, and 2.3 million blocks, each weighing an average of 2.5 tons. Griffin (2005) also pointed out that, despite being seen as archaic by today's standards, the construction of the pyramids involved the use of special and advanced technology at the time. Thus, the entire workforce that constructs such a revolutionary pyramid is able to utilize the administrative and organizational skills of ancient managers in the present period. In other words, managerial scheduling of the location of the stone quarries, the time and size of the stone's construction, the person in charge of moving the stone to the designated location, and the method of moving the stone required the application of what western management techniques might be considered long-term planning. Although the pyramid's construction and the entire organizational structure may seem clumsy, awkward, and even wasteful to some, the managers of the process had no reason to cut labor costs because there were plenty of peasants and mercenary workers available for the job at all times (Inyang, 2008). The Egyptians consistently demonstrated excellent management practices and principles in comprehending managerial power and duty and appreciating the significance of providing employees with job descriptions. Regretfully, the management practice in Egypt, Africa, is classified as "pre-scientific," which implies that it is an uncivilized management practice, even though there is widespread awareness

and acknowledgement of the existence of such amazing management talents in Africa (Bartol and Martin, 1991).

Western colonialism and the following introduction of western management concepts to Africa have resulted in a number of problems, according to Inyang (2009). Thus, it greatly rekindled the interest of African management researchers in their search for and dissemination of management principles in order to develop an African management philosophy and legacy. In order to have organizations in Africa function successfully and efficiently, this action aims to move the continent closer to indigenous management theories and practices that are based on African values, culture, beliefs, and value systems (Edoho, 2001).

In order to better meet the unique needs of organizations on the African continent, some African management science experts have begun to advocate for indigenous African management philosophies and practices (Inyang, 2009). In light of this, a new philosophical framework and system that draws from African culture, behaviors, beliefs, and values has emerged in South Africa recently. It is called "Ubuntu," which roughly translates to "a community of empathy and sharing" (Mangaliso, 2001). According to Mangaliso (2001), ubuntu refers to "humaneness" in the sense of a pervasive spirit of togetherness, caring, and community, harmony, hospitality, respect, and responsiveness displayed by different individuals, groups, and employees toward one another within an organization or community. To put it another way, Ubuntu is the foundation for the fundamental principles ingrained in the way Africans act and think about each other and everyone else. Furthermore, according to Poovan, du Toit, and Engelbrecht (2006), if adhered to, the African Ubuntu philosophy enables managers and staff to draw on the familiarity of African beliefs and values in order to enhance and strengthen teams' efficacy and efficiency through the following:

- Pooling resources for survival: Under the Ubuntu philosophy, pooling of resources for survival is of the view that the essence of maintaining organisational and or nation productivity and effectiveness actually depend on the shared beliefs and values and individual contribution of all employees irrespective of their status. Hence, encourages communal focus versus differences in order to reduce threats to survival through conflicting ideas or opinions.
- Engineering unified situations: The Ubuntu philosophy of engineering unified situations is about engineering the spirit of comradeship and inspire mutual solidarity of members as well as individual adhesion to the ideology of philosophy of the group. Thus; creates citizen behaviour of a particular group, nation or organisation which further breeds togetherness, focus on each other benefits and co-ordination of behaviours.
- Enhancing social oneness and participation: This particular concept under Ubuntu is poised to drive an informal opportunities that is based on traditional gown square gathering or a central village location for meetings, festival, gatherings, sporting activities, mediation, decisions, events and conducting a rituals for the collective good of the community.

Given the aforementioned, Ubuntu is regarded as a significant value of African heritage and culture that can serve as the cornerstone of African management practices and philosophy that will be in line with the needs of the continent's citizens and even the global community. Its supporters contend that embracing Ubuntu as a management philosophy and practice for competitive advantage has broad appeal outside of Africa (Mbigi, 2005; Mangaliso, 2001). In the words of Mangaliso (2001: 32): *"Incorporating Ubuntu principles in management hold the promise of superior approaches to managing organisations. Establishments infused with humanness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness will enjoy more sustainable competitive advantage"*.

Consequently, the management system and philosophy of Ubuntu clearly emphasizes the spirit of teamwork, mutual attention to relationships, mutual respect and empathy between leaders or managers and followers, as well as encourages participatory decision-making processes (Inyang,

2009). These are very essential and fundamental principles of management, which hold promise for improving in particular African organisational activities and functioning of other related issues.

The Challenges and Difficulties of Developing Indigenous Management Theories

According to Inyang (2009), developing indigenous African management philosophies and practices to serve the needs of organisations in the continent over the years have been faced with several difficulties and gridlocks. In some quarters, the left over ideas and principles of western colonisations have been the major challenge. But some of these factors as identified by Inyang (2009), apart from transferred western colonialism are as follows:

Lack of research facilities

It is quite obvious that various governments at all levels in the continent of Africa in one way or the other have not been able to show leadership or championing a genuine course of providing research grants and facilities to encourage scholars in the continent in carrying out both basic and applied researches with a view to having Indigenous management philosophies. There is even an ugly trend of stifling researches just because the lead author or researcher is not from a favoured or preferred ethnic group, social class or setting and even desired professions.

