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SCIENCISM IN MANAGEMENT  
THEORY AND PHILOSOPHY:  
NIGERIAN EXPERIENCE

By

PROFESSOR NNAMDI MAXWELL NEDOBI ASIKA

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# SCIENCISM IN MANAGEMENT THEORY AND PHILOSOPHY:

## NIGERIAN EXPERIENCE

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An Inaugural Lecture Delivered at the  
University of Lagos Main Auditorium  
On Wednesday, 24th January, 2007

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By

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The Vice-Chancellor, Deputy Vice-Chancellor, Registrar, Provost, College of Medicine, Dean Faculty of Business Administration, Other Deans, Principal Officers of the University, Members of Senate, my Colleagues, Dear Students, Distinguished Guests, Ladies and Gentlemen.

I become a student of University of Lagos in 1965 and would have graduated three years after, but I lost three years due to Biafra War. I returned to UNILAG after the war and graduated in 1971. One of my reasons for choosing to study Business Administration is to know the difference between Theory of Business Administration and the Practice of it and to decide thereafter to choose either the Theory or the Practice of Business. I give God the honour and glory for making me choose The Theory instead of The Practice of Business. The rest of what happened subsequently, is briefly narrated below.

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## INTRODUCTION

In my elementary school days, despite my being hyperactive, I won many school prizes for excellent academic performance. I never could have imagined what the Almighty God had in store for me until in my first year in the Grammar School, 1957, I won Eastern Nigerian Secondary School Scholarship. The extent of my joy then was unimaginable.

In 1962, I won the Federal Government Scholarship for my Higher School Certificate Programme. I then realized that I was the Lord's chosen child. The greatest moment of my life came in 1965 when based on academic performance, I was one of the two recipients of the then prestigious Mobile Oil scholarship in University of Lagos. This scholarship covered my tuition and monthly stipend through my B.Sc degree programme in University of Lagos.

Despite the chequered history of my B.Sc degree programme in UNILAG from 1965 – 1971 (I lost three years in-between, due to the Civil War), I was able to complete the programme in 1971 and was employed by UNILAG in 1972. In 1973, again, I won the Ford Foundation Fellowship to study at Georgia Institute of Technology (Georgia Tech) Atlanta where I graduated M.Sc Industrial Management degree in 1975. The Chain of Scholarships continued in 1978 when I won another Federal Government Scholarship to study at Pacific State University for PhD degree in Management with a minor in Marketing. After graduating in 1981, I was admitted to Pepperdine University in Malibu California with the University's Scholarship to study for a D.Ed degree in Organizational Management which I completed in 1984. All through my educational career I was on scholarship. To God be the Glory!

There were two notable events in my educational career that are worthy of mention here. First in 1966-1967 academic session in UNILAG when The Civil War broke out, many Igbo students left for the Eastern Nigeria (or Biafra) out of fear for their safety in Nigeria. This fear was well founded because UNILAG students

from the minority areas of Eastern Nigeria invited some Nigerian soldiers, possibly indigenes of their areas, to harass the Igbo students of this University. Attempts were made to kidnap Igbo students. Consequently, all the Igbo students in this University then, slept in the Lagoon front from where we wrote our final sessional examinations (the Almighty June exams) in 1967. At the end of the examinations, Late Rev. Father Schuyler of The Department of Sociology arranged for a Catholic Mission Bus to convey Igbo Students safely to Asaba (now in Delta State) from where we crossed to Onitsha in "Biafra". Some of us enlisted in the Biafra military. A few of us lost their lives and never returned to UNILAG.

The second event which was more relevant to my academic career occurred in 1965 after I got admission in four Nigerian Universities i.e. UNILAG (for Business Administration), University of Ibadan (for Geography) Ife (for Administration) Nsukka (for History) I choose UNILAG for obvious reasons. My father's friend presented to him a logical argument against my choice of B.Sc Business Administration. It was indeed a logical argument with a root in pitiable ignorance. He told my father to compel me to choose BA History programme in Nsukka because, according to him, the **best place to study Business Administration was in Onitsha market** which he argued had produced very successful businessmen. However my father and I refused to be swayed by his logic; I reasoned that though Onitsha market has produced many successful businessmen there is still a palpable difference between the Theory of Business and the Practice of Business. Therefore, since I was admitted into the Faculty of Business Administration University of Lagos in 1965, I have ever wanted to know this difference between the Theory and the Practice of Business. Hence my choice of topic for my Inaugural Lecture is "Sciencism in Management Theory and Philosophy: Nigerian Experience." Sciencism is a construct formed from science which I define for the purpose of this inaugural lecture as "The application of the methods and

philosophy of science to the study of Management Theory and Philosophy”.

### DEFINITIONAL PROBLEMS OF MANAGEMENT AND ADMINISTRATION

Administration is a process that systematically shows the activities of people occupying different positions and at various levels of formal authority in organizations which can be formally tailored to the needs of various organizations to create apparent or imaginary differences in the application of techniques of administration (Phenix 1964). Nevertheless administration applied to different disciplines and or individual organizations acquires the characteristic of specificity e.g Business Administration, Public Administration, Educational Administration etc. In all these specific areas the principles of Administration or Management are applied generally, Asika (1994). If there are any differences in the definition of Administration and Management it is probably because Administration or Management as a discipline has been invaded by experts from other academic disciplines such as Engineering, Mathematics, Arts, Law etc. In the present lecture therefore, Administration and Management are used interchangeably.

### THOUGHTS ON THE THEORIES OF ADMINISTRATION

Guba (1990) has described the present management theories as neo-positivistic or functional paradigms. He further suggested a new approach to the design of management theories which he recommended or called the scientific approach of constructivism. Understandably the so-called scientific approach of constructivism is what Robert Young (2003) described as Sciencism in Management theories. According to Young: “The modes of reasoning codified in the Scientific Revolution of the Sixteenth and Seventeenth centuries and extended from the physical to the chemical, to the biological and human sciences in successive periods(which were) set out to banish final causes- explanation in terms of purposes, goals, use, values, teleology – from scientific explanations. In the late eighteenth and nineteenth

centuries these movements embraced the ideologues, such as Auguste Comte’s phrenology, and the ideas of Frederic Harrison, Harbert Spencer and their Associates — This movement, which persists in our own time in various versions, came to be known as positivism and later, logical positivism. It carried the basic motive of the epistemology of modern science, a giant step further and argued that not only does science banish final causes, but that a value system can be generated from science. The movement was about the separation of facts from values to the proposition that facts generate and validate values. It was claimed that one must find and follow “Natures ways” whether that leads to Comte’s “Religion of Humanity”, to social Darwinism or to Frederick Taylor or Frank Gilberts “one best way” of doing business.

What I want to say about this mode of reasoning is that it is simply not the case that final causes or purposive explanations were successfully banished. Rather they were taken from an explicit role in the general framework of Aristotelian explanation to an implicit or tacit one; they were obscured or removed from polite company. Indeed an eminent physiologist said in the nineteenth century that final causes were like a woman without whom no scientist could live, but no respectable scientists could afford to be seen with her in public.

If I am right about very broad development of modern consciousness about our deepest assumptions with respect to knowledge and nature and human nature and society then **the progressive edge of objectivity of scientific progress can be described as the naturalization of value systems.** By this I mean, that various values were projected into conceptions of nature and then, as it appeared “discovered” and put forward as inevitable and carrying the authority of nature itself.

What has this to do with the so called management sciences, by which I mean all sorts of disciplines including scientific management, strategic management, operational research,

systems theory, socio-technical systems theory, group relations and work and more?

It means that their claims to objectivity or scientificity are ersatz - a thin -fig- leaf consisting of concepts, like efficiency, optimization, satisfying, quality circles, functionalism, one best way, MBO, reengineering and I may add all other management science jargons.”

Robert Young’s argument may be surmised as follows: That there is hardly any science in some theories, particularly in management science theories, rather the so-called (management science) theories are mere statements of values i.e. scientists must find and follow nature’s way and in the case of Taylor or Gilbrath scientific management the ‘one best way’ of managing or management process.

Robert Young advises that management researchers must endeavour to separate scientific facts from mere values. This I may posit, Vice-Chancellor Sir, is the major problem of ‘management theories’.

Let us examine the way of scientific process which leads to the formulation of truly scientific theories in management and other behavioural sciences.

### SCIENTIFIC RESEARCH PROCESS AND THE DEVELOPMENT OF THEORY

Every management theory is a result of an effort to solve a management or business problem through the application of the Management Research Process (See Fig. 1). This effort begins with identification of the business/management problem. We use the term **conceptualization** to identify various parts of a problem. **Conceptualization** is defined as the process of creating concepts that define a research problem (Asika 1991, 2004) A **Concept** is defined in research as “an abstraction formed from reality” (Asika 1991) and **Reality** here is seen to be synonymous with a solution to a research Problem. **Problem may** be defined as an unusual situation; its solution or resolution becomes a Reality. Concepts of a problem have peculiar

characteristics: some concepts can take different values over time and space; i.e. they change over time and or space or they may change over time only. This is to say that they are variables. However, some concepts do not change at all, i.e. they are constant and remain constant.

