

Full Length Research Paper

Management thought and philosophy

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This paper examines the problems associated with the application of management theories and philosophies in Nigeria. Historical and descriptive research methods were used, using secondary sources of information. The study found that challenges impeding the application of management theories and philosophies in Nigeria include: Lack of funds and research facilities, poor attitude and interest in research work, scanty statistics and documentation problem, intra cultural differences, the relatively few faculties and newness of management as a discipline in our academic institutions, poor linkage and collaboration between researchers and private sector among others. Based on the findings, the study recommends that on a regular basis, conferences, seminars and workshop should be organized to train stakeholders on how to weigh, and align theories of management being transferred from western nations in order to select only those that are consistent and relevant to African culture and development.

Keywords: Management theories, Management philosophies, Culture, System approach, Colonialism, Ubuntu.

INTRODUCTION

One of the most important activities of human beings is management. Imagine an army with no commander, a team with no coach, or a nation without a government. This can be likened to the proverbial “sheep without shepherd”. The ultimate end of such situations is failure. Therefore, as long as there are economic activities and human endeavors, there must be procedures, people and system to take charge, to plan, organize, staff, and control the work. One might say that nature abhors a vacuum and thus a system or process is necessary to fill it.

In recent years, writers on management have recognized that management deals with a number of variables that are dependent upon each other. These variables will increase as companies grow, making it difficult to trace the side-effect of a change in dealing with

a specific area of management responsibility. According to Wehrich and Koontz (1983), management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish selected aims. Most of the management theories have military origins, probably because efficiency and effectiveness are essential for success in warfare. The concepts of unity of command, line of command, staff advisors, and division of work all can be traced back at least to Alexander the Great, or even earlier, to Lao Tzu. However, the Industrial Revolution has created a need for new thinking and the refinement of old thinking in terms of management principles and practices.

Management theories can also be said to have roots in antiquity. However, modern theories have evolved in response to increases in the complexity of the work environment resulting from the Industrial Revolution, the growth in high technology, and the development of global transportation and communication systems. Management is a core area of human responsibility and as a process

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drives economic development and activities. It is as old as human civilization or history.

Africa has existed for several decades and has her own unique ways and her distinct cultures which have for long been managed subsistently (Oghojafor, 2012). The traditional Africa management practice was extensively disrupted in the 19th century with the coming of the Europeans and this marked the advent of colonialism in Africa. The disruption of people's thought processes and cultures was changed through Western "civilization" and the major culprit of the European influence was the "Westernization" of African management thought and practice.

The practice of management in Africa can be traced back thousands of years (Griffin, 2005). As trading activities and families grew into tribes and tribes evolved into nations, more complex forms of leadership and management style were required and did evolve. Division of labor and supervision practices is recorded on the earliest written record, the clay tablets of the Sumerians. In Sumerian society, as in many others since, the wisest and best leaders were considered and thought to be the priests and other religious leaders. Likewise, the ancient Babylonian cities developed very strict codes, such as the code of Hammurabi. King Nebuchadnezzar used color codes to control production system of the hanging gardens, and there were weekly and annual reports, norms for productivity, and rewards for hard work.

The Egyptians organized their people and their slaves to build their cities and pyramids. Construction of one pyramid, around 5000 BC, required the labor of 100,000 people working for approximately 20 years. Planning, organizing, and controlling were essential elements of that and other feats. The construction of these great pyramids, are a classic example of management and co-ordination. According to George (1968), the astonishing description of Egyptian management prowess as it relates to the construction of the pyramids with a technology that would be considered primitive compare to modern standards, affords us testimony of the managerial and organizational capabilities of ancient Egypt. The ancient Egyptian Pharaohs had long-term planners and advisors, as did their contemporaries in China. China perfected military organization based on line and staff principles and used these same principles in the early Chinese dynasties.

The Roman Empire is considered by many to have been successful because of the Romans' great ability to organize the military and conquer new lands. These are just a few examples as there are numerous ancient leaders who were skillful organizers, at least as indicated by their accomplishments, such as Hannibal, who shepherded an army across the Alps, and the first emperor of China, who built the Great Wall. The chain of command or path of authority, including the concept of specialization, was a key contribution to management theory.

It is rather unfortunate, despite the acknowledgement of the existence of such high-level management skills and capability in Africa, management as practiced in Africa was regarded as crude and unscientific, which connotes uncivilized management practice. The composite effect of colonialism and the disparagement of scholarship in management results into the relegation of African management system and the continuing subjugation of African management to western management theories and practices (Edoho, 2001).