Intra cultural differences

Ogundele (2006) is of the view that Africa is one continent with a greater number of ethnic, cultural and linguistic pluralism than other continents in the world. The ethnic, cultural beliefs and linguistic difference have made it difficult in having a communal idealistic front in developing a consistent and all-embracing and acceptable management philosophies practices. Again, apart from the religious differences experienced overtime in the continent which also have militated against the development of management thoughts, principles, the struggle of power and superiority ethnic groups over the others have also played a negative role in the acceptability shared theory of management. One cannot rule out the political patronage some gain from higher authority over others which affects the process of developing management theory.

Inability of our Managers to Document their Experiences

According to Inyang (2009), a number of managers find it challenging to even record their experiences, in addition to not understanding that they are legitimate sources of information for the hunt for native African management theory and managerial skills. That is to say, neither managers nor African management scholars themselves took any action to support the growth of indigenous African management theories, practices, and principles (Jaja and Zeb-Opibi, 1999). Instead, their focus was diverted to speedy service and cost, as the creation of indigenous management theories was not as much emphasized as technical know-how or technology architecture, cost, and the balance sheet. Because of this, academics and theorists of indigenous management were not concentrating on appropriate and suitable administrative tasks or the best leadership philosophies based on African contexts. Though many African scholars are now starting to push for the inclusion and advancement of indigenous African management theories and practices on the international scene, the aforementioned issues cannot be wished away or considered insurmountable. However, the dearth of indigenous literature that would appropriately spread African management ideals, principles, and practices rather than management theories and practices that appear to be westernized has caused a setback for the study of management.

Common Points of Western and Indigenous

It is true that while management concepts and philosophies are global, the degree of advancement they bring to various continents varies depending on the civilization. Based on this,

the study outlines key areas where Indigenous and Western management theories and practices overlap:

- The Ubuntu theory's participatory decision-making in organizational life is comparable to the ideas of system theory, which holds that every employee plays a crucial role in ensuring that the organization's interests come before those of any one person.
- As a result, all workers are viewed as partners. Planning, organizing, managing, and coordinating are the fundamental management activities that are involved in both the indigenous and westernized management conceptions, as demonstrated by the construction of Egypt's great pyramids.
- It is evident from the Ubuntu management style and indigenous concept that leaders and followers should respect one another, operate as a team, and pay attention to one another's relationships. These are the core and most important tenets of Ubuntu theoretical management. Esprit de Corps (teamwork or team spirit), one of Henry Fayol's 14 management concepts, is largely supported by these principles.

Conclusion/Discussion

The construction of the Egyptian pyramids and the colonization of African civilizations are evident in a number of noteworthy events and projects, such as Timbuktu, the Songhai and Mali Empires, etc. And it is a testament to the unquestionable management skill of the African continent. Scholars must once more acknowledge the continent's leading management initiatives in order for them to grow and become part of the global management literature. This is highly relevant since the most reliable method to improve management practices is to build and institutionalize native African management philosophies and value systems and measure with the rest of the world economically, politically, socially, and otherwise in order to put Africa in the limelight (Ngambi, 2004; Mbigi, 2005). African management philosophy according to Edoho (2001: 74) is: *"The practical way of thinking about how to effectively run organisations, be they in the public or private sectors, on the basis of African ideas and in terms of how social and economic life is actually experienced in the region. Such thinking must be necessarily interwoven with the daily existence and experience in Africa and its contextual reality"*. This is very critical as even in the African context, there are still daily existence, values and experiences that portray a western way of doing things. This scourge is very much a challenge given the generational and global impact of the social media, entertainment presence and global educational exchange. To this end, the study therefore reiterate the need for regularly and continuously communication and education of African managers and management scholars on the details of these African management philosophies and principle with a view to keep abreast and informed on how to manage organisations in Africa as well as with best global practices of management. In this regard also, management scholars and professionals should be engaged to carry out an enlightenment campaign for management practitioners in imbibing with the indigenous African philosophies. This study further suggest that there is an urgent need to have African indigenous theories and techniques that will follow the ideals and values of the African culture informing the business environment of organisations in the continent and other places. Although, it will require a lot of diligent research to build and evaluate different approaches and techniques in having an indigenous management theories.

Beyond Ubuntu management system and other management techniques as pioneered by African management scholars, set the revolutionary path and agenda for evolving African indigenous management philosophy that will drive and underscore the African cultural traits of humanness, empathy, communalism, and participatory decision-making in organisational life within the African settings. Thus, the paper suggest that governments, institutions, academia and other private bodies in Africa sector should do more in supporting the narratives of African management

philosophy through creating an enabling environment for management researchers with adequate research funds or grants.

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