Management science researchers use the Variables (changing concepts) to develop Hypotheses in the research process.

Therefore, hypothesis is defined as “a conjectural statement about relationship existing between a problem’s two variable or among a problems many variables.” Asika (1991,2005)

For example, in solving the problem of **Employee Motivation in Business Organizations** at least two variables (or concepts) are identifiable i.e. incentive payment (X variable) and productivity variable (Y variable).

Therefore, if motivation (M) is defined as a function of incentive payment and productivity  $M = f(x, y)$ . That is, motivation occurs in a work environment when an increase in incentive payment to workers leads to a commensurate increase in workers productivity. This is a conjectural statement about possible relationships between the variable of incentive and the variable of employee productivity.

Simply put in a hypothetical form:

Ho: An increase in incentive payment to workers (X) does not result in a commensurate increase in the workers productivity (Y).

H1: An increase in incentive payment to workers (X) results in a commensurate increase in the workers productivity (Y).

In this statement of hypothesis, a dependency relationship between incentive (X) and productivity (Y) is conjectured thus:

$$H_0 : dx \neq dy$$

$$H_1 : dx = dy$$

This hypothesis is subjected to test by providing data for dx and dy. If the Null hypothesis,  $H_0$  is rejected after the test, then the

researcher finds a solution to this problem in its Alternative hypothesis.  $H_1$ . However this Alternative hypothesis cannot at this stage of the research process be accepted as **the theory of motivation** until it is removed from a position of specificity to the position of generalisability. That is to say, when this accepted dependency relationship between increase in incentive payment and increase in productivity is generalisable in possibly, all similar situations, a THEORY is established for the solution of problems related to motivation and can therefore be called **an authentic THEORY OF MOTIVATION**.

However, management science researchers (indeed researchers in general) will hesitate to call this "**The Theory of Motivation**" as against "**A Theory of Motivation**" until this theory survives possible competition from other similar theories of motivation. This competitive process may last a considerably long time. If and when eventually the "**A Theory of Motivation**" achieves this fit of surviving competition it has established itself as "**The Theory of Motivation**".

If the Theory of Motivation grows in Usage and Maturity it eventually becomes **a Law in the realm of science** (It becomes a law of motivation and one of the Laws of Science. If the relationship established in the law of motivation becomes invariant, it metamorphoses into a **Principle in Management Science**. A principle defines immutability in science and its immutability qualifies it to be seen as a Reality and subsequently a Fact of science. The above discussion is captured in the Schema in Fig 1.

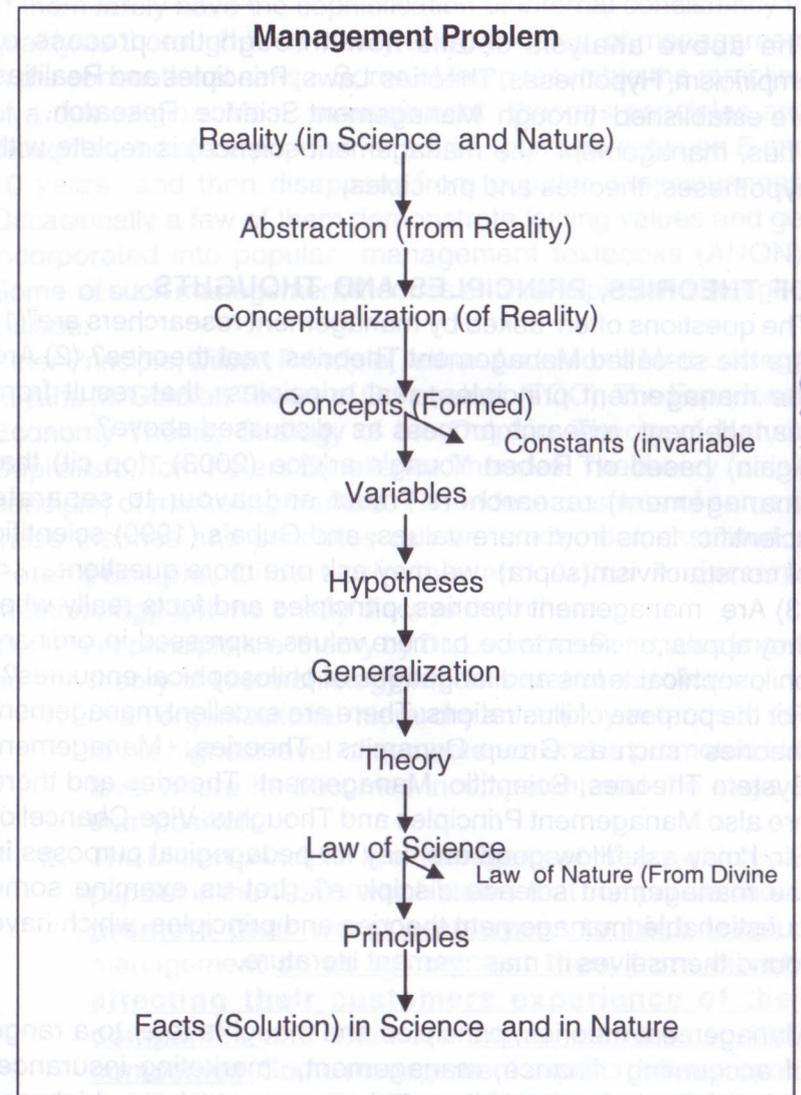


Figure 1: The Scientific Process in Research Methodology Asika (2005)

The above analysis details how through the process of empiricism, Hypotheses, Theories Laws, Principles and Realities are established through Management Science Research. Thus, management (i.e management science) is replete with hypotheses, theories and principles.

### OF THEORIES, PRINCIPLES AND THOUGHTS

The questions often asked by management researchers are”(1) Are the so-called Management Theories real theories? (2) Are the management principles, real principles that result from management research process as discussed above?

Again based on Robert Young's advice (2003) (op cit) that (management) researchers must endeavour to separate scientific facts from mere values, and Guba's (1990) scientific of constructivism(supra) we may ask one more question:

(3) Are management theories, principles and facts really what they appear or seem to be or mere values expressed in ordinary philosophical terms and languages of philosophical enquiries?

For the purpose of illustrations: There are excellent management theories such as Group Dynamics Theories, Management System Theories, Scientific Management Theories and there are also Management Principles and Thoughts. Vice-Chancellor Sir, I may ask “How good are they for pedagogical purposes in the management science discipline? Let us examine some questionable management theories and principles which have found themselves in management literature.

Management theories, principles and thoughts refer to a range of accounting finance, management, marketing insurance, industrial relations, public relations, approaches which are claimed to improve business performance in some measurable or otherwise provable ways. Some of them particularly management principles and thoughts are sometimes built around the business philosophy of a single management guru, some

of them rarely have the sophistication or internal consistency to qualify as thorough-bred theory and principles of management in the conventional sense. Some of them resemble the rambling of a cult religion. Most management theories principles and thoughts tend to be popular for a time, perhaps between 5 and 10 years and then disappear from popular consciousness. Occasionally a few of them demonstrate lasting values and get incorporated into popular management textbooks (ANON). Some of such management theories and principles and thoughts include:

Peter Principle, Dilbert Principle, Arthur Anderson's Methodology, Eliyahu M. Goldratt Theory of Constraints (TOC), The Experience Economy Thesis, Strategy of the Dolphin, Theory of Natural Capitalism, Tom Peters Excellence Theories. The theory (or is it principle) of marketing warfare. The Indecorousness of some of these theories and principles can be lucidly demonstrated in Peter principle, Dilbert principle and Arthur Anderson's Methodology. Let me briefly discuss them here.

The Peter principle is a theory by Dr. Laurence Peter, also known as the theory of Hierarchiology which is stated as follows:

1. In an organizational hierarchy an employee tends to rise to his highest level of competence and is promoted to a level where he becomes incompetent and he stays in that position.
2. The Dilbert principle is a management theory which was popular in the 1990s which states that companies should **promote their worst employees to high level of management so as to prevent them from directly affecting their customers experience of their companies** and therefore **doing damage to their companies**. Some management experts have properly named this theory, the Theory of “idiots in management”
3. Arthur Andersons methodology is a ‘theory’ which claims to be the **Elixir** to most of what corporate or government clients (Arthur Anderson clients) claim or identify to be their organizational problems. This management

accounting methodology was taught thousands of Young Anderson Recruits all over the world and over several decades. In 2001 the Accounting arm of Arthur Anderson's consultancy was involved in the notorious Enron Accounting Scandal. A legitimate question may be asked Vice-Chancellor! Sir, "What went wrong with the erstwhile popular Arthur Anderson Methodology. Arthur Anderson Methodology (or Theory) resulted in Enron Scandal.