Formal application of management theories and practices among western scholars can be traced to the classical theories and scientific management theory or Taylorism (e.g. Bartol and Martin, 1991; Bateman and Zeithaml, 1993; Wren, 1994; Kreitner, 1995; Griffin, 2005; Payne, 2006; Hartley, 2006; and Yoo et al., 2006). Though, the Western management concepts and writings have dominated the thinking of academics and practitioners in Africa for a long-time (Gbadamosi, 2003), their positions has not shown in greater detail how culture might be taken into account in managerial practice. There is no doubt that "management in Africa is strongly rooted in cultural beliefs and traditions" (Fashoyin, 2005: 43).

The arrival of colonialism in Africa in the 19th century disrupted the people's cultural beliefs and traditions, and thus "triggered the beginning of what may be called colonized African management" (Eze, 1995). Culture is considered as that complex whole which includes knowledge, beliefs, arts, laws, morals customs, and other capabilities and habits that the individual is a member of the society. Culture therefore relates to the way of life of a set of people and how they adapt and relate to their environment (Oghojafor et al., 2012). The role of culture as the driving force in the application of management theories in Nigeria can be found in the study of Akporherhe (2002) which posits that culture is the acquired knowledge that people use to make inference, interpret experience and to generate social behavior.

Previous studies have shown that the practice of management is heavily influenced by the traditions, values and habits of people as well as their political, economic and social contexts (Edoho, 2001; Horwitz, 2002; Jackson and Schuler, 2003; and Fashoyin, 2005). Blanket application of those principles or the "unmodified transfer of those practices which are being utilized in the industrialized countries" (Deihl, 1984: 247) has not in any way helped in the progress of developing indigenous African management theories and practices. There was an erosion of African management thought system through the entrenchment of western management theories and practices which is not desirable for the development of indigenous management theories.

Aside from the transfer of western management theories and practices into Africa, there are several challenges impeding the application of management theories and philosophies in Nigeria. The challenges and obvious consequences of the problems impeding the

application of management theories and philosophies are discussed in this paper.

Objectives of the Study

The objective of this paper is to discuss the evidence of management in Africa and identify the problems associated with the application of western management philosophy in Nigeria. In addition, the paper seeks to justify the need to develop African management theories that are culture sensitive and more relevant to the local needs. It advocates a road map for developing indigenous management theories and practices in Nigeria.

RESEARCH METHODOLOGY AND METHODS

This study being historical and descriptive utilized secondary sources of information to describe the study phenomena. Secondary data are data collected by individual other than the investigator and for purposes other than the current needs of the researcher (Harris, 2001). This approach saves time and cost that would otherwise be spent collecting data (Zikmund, 2003). Furthermore, secondary data generally have a pre-established degree of validity and reliability which need not be re-examined by the researcher who is re-using such data (Bishop, 2007). Data collected from this source assisted the researcher in understanding the intricacies of the research problem from historical perspective. The bibliographical references provide a complete list of the series of sources upon which the study was based.

THEORETICAL BACKGROUND AND LITERATURE REVIEW

History of Management Thought and Theories of Management

Management is an applied technique and is closely related to many allied field e.g. economics, psychology, sociology and political science (Wren, 1994). The history of management thought can be divided into six phases: the early influences, the scientific movement, the management process approach, the quantitative or management science movement, the human relations/behavioral science school and the systems school.

Ancient records in China and Greece indicate the importance of organization and administration, but do not give more insight into the principles of management. In the period 1400 to 1450, merchants in Venice, Italy, operated various types of business organizations, e.g. partnerships, trust and holding companies. The Romans

effectively used many basic management ideas, e.g. scalar principle and delegation of authority. Concepts of the ideal state were also considered by many 16th century writers like Machiavelli, Babbage and Thomas Moore.

The industrial revolution of 1780 changed and expanded the pattern of this style of administration and classification because businesses grew larger and more complex which brought about the emergence of another school of thought known as the Scientific Management Movement which techniques included motion-study, work method and time study in contrasts with the management process school (sometimes called the classical school) which emphasis is on the functional approach of specifying the management function in the organization that include, planning, organizing, commanding, coordinating and controlling (Fayol, 1949).

