

# **Achieving Market Leadership:**

*What is driving organisational and institutional - level growth and expansion strategies in Sub-Saharan Africa?*

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## **Abstract**

In order to drive growth and expansion strategies, institutions and organisations requires a clear articulation of pillars, foundations and frameworks of reference which can guide your growth and expansion policies, strategies, projects and programmes. This paper note that, in the presence of widely adopted and practiced thesis with Eurocentric values from professional learning by managers and leaders with personal values from Afrocentric- there is a need for contextualisation. Drawing from the integral theory and a social constructionist view this paper makes and attempt to contribute to cross-cultural theory. Specifically, this paper will decipher how powers, conflicts, contradictions and ideological differences can be effectively managed in institutions and organisations when executing their growth and expansion decision making by early African societies since the pre-paradigm eras of hunters-fishers and gathers. For the present cross-cultured, knowledge based and volatile, uncertain, complex and ambiguous (VUCA) context, we highlight how convergence instead of divergence using the paradigm shifts in social cultural values systems as units of analysis-using findings from practitioners observations from a four years long management and leadership development programme which aimed to support both the succession plan needs and growth and expansion needs for management and leadership development.

## **Keywords:**

Management and Leadership Development, Strategic decisions, Strategic Alliances, Levels of Cooperation and Mechanisms of Cooperations, Leadership decision making process, communication, Performance management

## 1. BACKGROUND:

During the year 2010 my practice –Evin School of Management was awarded a consultancy assignment by a large client- the WXY Bank PLC to facilitate Management and Leadership Development Programme to newly appointed managers.

This assignment for provision of the Management and Leadership Development Programme was part of the bank planned change which among other things it involved restructuring of its organisation structure as well as introduction of a new information system and documentation process system-Intelect Flow.

Through a Management and Leadership Development Programme, the top management wanted: (i) to improve the supervisory skills of their subordinate; and (ii) to enhance the subordinates ability to lead branch level growth and manage performance, accountability, governance, compliance and risk measures and behaviours. Furthermore, the terms of reference required the consultant to undertake an assessment and also write a report which details recommendation to the top management.

My institution was awarded this assignment based on a proposal with modules adopted from ILM-United Kingdom. Thus, having used these modules for some years I considered these modules required to be refined to align with the context. Specifically, the contextualisation involved integrating Afrocentric culture into these widely practiced and adopted Eurocentric and Western management and leadership training modules.

In the following sections I demonstrate how I used framing theory for staging a Management and Leadership Development programme using imported management and leadership training modules. This was based on my self-awareness and the understanding of my role as consultants and practitioners in terms of contextualising the management and leadership training modules.

The aims of contextualisation was not only to suit the requirements as provided in the terms of reference by the client but also to address the gaps with matters of importance which the top management did not oversee when developing the terms of reference.

Framing theory while it has taken over from agenda-setting and cultivation theory as the most commonly applied research approach in the field of communication science (Bryant & Miron, 2004) it does not have a wider application within the organisational and institutional development field and specifically in management and leadership development programme agenda setting.

The adoption of framing theory was critical in order to help in situating ourselves as well as helping us to demonstrate how we were prepared to approach this project as detailed in subsequent sections.

## **2. The Henry Mintzeberg and Jonathan Gosling Five Minds Of Managers**

I started working as a Cross-cultural leadership decision making and organisational as well as institutional development specialist since January 2006. This was after over ten (10) years of senior finance positions within local and international corporates.

My practice –Evin School of Management was an approved centre for the Institute of Leadership and Management (ILM) in the United Kingdom. While our proposals for the assignment for facilitating the management and leadership development programme was based on draft modules drawing from different sources as part of our long term of professional experience, the main modules were drawn from the ILM. Thus, we have been using the imported generic ILM based modules for facilitating Management and Leadership Development because to my personal and professional judgement they were acceptable for management and leadership development. However, like any other management and leadership providers and universities or business schools in Africa, we were also using these modules without understanding the underpinning philosophy around these modules as the ILM did not disclose the sources and the origin of the content- this is a common practice in Western societies as part of competitive advantage as it helps in the protection of copy rights, trade market, etc.

After years of some research we came to establish that, these five modules were drawing among others (Peter Drucker, Philip Kotter, Igor Ansoff, and Michael Porter) by mainly from the Henry Mintzeberg and Jonathan Gosling (Gosling & Mintzberg, 2003a) concept of the Five Mindsets of Managers. In the five minds of Managers, the Henry Mintzeberg and Jonathan Gosling they argue that, the world of the manager is complicated and confusing-resulting to managers facing social dilemmas. They point out that, making sense of it requires not a knack for simplification but the ability to synthesize insights from different mind-sets into a comprehensible whole. Hence, the Five Mindsets of Managers as a concept were further developed into five modules (Managing Self, Managing People, Managing Information, Managing Activities & Context and Managing Resources) by the Institute of Leadership and Management (ILM).