### THE NATURE OF MANAGEMENT THEORIES

Management is a social science; indeed, a behavioural science branch of the social science discipline. Unlike the Natural science, Management science is generally an imprecise science and it offers all kinds of thinkers a haven to practice their inchoate ideas and incoherent management thoughts.

Consequently, management science is replete with scholars from other backgrounds than management. These migrant scholars appear to see management from the point of view of their primary academic backgrounds. There are also as many management Schools of Thought as there are different academic backgrounds of various migrant scholars. Many of them came from engineering, physics, mathematics, sociology, psychology, economics even law backgrounds. They develop theories of management with borrowed concepts, terms, hypotheses that are related to their original disciplines. As a result, management scholars can no longer speak with one voice. Koontz (1961) was alarmed at the mounting flood of management theories that express divergent views about the management profession. In his articles titled The Management Theory Jungle (1961), Koontz expressed dissatisfaction at the mounting flood of management theories which brought with them sharp conflicts, contradictions and apparent confusion (Asika 1981). He remarked that management as a discipline had an orderly, simple beginning and has reflected a distillation of the experiences in general management of people like Taylor and Fayol. He further

noted that "We now see these and other early beginnings overgrown and entangled by a jungle of approaches and approach to management theory."

### MANAGEMENT THEORIES AND SCHOOLS OF THOUGHT

Litchfield (1956) decried the absence of true management (administrative) theories. He lamented that most of thoughts and theories in management have come from academic fields other than management itself including mathematics, engineering anthropology, sociology etc. Our failure to have true administrative (management) theories emanate from some problems that are evident in the discipline of management. These problems according to Litchfield include:

1. The confusion of administrative terminologies/ concepts which has made it difficult for management scholars to speak accurately about management process separate fields of management left alone across fields and cultures.
2. The most serious indictment which must be made of present management theories and thoughts is that it has failed to achieve a level of generalization enabling it to systematize and explain management phenomena and process which occur in management related fields.
3. There is little prospect of management attaining a scientific status unless we are able to articulate management theories and thoughts.
4. (Therefore) we make the attainment of true management theories and a general theory of management impossible by developing separate schools of management thoughts in the fields of management in our Universities.
5. Comprehensive theories of management are needed as guide to management research. Litchfield main worry about management process arises from the presence of too many fields of management which had over the years produced/developed into seemingly unrelated management thoughts.

## AN APPRECIATION OF THEORIES AND PHILOSOPHIES OF THE SCHOOLS OF MANAGEMENT THOUGHTS

We have earlier given various definitions of theory and hypotheses. In particular we have stated a constitutive definition of theory as a set of ideas that is intended to explain something. More operationally defined, management therefore is a set of interrelated propositions concerning a phenomenon. Scientific theories are products of tests of hypotheses (Asika 2005).

We have also defined philosophy as that activity through which the meaning of statements is revealed or determined (Langford 1995) or philosophy is the study of the nature and meaning of existence and reality, good and evil etc, or more simply a rule one follows in living ones life or doing things.

One thing that we must recognize in the definitions of theory and philosophy is that theory is not synonymous with philosophy. However in management sciences both of them work together to enhance our understanding of the subject of management and the practice of it.

Another term which we have defined earlier is principle which is defined as a "perfect law which is immutable; a fact both in science and in nature". When a law satisfies the requirements of laws of science and law of nature it becomes a principle. Thus using the language of the Bible we describe the relationship among them as follows:

**Hypothesis begot theory, theory begot law, law begot principles and principle begot facts or reality:**

\_\_\_\_\_ Theory \_\_\_\_\_ Law \_\_\_\_\_ Principles \_\_\_\_\_ Facts

Ogundele (2005) has identified "different levels of theory in management as follows:

1. Exploratory theory, a product of exploratory research which seeks to discover new relationships in a given situation or phenomenon.
2. Exploratory theory which explains and observe phenomena of the cause of a fall in demand for a given product.

3. Deductive theory which results from the analysis of reflective thinking or deductions made from a hypothesis based on deductive reasoning.
4. Predictive theory when from simple propositions in a theory, we deduce more complex ones, we are in essence predicting another phenomenon.
5. Prescriptive theory or normative theory is a theory stated in such a way as to indicate what should be or be done.

Generally, management theories are applied in the practice of management to:

- (a) Increase management efficiency and effectiveness.
- (b) To crystallize the very nature of management.
- (c) Improve research in management
- (d) Attain social goals (Ogundele 2005).

Our discussions above suggest that all REAL management theories are or should be a result of empirical studies or a result of extension of existing management theories.

## PHILOSOPHY AND MANAGEMENT

Nwagbo Eze (1995) has defined philosophy as "a system of beliefs or views about life, existence and human beings as determined by reason and logic". This definition is very apt in our examination of the philosophy of Nigerians in their business life and relationships. We make an a-priori assumption here that there is a positive relationship between positive business philosophy and positive business performance i.e. a positive business philosophy of a Nigerian business man (in the process of managing his business) enhances his performance in business.

Pearce II and Robinson (1988) have succinctly identified the relationship between philosophy and business; "philosophy (in business) is the means by which corporate objectives are formulated, corporate resources are distributed and all

management activities are carried out. It is therefore the unifying force in organizations. Business philosophy has Speculative, Analytic and Prescriptive dimensions (Asika 1996) which may be translated into the Metaphysical, the Epistemological and The Axiological Dimensions of Philosophy.

Examples of business/ management philosophical thoughts include Consumerism, Capitalism, Socialism, Environmentalism and all such other "isms"; others include Business Ethics, MBO, MBE, TQM, which are management by Objective, Management by Exception, Total Quality Management, respectively. Each of these philosophical terms is borne out of idealistic, rationalistic, pragmatic etc, reflective thoughts of businessmen and management philosophers. Such reflective thoughts which later developed into consummate wisdom originally focused on general or specific applications in business management e.g. business objectives, mission or vision statements, structure, strategy, performance, behaviours, etc. Some or all of these philosophies have been seen to be useful in total or partial solutions to business or management problems. For instance T.Q.M. (Total Quality Management) is said to be closely associated with the philosophies and techniques of two management gurus, W. Edward Deming and Joseph Juran which is based on the understanding that it costs less to make quality products than defective ones. Similarly Strategic Management has been defined as a thought process continuously exercised by top management in organizational change and development. Asika (2004).

**Having said all the above, the question that should be answered is this:**

**Are management theories, as seen in the writings of many management scholars, real theories or ordinary philosophical enquiries and expressions about management practices and process?**

**Another related question which will be answered later in this lecture are:**

- What are indigenous management/business philosophies of Nigerian business men and women?

## **AN APPRECIATION OF MANAGEMENT THEORIES AND PHILOSOPHIES IN THE CORPORATE WORLD**

Management is a complex process and a multidisciplinary field of study – Basic Management Techniques have been in existence many thousands of years ago. In the city of Ur (Iraq) in 3000 BC, Sumerian Priests were said to be the first human organization to keep written records as means of recording business transactions.

- Early Egyptian governments were organized and administered in bureaucratic states around 1,300 BC.
- In the Bible, Jethro, Moses father-in-law, designed the organization with which Moses successfully ruled the Jews.
- Plato in his book the Republic promoted the principles of specialization.
- Diocetian, a Roman Emperor in AD284 reorganized his empire into 101 provinces by applying the modern concept of organization hierarchies etc.

In all the above examples of management in ancient times only one aspect of management was involved; that is, the practice of management. However in modern management we see the development and growth of the Theory, the Practice and the Philosophy of management and a tremendous growth in the number of management scholars, practitioners and thinkers. The number of management theorists, philosophers practitioners and their theories, philosophies and techniques of practice have grown so much in the nineteenth and twentieth centuries that a taxonomical organization of their population was deemed to be necessary and timely. Scholars like Koontz (1961) Soujanen (1962) Gordon (1963) Greenwood (1974) Dale (1958) Luthans (1973) Johson Kast and Rosenweig (1964) McClure (1977) Handy and Kurtz (1969) Ericson (1965) McFarland (1964) and

Wren (1962) have given their various classifications of management thoughts and their proponents. (See Table 1).