A close study of these management thoughts provides an understanding of management theories in the following ways: - The Quantitative School also called the Management Science School consists of theories that see management as a body of quantitative tools and methodologies designed to assist the modern manager in making complex decisions that are related to operation and production. The main concern of this theory is on decision making.

The Behavioral School is more interested in the application of findings of social psychology and sociology for the purpose of understanding organizational behavior for management of problems. This theory deals mostly with employees' satisfaction, morale and productivity.

The system approach indicates a primary interest in studying the whole situations and relationships rather than organization segments. It pays attention to the identification of all functions necessary for the achievement of organizational objectives. Over time, these management thoughts and concepts have been discussed, analyzed and reduced to the form of theories by scholars, to serve as essential tools and guide for a clearer understanding of management thoughts and concepts. Basic among them are the (1) Classical theory, (2) Behavioral theory (3) Decision-making theory, (4) Bio-mathematical theory (5) System theory and (6) Contingency theory (Koontz; O'Donnel; Weihrich, 1980).

The Classical theory considers management as an ongoing process of interdependent activities having functions that are common to all, focusing on authority, responsibility and accountability. So, the organization lays emphasis on process and procedures.

The Behavioral theory recognized the influence of people on organizational activities. In other words, the presence of people in an organization is bound to result in goals and aspirations, which can be at variance with that of the organization. This shows that it is possible for a person or people to act at variance with the organization's objectives.

The Decision-Making theory states that an organization should be structured according to the points where

decisions must be made, and in doing so experts are to be made responsible for decision in their various areas of expertise. The shortcoming of this theory is that it cannot be applied until the organization has come into being and the various decision-making points are known.

The Bio-mathematical theory draws from both biology and mathematics and analogizes its existence from human system. It compares an organization with a living organism, which has different stages of life birth, growth and peaks. It therefore advocates that organizational management should be based on the peculiar demand of these various stages. Secondly, it sees an organization as consisting of different parts as does a living organization. Thirdly, this theory further states that the various organizational parts have to be properly balanced in an arithmetic progression in order to ensure a proper functioning of the entire organization. The major weakness of this theory is that not all the variables that affect the functioning of an organization are difficult to express in numbers. Therefore, it is believed that for now, this theory is more of a fantasy than a reality.

The System theory states that an organization is a configuration of many variables at play with each other and with the outside world including economic, social, cultural and political factors. It is premised on the idea that all human organizations are systems that inter-depend to function. In other words, the theory does not see an organization as formally structured along superior/subordinate line or a social interaction setting where people can influence one another. Rather, it sees an organization as a pattern of inputs, outputs, feedbacks, delays and flows with regard to information, physical objectives or both. This type of system can survive only in an internal and external influences and dynamic of inputs and output flows. And by implication, the organization is not a static arrangement of jobs and functions that can be mapped out therefore, any change internally and externally to the organization is likely to have some kind of chain reaction thus, complicating the problem of the organization (Rao and Narayana, 1982; Cole, 1996; Nwachukwu, 1998).

The Contingency theory is not construed as a theory as such, because it integrates all the other management theories in providing solution to management problems. It states that every theory is good as long as it is appropriate for or to the situation at hand. It stresses the interrelationship between management functions and that, which is most important in a given situation. The logical conclusion from this theory is that managers should manage according to how the environment and circumstances dictate (Godwell and Ekpe, 2011).

Basic concepts in Management Principle, Theories and Practices

The identification of extant knowledge of management in

Africa unequivocally presents sound basis and conditions for the nurturing of management principles, theories and practices, similar to those developed in the United States of America and Europe. These basic concepts in management are:

Firstly, management principles: - Principles in management are considered as fundamental truths existing at a given time, and which explain the relationships that exist between two or more sets of variables. Principles are intended to guide thoughts and actions. They are developed from experience acquired through our interaction with the environment in the normal course of working, and carrying out responsibilities in organizational setting.

There are several of these principles of management in western management literature (e.g. Fayol's (1949) fourteen principles of management). Osuala (2002) notes that the value of management principles in helping managers make more accurate decisions, since principles are developed from experience and can be applied.

Secondly, management theories: - In its simplest conceptualization, a theory is a systematic grouping of related principles. Management theory therefore serves as a means of classifying pertinent management knowledge. According to Nwachukwu (1992), management theory is a synthesis of the concepts, ideas and principles of management. Management theory is scientific in nature relying on observation of events, and analysis of facts to generate hypotheses.