**A COMPARATIVE STUDY OF THE CLASSIFICATION OF MANAGEMENT SCHOOLS OF THOUGHT OR MOVEMENTS IN MANAGEMENT THOUGHTS**

McFarland's Classification

<b>Contributor</b>	<b>Related Classifications</b>
Scientific	Process School
Koontz	
Management	Empirical School
Koontz	
Movement	Managerial Roles
Koontz	
	Functional (1)
Soujanen	
	Traditional
Gordon	
	Basic Management and Philosophy
Greenwood	
	Older Fields
Handy and Kurtz	
	Prescriptive
Ericson	
	Early Management Era
Wren	
	Scientific Management Era
Wren	
	Functional
Dale	
Human Relations	Human Behaviour School
Koontz	
Movement	Group Behaviour Approach
Koontz	
	Interpersonal Behaviour
Koontz	
	Cooperative Social System
Koontz	
	Evolutionary Approach
Soujanen	
	Behavioural Approach
Gordon	
	Personnel/Human Relations
Greenwood	
	Behavioural Approach
Luthans	

McGuire	Behavioural
Ericson	Descriptive
	Social Man Era
Wren	
Revisionists /	Decision Theory School
Koontz	
Management Science	Social System School
Koontz	
Movement	Mathematical School
Koontz	
	Socio-Technical Systems
Koontz	
	Systems Approach
Koontz	
	Evolutionary (2)
Soujanen	
	Decisional
Gordon	
Revisionists/	Production Management/
Greenwood	Management Science
Management Science	
Greenwood	General Theory
Movement (cont.)	
Luthans	Quantitative Approach
Luthans	
	Systems
Johnson et al	
	Systems- - Decision-Making
McGuire	
	Holistic
Handy and	
	Newer Fields
Kurtz	
	Empirical
Ericson	
	Modern Era
Wren	

**Source: Asika (1981)**

This classification is based on McFarland's four stage classifications.

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Management thought is defined as, a “way of thinking of or about management and the management process peculiar to specific and defined groups of management scholars (or thinkers). These thinkers and scholars are classified into Schools of Management Thoughts or Movement or Approaches. Asika (1984)

There are three landmarks in the development of management as a field of study: First Frederick Taylor’s book The Principles of Scientific management 1911; Second The Hawthorne Experiment 1927 –1932 and Third, The Introduction Systems Concepts and Operations Research in the study of management. These three landmarks in management gave us a clear basis for classification of management thoughts (Theories, Philosophies, Techniques and Scholars). Hence the following schools of thoughts based on the landmarks discussed above are: recognizable: (A) **Classical Management School of Thought (1885 –1940).**

This school has Fredrick Taylor, Henry Fayol Max Weber as their pioneers and its branches include:

- (1) Scientific management of F.W. Taylor and Henry Gantt
- (2) General Administrative management. Henry Fayol and Max Weber.

The method of their “Theory” /Philosophy is the use of judgment based on observations of events and experience to **structure** and **organize** business and management: eg. Taylors Principles of Scientific management, Fayol’s functions of management and 14 principles of administration. Webers Management of Bureaucracy.

Ogundele (2005) has observed that “The classical “Theories” have not been based on Empirical research but on judgment supported by personal experience and thoughts of the members of this school/movement; in other words their so called theories are no formal theories but at best philosophical expressions or enquiries. They used some logical thinking (an exercise in

metaphysics) to structure organizations and develop methods (principles) of managing them.

The only attempt at empirical studies and theories in this school was made by Henry Gantt who designed and implemented a wage incentive programme and provided bonuses for workers who complete their jobs in less time than the allowed standard. He also developed the Gantt Chart to display relationships between planned and completed work on one axis and elapsed time on the other axis, (Pindur Rogers and Kim 1996). Other thinkers and scholars in the development of philosophies of management in the classical management school include Chester Barnard, Luther Gulick and Lyndall Urwick. Major contributions of The Schools of Classical Management are:

- (a) For the first time in the history of management they organized and gave credible classificatory system for the understanding and knowledge of business and management.
- (b) They focused attention of the world to the fact that management is a legitimate field of knowledge different and distinct from other older but related fields such as Psychology, Sociology and Political Economy.
- (c) They taught the world how to apply science to the practice of management.
- (d) They developed the foundation, functions, concepts, and principles of management which are still very relevant and will continue to be relevant in our study of and research in management.

However, the major limitations of the classical school are:

- a. It assumes that workers are similar to mechanical devices which can be made to work like machines.
- b. This school failed to appreciate the Human Side of Enterprise.
- c. The school lacks credible theories of management, its assertions are merely

philosophical and may not stand the test of empirical studies.

### **BEHAVIOURAL SCHOOL OF MANAGEMENT**

In the 1920s and 1930s many scholars particularly from other disciplines like Psychology, Sociology and Anthropology and even the practitioners of management started to doubt most claims that were associated with Taylorism and the classicists. They believed that human aspects of business organizations had not been fairly treated by the classicists. A group of researchers began some studies aimed at discovering the role and place of human beings in organizational setting; and this group became known as the behavioural school of management.

Since the claim of the classicists were expressed as philosophical enquiries about management they were determined to test these claims empirically. The behavioural management school undertook empirical studies of employee behaviour in organizational setting. There are two major thrusts of this school i.e. (i) the Human Relations Movement and (ii) the Organizational Behaviour Movement.

### **HUMAN RELATIONS MOVEMENT**

Hugo Munsterberg considered the father of industrial and applied psychology, identified a relationship between scientific management and industrial psychology. He believed that both fields of knowledge sought to increase efficiency in the organization through scientific worker analyses.

Mary Parker Follett a member of this movement did extensive studies on administrative conflicts, motivation, cooperation and authority which became the building blocks for modern organizational development.

Elton Mayo and Fritz Roethlisberger designed and carried out the popular Hawthorne Experiment to unravel the internal dynamics of informal groups in organizations and their effects on organizations productivity.

### **ORGANIZATIONAL BEHAVIOUR MOVEMENT**

This is another wing or thrust of the Behavioural Management School of Thought, pioneered by scholars like Chris Argynis, Abraham Maslow, Frederick Hertzberg, Rensis Likert.

\* In 1943 Abraham Maslow introduced a five-tier hierarchy of needs. He believed that individuals are motivated by certain needs to act in particular ways. This led to the popular Maslow theory of motivation.

- Frederick Hertzberg's Motivation – Hygiene Theory of Motivation studied job satisfaction and the two factor theory of satisfiers and dissatisfiers as determinants of job satisfaction.
- Douglas McGregor's Theory X and Theory Y is one of the popular theories of this movement.
- Rensis Likert developed the popular Likert Scale for measuring qualitative attributes in the study of human behaviours.

Generally, major contributions of Behavioural management school of thought include:

- (1) Design and applications of research instruments in the study of relationships between the human factors and mechanical factors in organizations.
- (2) The application of empiricism in the study of management and organization; a practice that was virtually absent in the classical management school.
- (3) The Behavioural School contributed new concepts in management lexicon, such as Motivation, Group Dynamics, Leadership, Interpersonal Process, Satisfiers and Dissatisfiers etc.

Behavioural school of the management is extremely rich in theories thus making it perhaps the richest school in management theories. One major characteristic of the Behavioural School is the almost total absence of principles and philosophical statements about organizations. A major limitation of the Behavioural School is their excessive application of pure science

methodology to the study and prediction of qualitative human behaviour and attributes.

### **QUANTITATIVE MANAGEMENT SCHOOL OF THOUGHT**

The major feature of this school is the adaptation of statistical and mathematical models and processes to the study of management, management situations and phenomena. It consists of three major thrusts:

1. Management sciences thrust
2. Operations management thrust
3. Management information systems thrust

Quantitative management includes the application of statistics, information models, optimization models and computer simulation in study of management. Following the second world war, many of the qualitative techniques which had been applied to military problems were applied to private business sector. Industrial organizations started recognizing the potentials of qualitative techniques to solve problems of production management when dealing with inventory control and consumer waiting lines (Ivancevich J.M., Lorenzip, etal) (2003).

Major personalities in this school include Herbert Simon, Van Neumann and his Game Theory, Bertalanffy's Systems Theory (1950), Kenneth Brulding's System Theory (1960).

The major contribution of this school is their use of system theory to see and analyse the critical variables and constraints of management.

### **MODERN MANAGEMENT SCHOOL OF THOUGHT**

Modern management school of thought evolved from the integration of the theories principles and philosophies of the previous schools. This school has borrowed extensively, from some previous schools before it, including Classical School, particularly the process approach in the Classical School of Management, Systems and Mathematical School, the Contingency Approach, Strategic Management Approach, The

Excellence, and the Japanese Style of Management. Therefore it is a synergistic product of a combination of these approaches to management. Members of this School of Thought include Koontz, (1973) Lawrence and Lorsch (1969) Science (1972) Kast and Rosenzweig (1973) Drucker (1954) Asika (1981,2004)

Koontz suggestions generated a lot of intellectual reactions in management literature which generally suggested a new direction in management theories and practices. Koontz's publications became the centre of these discussions on new direction of management. Koontz therefore is regarded as the father of the Modern Management School of Thought. Wolfgang Rogers and Kim (1995) have noted that "Koontz believed that each identified management approach or school of thought offered something to management theory. Koontz argued that the human resources and the quantitative approaches were tools rather than management approaches. He then demonstrated that a process approach could encompass these variances".

The process is a circular loop with controlling leading back to planning in management, indicating that it is continuous. The management process which has been discussed in many terms is essentially decisional and informational activities which are the characteristics of modern management.

Other approaches to modern management movement include the Traditional Systems approach which has been modernized by the application of high-tech information technological processes; The Strategic Management Approach and The Japanese-Style of Management.

### **STRATEGIC MANAGEMENT APPROACH IN MODERN MANAGEMENT SCHOOL OF THOUGHT**

Generally speaking strategy is a military concept which is now refined, modernized and deployed in organizations activities as a tool for organizational survival; which is used to eliminate

competitive threats and maximize opportunities for increased organizational wealth and security.

Strategic management is primarily concerned with decision making processes and actions which determine an organization's long-run performance. It emphasizes monitoring and evaluating external and internal environmental opportunities and controls in new organization's strengths and weaknesses.

Business policy on the other hand maintains an integrative orientation and therefore tends to look inwards. It focuses on the efficient use of an organizations assets by formulating general guidelines which will assist the organization in accomplishing its goals and objectives, critical success factors.

Strategic management simply incorporates business policy with a heavier emphasis on environment and strategy. The elements that are deployed in the strategic management process include vision statement, mission statement, goals, objectives, critical success factors, shared values or corporate culture and action orientation.

Strategic management involves five basic components.

1. Environmental Scanning
2. Strategic Formulation
3. Strategy Implementation
4. Evaluation and Control

Members of Strategic Management academics community include:

1. Ansoff (1995) published his Corporate Strategy which examined strategy from a programmatic and analytic stance; Ansoff is the father of strategic management.
2. Michael Porters (1982) book on Competitive Strategy and his Framework on Competitor Analysis.
3. Von Neumann and Morgenstern Game Theory.
4. Mintzberg's (1979) Structuring of Organization.

5. Hofer and Schendel (1978) published a Comparison Study of Business Strategy Concepts.
6. Peter Druckers (1954) book on The Practice of Management in which he gave the Strategic Management School a classic definition of Strategy as "A means of analyzing the present situation and changing it if necessary" Strategic Management School of Thought is a new and very fast growing school which records millions of new entrants every year.
7. Ben Oghojafor (2006).

### **THE JAPANESE –STYLE OF MANAGEMENT**

This is another branch of the Modern School of Management which embraces the Japanese Style of management. It got a firm hold in management in 1950 when Deming introduced a comprehensive management system which is the model for Japanese – style of management and it is called Total Quality Management (TQM). TQM uses statistical techniques to analyze variability in production system as a means of continuous quality control and improvement. Quality is whatever the customer needs and wants and because the customers needs are always changing the solution for defining quality is to focus continually on customers research. Another pioneer in the TQM field is Juran who was the first to deal with the broad management features of quality which distinguishes from those who advocate specific techniques.

Contingency Approach (i.e The Situational Approach)

### **AN APPRECIATION OF THE THEORIES OF THE VARIOUS SCHOOLS OF MANAGEMENT THOUGHTS**

About five stages in the development of management thoughts, theories and philosophies can be recognized in our discussion above. They are:

1. The prehistory stage which includes B.C. (Before Christ) period and the early part of the period After Christ (A.D). This period, also includes the medieval period of history

AD1100 –1500. During this period, management was PRACTICAL and INSTINCTIVE. Management was practised without knowing what it is. There was no formal name or concept of management, rather it was considered a way of life. For example, Jethro, the father-in-law of Moses ( in the Bible) recommended a structure of management organization of the Line Staff type which was distinctly hierarchical and included the principles of authority and delegation; yet the Bible did not formally recognize it as such.

2. Period between 1800 and 1920 which, in the absence of a better term, I would call **the Era of the Classicists** during which the philosophical terms like Taylorism Fayolism and Weberian philosophies flourished. **The Group Dynamics Period or Stage** started during this period with the Hawthorne Experiments 1925 – 1932 which - is a watershed in the history of management thoughts, philosophies and theories. It was a period that marked the end of philosophizing in management. Management was no longer the monopoly of “dry” philosophers whose approach to management was predominantly **prescriptive**. Most of the works of management thinkers during this era of Taylorism, Fayolism and Weberian were predominantly **PRESCRIPTIVE**: i.e. Prescriptive philosophy or metaphysics. This period in the history of management thoughts was devoid of credible theories of management but was rich in the philosophical statements about the concept of management. There were no real empirical studies of management. Taylors academic work at the Bethlehem Steel Works was strictly experiential. One credible study of management during this period that smacks of empiricism was Henry L. Gantt work on wage incentive programme. Higgins (1991)
3. **The Stage of Limited Empiricism**, 1920s – 1930s During this period empirical studies in management

sprouted and flourished in a limited extent. Thus there were studies like Hawthorne Research by Rothlisberger and Elton Mayo 1925 – 32; Gulick L, Notes on the Theory of Organization 1937, Mary Parker Folliet - Constructive Conflict; Maslow - A Theory of Motivation; Herzberg - Work and the Nature of Man; Simon H. A - Administrative Behaviour; McGregor D - The Human Side of Enterprise;. Agyris C - Intervention Theory and Method; McClelland D. -The Achieving Society; Tannerbaum and Schmidt - Leadership Study Continuum; Blake and Mouton - The Managerial Grid etc.

4. **The Stage of Modeling in Management** often described as the era of application of quantitative and mathematical techniques to management studies. It is a stage in management studies that experienced excessive use of models in the study and development of management theories. It marked the end of philosophizing in management. At this period in management history, every study of management was either empirical or nothing. Even qualitative attributes of human behaviour were quantified, “mathematicalized” and theorized. Here we note the contributions of Von Neumann and Morgenstern, The theory of Games and Economic Behaviour (1944) Von Bertalanffy's The History and Status of Systems Theory; Rosenzweig's Contingency Views of Organization and Management; Lindblom and Raymond (1944) Theories of choice in Business; Hofer and Schendel, Analytical concepts etc.
5. **The Stage of Modern Management**: The stage is characterized by a merger of theories and practice of management. It is a stage I have characterized as the stage of **Process + Systems + Contingency = Proper Management**. I have chosen this unusual appellation for it because it is a period when all previous stages came together to form what we know as management today.

It is a stage that defines where we are now in management and where we have experienced the coming together of all the stages before it, including:

(a) The prehistory stage (b) the Medieval stage or the Era of the Classicists (c) The stage of Limited Empiricism (d) The period of unbridled Empiricism i.e. The period of Modeling in management. This is the stage where management as a profession, as a discipline and as a science is, NOW!

### **WHERE ARE WE?**

Vice-Chancellor Sir, This is a rhetorical question that requires opinionated answers from me. Let me modify this question a bit: Where are we, i.e Nigerian management experts, thinkers and academicians in the study of management and **development of truly Nigerian management theories principles and philosophers**? My very simple answer to this question is: We are no where in the study and development of theories of management; However we should have been somewhere in the study and development of management principles and philosophies but we are not there yet.

But do we need a truly Nigerian Theory of Management? The answer is NO! because scientists will agree with me that there is nothing like LOCAL THEORIES in science because a true Theory, like knowledge, is generally universal but the application of it is Local. In Theories we think Global and act local, as the saying goes.

I agree with Ogundele (2005) when he argued that "It is however, necessary to state that most of the practice and traditions in African organizations could well be accommodated within the existing organization theory (ies) **and as such there is no need to develop any new set of theory (ies) that are distinctively African**".

In my many years of teaching and research in management, I have come to believe that whereas scientific theories are universal, principles and most philosophies are cultural and therefore culture bound. For example management philosophical

statements of the Igbos such as "Onye Nna ya no na ala -eze adigh a-ga oku mmuo", that is, "One whose father is in heaven cannot go to hell" which was a philosophical statement made to Prof. Dora Akunyili (NAFDAC DG) when she dismissed her brother-in-law from NAFDAC on charges of corruption (*Punch* July 16 2006). This type of philosophy has no place in the culture of most developed countries in the world. However it enjoys a general application in the Nigerian culture and business environment.

### **Is There a Truly Nigerian Management Theory and Philosophy?**

Mr Vice-Chancellor Sir as we have noted above, there is no such thing as a truly Nigerian theory because theories are universal academic product of scientific study and research. If however Nigerian management experts can develop such theories in Nigeria we will be better for it.

Nevertheless, it cannot be called a "Nigerian Theory of Management" it is – A theory of Management.

We may therefore ask also – Is there any such Nigerian (made) universal theory of management? I dare say, there is none yet.

### **REASONS FOR ABSENCE OF TRULY NIGERIAN THEORY OF MANAGEMENT**

Possible reasons for the absence of theory of management made in Nigeria or a truly Universal Management Theory that has its origin in Nigerian Universities or Management experts and practitioners, are:

- (1) The science and study of management in Nigeria is yet at its elementary mundane level or stage. Whereas the practice and knowledge of management as we have noted elsewhere above, began several centuries ago, in Nigeria the awareness of modern management and practice is very new dating from the colonial era in Nigerian history which is a little above one century ago.

(2) Management academics and researchers are not properly equipped to carry out very strong empirical studies in Nigeria that will result in breaking new grounds in the knowledge of management. Our universities libraries are poorly stuffed with state of the arts materials such as very current books and journals for research in management sciences. Hardly can one find Laboratories for Marketing Research, Organization Study and Research, etc in Nigerian Universities. In the university of Lagos, our offices have recently been equipped with internet access mechanism which may not be found in most universities in Nigeria.