Management theory increases managerial efficiency by providing the guidelines to help the managers solve problems in the organization. It also helps in crystallizing the nature of management – in terms of analyzing management job and the training of managers. Porth and McCall (2001), note that management theories emphasize the importance of an organization's ability to acquire and leverage knowledge that produces meaningful change and innovation.

Thirdly, management practice: - Management theory provides the basis for management practice, and the practice in turn helps to reinforce the development of management theory. Management practice therefore, involves the translation of existing management knowledge and theories into action that will result into organizational efficiency and effectiveness.

Africa Management Theories and Philosophies in Developing Countries: The Nigerian Experience

A research in management theories and philosophies has been of major concern and interest to scholars and practitioners in developing countries. The issue has been discussed from a wider, divergence, convergence, and situational perspectives. The divergence perspective, mostly focusing on comparative management literature, considers the practice and application of western

management theories as something feasible and applicable at the cultural boundary of each nation. The position of this view is that culture is indeed a divergent point of differences between developed and developing countries (Hoskisson, et al., 2000).

Cross-cultural researchers on the other hand believe that there is no such thing called universal theory of management. In contrast, those with universal view argued that culture does not limit the applicability of management theories and believe that similar management practices exist around the world. Those with convergence perspective consider the degree of industrialization as the main determinant for applicability of management theories (Hofstede, 1993).

The Nigerian management philosophy reflects the core values of African culture. Therefore, cultural differences are the major source of variations in cross-managerial behavior in developing countries (Barrett and Bass, 1976). It has been said that core values include extended family, human relations orientation, co-prosperity or social mutual concern, respect for elders and tradition, consensus, competition and hero-worship (Ikechukwu, 2010). He (2010) also affirms that the Nigeria management model indicates a managerial style that shows a high concern for both people and production and a system where decision-making is participatory.

The Nexus between Culture and Management Practices in Africa

Culture is one of the major determinants of how people think and behave (Kessapidon and Varsakellis, 2002). It is learned through education, socialization and experience and passed from one generation to another. Culture is something that is enduring and it consists of figurative elements, including beliefs, ritual practices, as well as informal cultural practices such as language, stories, etc (Oghojafor et al., 2012).

One of the most notable features of the cultures of sub-Saharan Africa is their non-individualistic character. The communal character of African cultures does not mean that the good of the individual person is subordinated to that of the group, as is the case with Marxist collectivism (David, 2009). As opposed to Western management thought which advocates euro-centrism, individualism and modernity, 'Africa' management thought is said to emphasize traditionalism, communalism, and cooperative teamwork. (Nzeribe, 1986).

In the pre-colonial Nigeria society for instance, the political philosophy and leadership style is communal in scope and it incorporates everyone into leadership and decision-making process. Given the general features of pre-colonial Nigeria economy, one can conclude that the economy was largely built on 'collectivism' articulated mechanism, cooperation and voluntary activity to meet

the needs of the society, before the advent of colonialism in the late 19th century (Tamono, 1980).

The European colonialisms were obsessed with the ethnic and cultural differences among African populace, and this necessitated the need to adopt cultural differences as the centerpiece of colonial administrative framework, even though, this policy had tragic effects for post-colonial Africa, inspiring ethnic hatred, civil war, fierce political competition, and even genocide (Mamdani, 1996).

The traditional Nigeria management practice was extensively disrupted in the 19th century with the coming of the Europeans. People's thought processes and cultures were changed through western "civilization". And at the centre of the crisis was the westernization of African management thought and practice.

The Effect of Colonialism on the Development of Management Theories and Practice in Nigeria

Just like most other Africa countries, Nigeria came under colonization in the 19th Century. To administer Nigeria, the British colonialists adopted a policy of indirect rule, which had earlier been successfully implemented in the Northern protectorate. Indirect rule is the use of influential and resourceful members of various communities as Traditional rulers and native Political Agents for the furtherance of the objectives of colonialism.

The colonial policies had serious implications for some of the important aspects of life, and the smooth and orderly development of Nigeria suffered serious impediments during and after this period. The traditional economic relationships were completely altered, and replaced with the western economic system. Colonial administrative structures and leadership style were created and imposed on the people, and this truncated the development of indigenous African management style and system. Unfortunately, these theories and management style failed to recognize the existing cultural norms and peculiarity of Nigerians. In fact, "the transfer of foreign management knowledge and practices was thus regarded as an essential ingredient of the modernization process" (Udiken, 1996: 35).