(3) Government and particularly the corporate organizations in Nigeria are extremely stingy with funds for meaningful research, particularly in management.

What about principles and philosophies of management? Given that some problems militated against embarking on studies that will enable Nigerian researchers and practitioners of management break new grounds in management, nothing stops us from carrying out less expensive and less rigorous **Studies on Local Philosophies of Management.**

Indeed the practice of management is incomplete without a combination of management theory, principles and philosophies of management.

Vice-Chancellor Sir, I am delighted to present to this audience the report of a brief study (by Asika and Tijani) of Nigerian management (Business) philosophies in the next few pages of this Lecture.

### **A STUDY OF INDIGENOUS NIGERIAN MANAGEMENT PHILOSOPHIES**

This study of indigenous management philosophy was carried out on three major ethnic groups in Nigeria, viz; Igbo, Yoruba and Hausa management philosophies.

### **A BACKGROUND KNOWLEDGE ABOUT NIGERIAN BUSINESS PHILOSOPHIES**

The following backgrounds emerged from the analysis of interviews and responses to questionnaires.

(1) The types of business that an individual businessman undertakes are predestined/ordained before birth. The means of knowing these businesses include: consultation of oracles, *babalawos* (custodians of esoteric wisdom), divine specialists, para-psychologists, seers, fortune tellers, alfas, Sheikhs, prophets, senior most apostles, *Aladuras*, etc. The means may also be personal e.g. fasting, long-prayer, dreaming, etc.

These means are also used to bring about the achievement of predestined business purposes, successes. Thus the means are also **consulted for the type of skill to learn**, the type of business friend to cultivate, the type of workers to hire, where to site business, business trips to make, for good business attractions, work promotions and advancements.

The consultation of one type of specialist in reaching business decisions does not preclude the use of another. The views of all those spiritual specialists are weighted or distilled for accuracy, unanimity in view before business activity can be undertaken.

Among the Yoruba people for instance, it is a common practice that after the birth of a child, or even during pregnancy, the diviner is consulted about which occupation would suit the child most. Every effort is made by the parents thereafter to prepare the child physically and mentally for his future occupation.

The Aros and the Arochukwu oracle commanded universal respect among the Igbos for its impartiality and supernatural knowledge of people and events including their predestined activities in life. The Hausa-Fulanis consult the Quranic teachers

who have reached a special level of spiritual knowledge for business decisions.

Oracles also sometimes define possible business profession for various people or groups or town e.g. the tie and dye products of the Egbas (Adire), the deep indigo dyed cloth of Kano and Kaduna, the Akwete cloth of the Igbo, very much analogous to the "country-cloth" (Aso-oke/ofe) of Iseyin people in Oyo state. Added to this is the destiny that sentences certain groups to be business rovers or travellers as a result of which everybody in that family endeavours to follow suit e.g. virtually all the families found in Ejigbo, Iwo and Ede Local government of Osun state are represented and established firmly in Ghana, and later in Ivory –coast, and some other West-African countries. The same thing, is true of the Bororo Fulanis up-North, the Ore people of Kwara State have business outside their town, and there were responses that if there is lucrative business in the North-pole among the Eskimos, the Igbo man would probably be there.

(2) Not only that oracles are consulted for making business decisions or planning, they are usually consulted several times for monitoring business activities and success. This explains the Igbo saying that "Anighi eji otutu ama njo ahia" (You cannot use the events of the early morning to know the prospects of business in the afternoon or evening). The equivalent saying in Yoruba land is "Bi oni ti ri, ola ko le ri be, ni mu babalawo difa ororun" (The way today is, tomorrow may not be so, hence the need to consult babalawo on regular basis).

Investigation reveals one type of "wisdom" that is usually consulted in Yoruba and Hausa land. Sources confirmed the existence of such wisdom in Igbo land but we could not lay our hand on any for the purpose of comparison. This is a divine esoteric document.

A careful study of the collected Hausa and Yoruba "divine esoteric document" revealed similarities of signs and the number of probabilities found in each document. Only name labels and symbolic representation differ. While the diviners in Yoruba land call theirs "Oju-odu merindinlogun (sixteen probabilities of wisdom), Hausa people call their : 'Hisabi Sha-nhida" (sixteen mathematical groupings) or "Hati".

According to the wisdom, the Almighty God originated all creatures from fire, earth, air and water in different mix of these things.

Combined in different modes of high, upper-medium, lower-medium and low, it will produce just sixteen probabilities. Every human being can be fitted into each of these categories with different interpretations in meaning based on reasoning and logic. It is reasoned for instance that if ones ancestral father or oneself is created from "high fire, low earth, high air, mid low water", such individual may not stay in a place (just like the Israelites) and may be successful in business materials, bordering on electricity, fire, communication equipment, etc. Different name labels are given by the two ethnic groups to each of the probabilities e.g. F,jjo."bc, Oyeku-meji, etc.

TABLE II: (16 YORUBA-WISDOM) OJU-ODU MERINDINLOGUN

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	0	00	00	0	0	00	0	00	0	00	00	0	0	0	00	00
FIRE																
2	0	00	0	00	00	00	0	00	0	0	00	0	00	00	0	0
EARTH																
3	0	00	0	00	00	00	00	0	0	0	00	0	0	00	00	00
AIR																
4	0	00	00	0	00	0	00	0	00	0	00	0	0	00	0	00
WATER																

Source: The Chronicler.

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TABLE III: (HAUSA-WISDOM) HATI OR HISABI

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	1	11	11	1	1	11	1	11	1	11	11	1	1	1	11	11
2	1	11	1	11	11	11	1	11	1	1	11	1	11	11	1	1
3	1	11	1	11	11	11	11	1	1	1	1	11	1	1	11	11
4	1	11	11	1	11	1	11	1	11	1	11	1	1	11	1	11

Source: "The Chronicler"

Our analysis of these two similar ancient but transcendental wisdom shows that the "probabilities are very much exhaustive and correct, they are therefore valid mathematically. The sources of creations (fire, earth, air, and water) are also valid considerations. Standards of measuring whether an outcome is good or bad varies with the number of the times one comes to the diviner and hence the need for the above proverbs. Research effort can improve our knowledge of these ancient business wisdom aspect that fluctuates.

It is also believed among the Igbo that whether your outcome is good or bad, you need 'sacrifices' on regular bases to appease your "chi" (God) who has predetermined your "akaraka" (destiny). Such offers of prayer, through sacrifices must not be delayed especially if the outcome is bad, "were ehizie choba ewu oji make chi ajiri (a stitch in time saves nine). So, one must carry out the sacrifices in time before it is too late.

Therefore, destiny can be modified only by God through offering of sacrifices and ones relationship with God.

(3) The gods can provide through divine specialists various items such as success rings, holy water, charms, juju belts (*onde*), spells, medallions, amulets, herbs, magical handkerchiefs, stones, talisman, spirits, conjurations, command, black success soap, grease, black powder for drinking and scantification and other types of divine gifts to influence business successes.

(4) From the discussion so far, we observe that Nigerian indigenous businessmen accept that success is caused; but human beings have no power to change this preordained destinies, only God has that power. From this analysis we have identified this philosophy as **Transcendental Fatalism** among Nigerian businessmen and managers.

Submission in this regard is in consonance with the first two main components of Nigerian management philosophy viz "excessive religiosity, hope and dependence on gods" identified by Eze Nwagbo (1995), though he did not use the label of FATALISM to capture the reality that failure or success ultimately come from God. Hausas point out this in Quran 53:42 which states "And to your Lord are everything ascribed".

(5) Responses of Interviewers also revealed that other factors on which indigenous Nigerian management philosophy is based include:

- (a) Historical Experience: e.g. colonial, post-colonial
- (b) Economic: e.g. Absence of industrial culture: indigenous businesses are at best chiefly commercial, inventions. Manufactures are few and limited.
- (c) Political: Governance in the North through Sultan and Emirs, in the West through Obas, Chiefs, Ogbonis and in Iboland through "Obis" (village/clan heads, council of elders (etc) segmented the leaders from the followers. Their followers have no initiative of theirs, they must respect the elders and their initiatives, ("too much familiarity breeds contempt"), so relationships are restricted/limited. This is traditional use of persuasive autocracy, with serious sanctions imposed on disobedient, recalcitrant and disrespectful individuals (coercion). Even after the turn-key independence of 1960, the succeeding decades were characterized by political jealousies, civil war, reconstruction, coup d'etats,

instabilities, etc. All these discouraged better indigenous entrepreneurship and management,

- (d) Social: Homages are paid to religious lords and for social relations (tying rather than cutting the family social umbilical-cord) . So, whatever accrues from business will be for the social welfare of members of family. This discouraged aggressiveness especially among the Hausa-fulanis and the Yorubas coupled with the fact that their religion preaches "endurance", "perseverance", "dogmatism" (risk avoidance, conservatism) rather than aggressiveness (risk taking) of the Igbos.