Against the foregoing background of colonial policies and their implications for some of the important aspects of life, it can be argued that the smooth and orderly development of Nigeria suffered serious impediments during this period. Conflicts generated by the structures of colonialism deterred the smooth development and articulation of indigenous theories of management which could be applied across organizations. As Uwa (2004) observed, the absence of such indigenous philosophies posed a real challenge to the development of management solutions or theory that best fits the Nigerian system.

The direct result of a lack of home-grown management theory has been the wholesale importation of theories cultivated and developed in the western world, under foreign environmental circumstances which cannot effectively meet our social, political, educational and institutional needs required to support the structure of the Nigerian society. Unfortunately, the colonial administration-sponsored/supported organizations practiced management policies and strategies based on theories perfected in their home countries. And in effect, indigenous African managerial perspectives were either jettisoned or undervalued (Afro-Centre Alliance, 2001).

Developing Indigenous Management theories and philosophy in Africa

The evolution and development of indigenous African management philosophy is very essential for the development of Africa. This is 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.

In a globalizing world, each countries needs a theory of global management with element of local content, but having global relevance and consistent with common human nature. What is lacking in both stakeholder theories and social-contact theories is the concept of the common good, which is the good of the community and also of each of its members. However, since by nature, all human persons are naturally communal, not individualistic, and since all traditional cultures are communal in nature, the proper place to begin developing the needed theory of ethical global management which maximizes owner-wealth is the philosophy of the traditional cultures, in all regions of the world (David, 2009).

In Southern Africa, for instance, the traditional understanding and perception that an individual is truly human as a member of a community is expressed in terms of "Ubuntu". The 'Ubuntu' management system advocated by African management scholars set the revolutionary agenda for evolving an indigenous African management philosophy that will emphasize communalism, and participatory decision-making in organizational life. The word 'Ubuntu' belongs to the Nguni group of languages. It is best translated in English as "humanness or being human" (Khoza, 2006: 6)

While several works, including Eze (1995) and Inyang (2008) have made attempts at identifying the need for the development of such theory, no new and significant theories or tools can be said and considered to have been perfected and widely implemented from these works.

Problems associated with the application of management theories and philosophies in Nigeria.

There are legions of problems associated with the application of management theories and philosophies in Nigeria. Colonialism and the transfer of western management theories to Africa is the bane of African management development. These theories failed to recognize cultural inertia and have not provided the panacea for overall development of the continent, because these theories are not suitable for application in Africa's peculiar circumstance. Colonialism and unmodified transfer of western management theories and style presented a number of impediments to the development of functional principles upon which distinct and unique management practices could be founded in Nigeria.

Other factors impeding the application of management theories and philosophies in Nigeria are as follows:

Poor linkage and collaboration between researchers and the private sector: The linkage between researchers and the private sector business managers is poor resulting into low level of collaboration in research that would lead to the discovery of management style and principles that will fit into the dynamics of traditional of typical Nigeria firms.

Political instability and insecurity: Until 1999, Nigeria experienced a series of political instability. Research activities and efforts cannot flourish in a volatile environment. Therefore, political, economic, social instabilities presented their unique problems to the development of indigenous management theories in Nigeria (Ogundele, 2006). The level of insecurity in the country has also far reaching negative implication on collaborative research among researchers and higher institutions of learning.

There are many unresolved problems in Nigeria, but the issue of the upsurge of corruption is troubling. And the damages it has done to the polity is astronomical. The menace of corruption leads to slow movement of files in offices, police extortion, tollgates and slow traffics on the highways, port congestion, queues at passport offices and gas stations, ghost workers syndrome, election irregularities, among others. Thus, it is believed by many in the society that corruption is the bane of Nigeria. Consequently, the issue keeps reoccurring in every academic and informal discussion in Nigeria. And the issue remains (Dike and Victors, 2001).

Lack of fund and research facilities: Research facilities and funds to finance and carry out research activities are inadequate in Nigeria. Moreover, the procedures for seeking research grant is very stringent and strenuous and discourages researchers from embarking on researchers that are longitudinal and costly.

Poor attitude and interest in research work: Most

Nigerian researchers have poor attitude and interest in engaging in research-related activities. This is evident considering the poor level of basic research undertaken to acquire new knowledge with a specific practical application.