Women like men have their areas of specialisation. A woman does not do a man's job, there are taboos that restricted women from certain Jobs with little and fewer restrictions after menopause. Though, such restrictions are in the interest of women, to protect their dignity.

### PHILOSOPHIES RELATED TO PARTNERSHIPS IN BUSINESS

The degree of business cooperation that exists among the indigenous business families and groups is associated with the following philosophical sayings:

- Igbo - "Otu onye adighi eme oke ohia" (Igbo) - (A tree does not make a forest).  
Yoruba - Agbajo owo ni afi nso aiya (Yoruba) - In unity there is strength).  
Hausa - "Tain ke doya bays share" (Hausa) - One stick of a broom does not sweep).

So we need partnership in business.

- (e) Physical – The type of climate found in a place determines the type of business they do. Then the oil wealth illusion, which made government, intervened in many sectors of national life. Nigerians started looking for office job (white -collar jobs) individuals and

communities became overdependent on government to foster development. This discouraged private entrepreneurship and better management and negatively affected our development of indigenous philosophies.

From the above discussion so far, we can see that the indigenous private businessman in Nigeria finds himself in the midst of environmental factors which he has no power to change at will. We therefore associate this belief with a speculative philosophy of ENVIRONMENTAL FATALISM for indigenous private business and management. Since he believes that he has no control over the environmental forces, he therefore assumes full control over the resources of his business including personnels. He also believes that such resources (man inclusive) must also have no control or influence over him, we therefore also relate this belief to the behavioural management philosophy of AUTOCRATIC FATALISM. Other types of fatalism which can be generated for this behaviour include; the contributions of Damachi (1978) and Eze (1995).

Submission here differs from the Autocratic Paternalism of Damachi U. G. (1978). While Autocratic Paternalism may be true of corporate organisations, it is not true of indigenous management practices.

Also, Eze Nwagbo (1995) listed components of Nigerian management philosophy ( viz: (1) consumer orientation, (2) cultural authoritarianism, (3) colonial authoritarianism and black apartheid, (4) whitephobia, white dependence and expatriate—loyalist management, (5) Black colonialism with colonial eye, (6) theory X autocratic management.

### REASON FOR GOING INTO BUSINESS BY NIGERIAN ENTREPRENEURS

Responses from interviews revealed that the major reason for going into business is also divine. An Hausa business man points

to Quran 90:4 "we have created man to struggle". And Christian Bible says in Genesis chapter 3:19 "**In the sweat of your face you shall eat**". According to him, the struggle is for his own benefits of better eating, mating and sleeping. All the Gods of the Hausa, Igbos and Yorubas also enjoin them to do good to their fellow human beings (Be thy brothers' keeper).

The sum of this is that indigenous Nigerian businessmen go into business for reasons of self and others welfare as directed by their Gods. Level of commitment to self and to others varied across the ethnic groups. A rich Hausa man uses part of his wealth to feed the "talakawas" the needies morning, afternoon and evening. A Yoruba or Igbo businessman may be more committed to self (family) than to others.

This analysis narrows down to the philosophy of Individualism or Collectivism.

Both the individualist and the collectivist (capitalism and socialism) define their actions as welfarist. Collectivism and individualism therefore constitute extremes in a range of welfarism. It could therefore be mixed. For the Yorubas, it is mixed, for the Ibos, it leans towards individualism and for the Hausas, it leans, towards welfarism or collectivism. Since any of these Welfarism philosophies are ordained by God according to indigenous beliefs, we also submit that the reason, the purpose, or the mission for indigenous private business existence in Nigeria is Welfarism or Collectivism. We therefore also suggest a philosophy of WELFARIST FATALISM for indigenous business management in Nigeria. This is conterminus with the corporate purpose of satisfying stakeholders' needs as an indicant of corporate philosophy. Essentially therefore, indigenous businessmen are pneumatological creations to further welfarist fatalism.

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### ANALYTIC INDIGENOUS PRIVATE MANAGEMENT PHILOSOPHY IN NIGERIA

Interview responses elicit the following submissions;

(a) Knowledge of business, a profession or trade is conferred on indigenous people by certainty of experiences (empiricism) and observations (positivism/phenomenalism) .

As soon as the intermediaries of God define what a man/child would do in life, the child who was to become a professional or a trader would from youth have learnt about this information. This makes it easy for him to prepare himself and be easily absorbed into the profession or trade. Here, in local entrepreneurship induction precedes membership, while in corporate management membership precedes induction. Since the individual has a fore-knowledge of his occupation, he has no hesitation, employment therefore becomes for life (A type of philosophy in Japanese management). To be qualified for full membership, he has to pass through an apprenticeship training where he learns the technical skill: standards and behaviour appropriate to the occupation. For this training, he is attached to a skilled adult where he **learns** and serves the master for a prescribed number of years according to the need of the occupation, educational entry point and the agreed apprenticeship terms between the parents and the master. In Yoruba land, the parents pay an agreed amount for this tutelage, in Igbo land parents don't pay. During this period of training, the master and the student maintain mentor-protégé relationship necessary for better inculcation of skills, attitudes and knowledge. At graduation, the master re-releases the protégé to his parents in Yoruba land without monetary help. In Ibo land, the mentor sets up the protégé in business. In these ways, Ibos try to build up the courage of their protégés in business and this encourages more cooperation between old mentors and their protégés for life. This is the philosophy of mentoring, an apt description of this form of relationship in business.

Learning does not stop at the end of apprenticeship but continues throughout life. This is because, in indigenous organizations, performance and recognition are very close. An inferior performer is publicly acknowledged and adjudged to be very lazy and unserious. Superior performance are impetus for further development.

Personnel development accrues from varied experiences, for example just-in-time use of initiative, synthesized experiences, observation of practical consequences, accumulated observation and experiences to correct others mistakes.

The discussions above suggest that knowledge is acquired through observation and varied sense experiences. The truth of business knowledge in indigenous organisation are only uncovered in their analytic adoptions of philosophies of EMPIRICISM, PRAGMATISM, POSITIVISM (phenomenalism) rather than on rationalist explanations. Women for instance, take their young ones to the market and introduce them to the intricacies of buying and selling with adroit bargaining to obtain the best price. Observations and experiences are dialectically reconciled over time to produce and define the truth about every business, occupation, trade or profession. Since observation and experiences are in relation to events, activities, resources, performance, we conclude therefore that the nature or the truth of indigenous private management philosophy is based on DIALECTICAL MATERIALISM.

This shows that the TRUTH whether in corporate or indigenous (traditional) Nigerian organisations are revealed through forming practical thesis, practical antithesis and practical synthesis of knowledge (rationalism), experiences (empiricism), and observations (phenomenalism) on practical consequences of business existence. This is therefore PRACTICAL PRAGMATISM.

## PRESCRIPTIVE INDIGENOUS PRIVATE MANAGEMENT PHILOSOPHY IN NIGERIA

### Analysis of Questionnaire Interview responses and on Indigenous Nigerian Private Management Philosophies produced the following results:

(1) Business success is measured in term of continued existence and adequate cash flow to spend. This result agrees with the findings of Imoisili C. I. (1976).

(2) A successful businessman is measured in terms of how many houses he has built in his home town, how many people he has trained, and more: recently in terms of what he has contributed to his community. This type of measurement explains the costly castles found in towns like Onitsha, and Nnewi, Oro in Kwara State, Ejigbo in Osun state, Ilesha, Ijebu-Ode, and Aribaba (Small London) in Abia State, to mention but a few.

(3) Total organisational Value is measured by the value of the business owner-manager. All other values are non-existent. In small-scale organis-ations, any other emerging value apart from the values of the owner is immediately submerged and extirpated. This is intuition-based, the philosophy of SUBJECTIVISM.

(4) On the basis of moral standards, indigenous businessmen use religious rules, taboos, personal values and the rules of etiquette and the rational bases for making decision.

A good indigenous business therefore is not a generally but a secularly accepted business on a prescriptive basis. Therefore SECULAR SUBJECTIVISM is the main moral philosophy of indigenous business undertaking.

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## A CASE STUDIES ON INDIGENOUS PHILOSOPHIES OF MANAGEMENT

### ABRIBA PHILOSOPHY OF MANAGEMENT

The researchers encountered an emerging individual management philosophy of the Ariba people in Abia State of Nigeria. Indigenes of Ariba are traditionally commercial people with their territorial expansions in virtually all parts of Nigeria and West African countries in Africa. They are also found in every part of the world in large numbers doing nothing but business.

It is interesting to note that an average Ariba man is an economic success. And anybody having paternal, maternal, affiliation or consanguine lineage with him is also a "business success."

Ariba success story is rooted in historical success based on strong business philosophy of Brotherhood just like their tribesmen in Onitsha and Nnewi (Japan of Africa because they fabricate cars). It grieves an Ariba man to see his own brother (by virtue of consanguinity or affiliation) suffer. He does not share the seeming "conservative life" of the people of Umuahia and Owerri who are academicians and civil servants.

Ariba is called small London because of the type of affluence and beautiful castles or palaces "planted" there.

Philosophies responsible for Ariba success include:

### ABRIBA BUSINESSMAN'S BASES FOR SPECULATIVE PHILOSOPHY IN THE MANAGEMENT OF BUSINESS

- (1) For him the purpose of business is not totally fatal but it is also deterministic; poverty is not regarded as God-given and communal or group identity must not slack. Age groups are consciously cultivated to demarcate and embolden this identity.

An Ariba business man believes that he could extend his business anywhere in the world.

They have their business extension- in Port-Novo, Cotonou, ' Garbon, Ivory Coast, etc. Some of these extensions are commonly called "Biafran extension."

- (2) Ariba businessmen do not build Industries in Ariba. Aba is their main industrial/commercial location. Ariba people determine Abia's financial state through their wealth because Abia state is their financial and international business headquarters.
- (3) Ariba's business domain is found in textiles. They are importers of clothes, okrika, and stockfish. They are currently diversifying into shoes, paper and electronic marketing.
- (4) While he does not believe that he could not change a bad destiny, he also believes that the size of his accumulated wealth would be enlarged to the extent of his rituals or sacrifices to God This is "Aggressive Ritual Fatalism".
- (5) Ariba success is also based on a cooperative philosophy rooted on mutual understanding, complete openness to one's brother, trust, loyalty and profound commitment to business success. This is the Philosophy of Group Patriotism.
- (6) Recruitment is based on group birthplace considerations before ethnicity. Birthplace only becomes irrelevant with scarcity of skills.
- (7) Apprenticeship training of young ones is based on patriotism and special arrangements to acquire genuine business attitudes, skills and knowledge. An apprentice

is engineered, coerced, trained and developed to maintain and further Ariba business traditions.

(8) Coercion of Ariba apprentices has roots, in commitments to excellence to create competent businessmen. It is never punitive. Infact, the relationship between an Ariba Master and his Ariba apprentice is a mentor- protégé relationship, very maternal to the core. A non-Ariba apprentice may be denied the totality of business secrets, knowledge, skills and the right attitudes.

(9) Ariba business philosophy is not predicated on optimization (maximization/minimization) so as not to punish their customers or loose repeat sales, neither is it based on the philosophy of satisfying. An 'Ariba' tries to "META-MISE returns to business. Branch-networking: (opening of New business/shops) and entrepreneuring are common practices to bring about a business empire.

(10) Unimaginable but gargantuan courage, familism, emotional resilience to cope with difficulties, dealing in "assorted" products and ability to diversify the business are some of the traits responsible for their success.

#### (B) **ANALYTIC PHILOSOPHY OF THE ABRIBA BUSINESSMAN**

(1) An "Ariba" distills ideas, uses his senses – Experiences, and sense-observations to achieve a 'fit' of business knowledgè necessary for success. He therefore combines the philosophies of rationalism, empiricism and positivism together to define result-oriented practices necessary for business success.

(2) An "Ariba" is very skillful in buying and selling. This skill is acquired overtime through age-long intergenerational transfer of accumulated business experiences and skills.

(3) The philosophy of "employment for life" is another major motivator of business success. This is similar to Japanese philosophy.

(4) Consensual (group) decision making rather than individual decision ranking (with responsibility remaining with individual) is another practice of their business.

(5) An "Ariba" believes in moderate rather than heavy education. Secondary school education is more than enough to see you through in lire. So, Ariba people are not too educated, at least formally.

#### **PRESCRIPTIVE PHILOSOPHY OF THE ABRIBA BUSINESSMEN IS ROOTED IN ETHICS**

(1) Success among Ariba businessmen is measured in terms of whether an Ariba has built a house in his home and how many people he has successfully trained.

#### (2) **Ariba ethics include**

(i) Complete openness to one's brother but not to an outsider,  
(ii) Training of Ariba young ones and being responsible for their finances and success during and after tutelage respectively.

(iii) Business secrecies are determined by OATH. And new business partner, entrants or apprentice, **swear** to an OATH of secrecy, allegiance or commitment. Deviations and lapses attract immediate and manifestable sanctions.

(iv) Every "Ariba" must place the identity and the self-concept of every other "Ariba" and its community (Ndi be anyi) above those of others.

Sanctions are also placed on recalcitrant.

(v) An "Ariba" must not betray his brother but they can betray other people.

(vi) 'Aribas' believe that wealth must circulate among themselves alone. This is a kind of financial motivation. Therefore, Aribas, do not give their daughters in marriage to outsiders but Ariba men can marry ladies from

- outside. Though women do not have a pride of place in Abriba legal inheritance,
- (vii) An Abriba businessmen wants his business to be managed by his male offsprings especially the first son of the family.
- (C) From the above, it can be seen that both the business and the moral standards for operating Abriba business is highly and relatively subjective. We consider the Abriba businessman as having a philosophy of patriotic materialism. This is very close to Japanese management philosophy of maternal and patriotic concern for Japanese firm, its people and the country.

Mr Vice-Chancellor Sir I have completed the presentation of a summary of my Thesis on Sciencism in Management Theory and Philosophy.

### CONCLUSION

Mr. Vice-Chancellor Sir, theories and philosophies are very important areas of knowledge in any academic discipline, particularly in Management Science. Knowledge of Management Theory and Philosophy is very important for prospective businessmen, managers and consultants.

In our discussion in this lecture, we have noted that both management theories and philosophies though distinctly different, nevertheless both of them are used in the teaching and practice of management. However, whereas theories are universal, philosophies are majorly culture bound. This characteristic of management philosophies being culture bound seems to have had adverse effect on indigenous Nigerian businessmen managers. These men seem to have adopted the philosophy of (1) Transidental Fatalism, due to their faith in esoteric wisdom; (2) Environmental Fatalism, due to their belief in the effect of their immediate environment on their business success or failure,

and (3) behavioural management philosophy of Autocratic Fatalism due to their faith in, and practice of Autocratic Paternalism as their style of leadership in organizations.

Vice-Chancellor Sir, Nigerian indigenous businessmen's knowledge of management theories is scanty hence they depend heavily on management philosophy based on divination and use of custodians of esoteric wisdom such as native doctors and local church prophets. Their poor level of education may be responsible for their dependence on improper business and management philosophies.

We have also noted in this lecture the failure of our Nigerian management experts to produce credible theories of management that are truly universal. Some reasons adduced for the dismal performance in this area of knowledge are:

- i. Lack of requisite research facilities in our institutions of higher education.
- ii. The fact that management discipline is still very young in Nigeria and therefore there is hardly any serious research efforts that would lead to strong credible management theories.
- iii. We also noted the apparent lack of interest of Nigerian management academics and experts in studies of truly Nigerian indigenous management philosophies.

Another problem we have identified as militating against extensive research in management that can lead to the formulation of management theories that can claim their origin from Nigerian is the lack of interest in funding research in universities by large companies in Nigeria.

Vice-Chancellor Sir, I am strongly convinced that we have highly qualified experts in management sciences in our Nigerian universities but we lack the necessary support from the governments and the individual and corporate philanthropists.

## RECOMMENDATIONS

My recommendations Mr. Vice-Chancellor Sir, are simple.

1. To enable our country produce competent experts in management, a course in Theory and Philosophy of Management/Business Administration should be incorporated in the curriculum of undergraduate students in Management Sciences Faculties in Nigerian universities. Presently it is taught at Ph.D. level in the University of Lagos.
2. Government and private and corporate philanthropists should endeavour to fund management science research in Nigerian universities, management scholars and researchers should show more than a passing interest in the study of management philosophies of indigenous Nigerian businessmen.
3. To encourage researches in Management Theories and Philosophies in the University of Lagos the Vice-Chancellor and the Dean of Faculty of Business Administration are requested to prospect for funding for endowed chair of Management Theory and Philosophy. This is one of the popular chairs in most universities in developed countries.

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Mr. Vice Chancellor Sir, permit me to introduce to the audience My beautiful, amiable and loving wife, Lolo Chinyere Asika who, I believe, is more popular on this campus than her husband. Both of us make a perfect match: she is very strong where I am weak and weak where I am strong. This is the reason for our very successful marriage. I dare say that my wife is the pastor or bishop of my house. A very religious and prayerful wife who is always praying for my many sins while I continue to commit more. May the almighty God continue to protect and bless her. May God give her more anointing for my sake GOD Almighty has blessed us with many children and in different professions: Mrs. Ngozi B. Onyejelem – B.Sc Bus. Admin (Business woman) and her husband Mr. Pascal Onyejelem Barrister Nnamdi Asika (Jr.) A Lawyer in Los Angeles California.

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I am the first Professor in my town. I was a lonely professor indeed. God in his infinite mercy has given me a successor: Prof C.B.C Ohanuzue an academic Polymer Chemist, Federal University of Technology Owerri may he the produce a successor soonest. Amen.

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U. I. ARCHIVES

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