Scanty statistics and documentation problem: Nigerian attitude to record keeping is also very poor. Without proper record and documentation, research efforts will be in vain. Very few of the previous managerial experiences are documented for review and possible upgrading to meet modern standard.

Intra cultural differences: Nigeria has a higher degree of ethnic, cultural and linguistic divergences which have made it difficult in having a common ground in the area of development of a consistent and acceptable management practice. The religious differences have also affected the development of management thought and philosophies in Nigeria.

Limited faculties and newness of management as a discipline in our academic institutions: Nigeria has few recognized faculties to impact the needed management theories and knowledge for proper development and application of management theories and philosophies. Also the study of management is still relatively new in our higher institutions of learning. The paucity of indigenous management literature has also contributed to poor propagation of African management theories and philosophies.

Lastly, Poor and inconsistent Government legislation: Nigerian Government concern and interest in research activities is not encouraging. Furthermore, the inconsistency in legislation/administrative framework has not provided the panacea toward the development of theories and philosophies that are inward looking.

DISCUSSION AND CONCLUSION

In this age of globalization, each country needs a theory of global management that is not only relevant but consistent with her peculiar common human nature. The starting point for developing such a theory is the philosophy of traditional cultures. Developing embryonic African management philosophy holds lots of promises for the continent if the different strands are effectively nurtured and integrated to provide an alternative to foreign models and management theories, which are apparently unsuitable to the African countries.

Africans need a management theory and model that is not only relevant but consistent with their communal cultures. Inability to generate such theory will result into discrepancy between management theory and management practice or strategic mismatch between management practice and the culture of the manager. Such a theory is very essential and is needed, not only for the sake of integrity and social stability, but for the sake of economic productivity, prosperity and stability.

African moral decadence and poverty is a problem crying for solution, and an essential aspect of the solution will increase managerial effectiveness, which is difficult to actualize when there are thoughts and management theories in practise contradict their cultural norms. Therefore, effort must be made to weigh and align whatever form and style of management that will be transferred from the western nations. It must be consistent and relevant to black African development, inward-looking, patriotic, nationalistic, revolutionary, adaptive, creative and productive. The evolution of African management philosophy no doubt has a patriotic flavor, providing the impetus for African cultural renaissance and a re-invention of the African management prowess, clearly and astonishingly demonstrated in our early civilizations.

To a large extent, the approach or method used in managing an organization at any given time reflects the general level of development of the society in which that organization operates and forms the building blocks for its transformation and adaptation to changes in environment and situation. Expectedly, as a society grows and experiences economic, socio-political, infrastructural and other progress, the organizations existing within its domain experience changes and grow in capacity, performance and general efficiency.

Colonialism had a serious impact on the development of management principles and practices in Nigeria. And, this has made it difficult for a coherent management theory of Nigeria origin and content to emerge. The colonial administrative structure, educational, economic and socio-political policies were designed to curb intellectual depth and vibrancy of ideas among the Nigerian people. And the search for better way to utilize organizational resources, and carry out key management tasks continues to elude us as a nation.

The economic framework of society arguably molds the superstructure, including norms and ideas. It also influences the social, political, educational and other institutions that surround and support the class structure of society. Colonialism presented a number of impediments to the development of functional principles upon which management practices could be solidly founded in Nigeria, just like most African countries. The unwholesome transfer of western management models and theories to Africa failed to recognize the peculiarity of our culture and these models and theories are not only suitable for application in our Africa's peculiar circumstance, but have not provided the panacea for the overall development of the continent.

There is an urgent need to develop local concepts and theories of management that are in line with our peculiar situations or circumstances, and that will be most effective in achieving our development goals. The author also posits a serious challenge on the part of the Nigerian management experts to evolve management principles and styles which are tailored to meet the needs of our

environment. There is an urgent need to create theories and techniques that are founded on the ideals of our culture and business environment. This requires the co-operation of government, research institutions and the business community who must show interest and concern for research activities that will drive the application of indigenous management theories and philosophies in Nigeria.

Lastly, African scholars and practitioners of management have the onerous responsibility of developing their research skill and capabilities, to enhance proper evolution of African management knowledge and practices, toward evolving a coherent indigenous management theory. It is therefore a duty and a clarion call on the researchers and management practitioners to evolve authentic African management models and theories that are not only relevant but suitable for the African environment and culture.

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