Henry Mintzeberg (Wiley, 2012) strategic management position (Mintzberg, 2005) was not very clear as he is always playing at the middle- this is evidenced by his practice of supporting and critiquing other scholars (Ansoff & Mintzberg, 1991) on things which he also advocates. This can be evidently seen (Mintzberg, Ahlstrand, & Lampel, 1998) in his “Strategic Safari” where he is giving his views on the ten (10) schools of strategy formulation and implementation. Thus, he is not settled either on the entrepreneurial school of thought or on the design school of thought which he widely criticised.

Like the ten (10) strategic schools of thoughts, are the seven (7) mindsets of managers and also the concept of the elephant with ten (10) blind men in the strategic safari. While this might be seen as confusion to some management scholars, however, using perspectives or building perspectives it is also among the best approach to approach a challenging subject like strategic management. Using paradigms is not un-common in research and academics – Thomas Kuhn (Kuhn, 1970) are widely accredited in the use of paradigms for epistemic and ontological understanding. This is why, when Henry Mintzeberg writes an introduction to his books, he puts it very clear that, I am writing to my self- as he was also learning.

I started private practice from corporate employment which gave me both local and international experience and exposure. My academic and my professional learning also is a combination of local and international learning. It is from this combination of experience which made me consider that, these modules were suitable for management and leadership development programme, and specifically for supporting the Banks strategy execution or implementation.

I was coming from the banking sector- which have centralised decision making and are highly regulated-with the chief executive officers as the main chief strategists. Thus, most of the bank’s strategy formulations are grounded on the design school strategy formulation and implementation dichotomy. This was also the case for this particular client- the bank was just reorganizing itself following the 2008 global financial crisis-as Andrew (K. R Andrews, 1987) noted, the design school is more suited for the period of preconception of strategy in an existing organization. Furthermore, the bank operations are grounded on strictly regulatory environment -in which its decision making process and structure is characterized by a centralization of authority and a relatively stable context of operations like those of a mass production and the mass delivery of services.

The commissioning of the assignment for management and leadership development was part of the execution of what were decided followed strategic decisions which were made. Meaning that, the management and leadership development programme was used as a platform for implementing the banks growth and expansion

plans- this was also a practice by other companies such as General Electric etc. As noted by Mintzeberg (Mintzberg et al., 1998) and also other authors (Bourgeois & Brodwin, 1984) on their 'change model pg. 246), - the design school clearly separates thinking from acting or strategic decision making and formulation and the actual execution or implementation of the strategy.

Thus, the Five Mindsets of Managers are the pedagogical frameworks which support strategy execution or implementation by the subordinate's members of the organisation. These modules assumes that, the design school under the chief executive officer and its top management has done its work and all what need to be done is left to the entrepreneurial school of thoughts which deals with the implementation or execution of the strategy by the subordinate members of the organisation who are at the operational level.

This was my first large assignment for conducting management and leadership development programme. While I had facilitated similar assignments, their terms of references and nature of assignments were different. Specifically, while I had attended several management and leadership development programmes during my employment in corporates and also my MBA qualification where we used case studies of large organisations to study strategic management, I was not aware of how the management and leadership development programme linked to strategic formulation and strategic execution.

Thus, while I knew how banks were operated, it was a bit of confusion in the beginning to articulate which school of strategic thoughts was suitable for this assignment especially on how the grand strategy was going to follow down the hierarchy from the senior management to the junior management if I was to adopt the design school of thought as opposed to other schools such as entrepreneurial school of thought. The entrepreneurial school of thought has Six other schools which deal with specific aspects of the process in a descriptive way- they include (concerned with strategy formation as a visionary process), the cognitive school (a mental process), the learning school (an emergent process), and the environmental school (a passive process). The entrepreneurial mode of strategy-making depicts a close control of a leader over both formulation and implementation. Its main characteristic is evidenced by power is highly centralized in a flexible organization (Mintzberg, 1973).

Strategy implementation assignment for a large organisation such as the bank which has over 100 branches country wide and commands a large market shared as well as reputation in the market is a challenge. For example, while this assignment started with only twenty five (25) participants as a way of testing the impact of the training, it ended up being a management and leadership development programme for 300 participants including Junior, Middle and Senior managers who were not at the directors or top management team. From

practice, this division of management made a very clear separation in strategic management between the thinkers and doers (Mintzberg, 1978).

According to Mintzeberg (Mintzberg & Waters, 1985), the role of management and leadership development is to put a strategy into a test through experiential learning or action learning because- an organization cannot be really sure of its strengths before it tests them, empirically? Specifically, the Five Minds of Managers locates the Strategic Management Practice Discourse into Five Social Context or into five closely interrelated spheres within which strategic management as a discourse it takes place (Van Gorp, 2005) but without stating its managerial values and assumptions (Shrivastava, 1986). Shrivastava noted that, strategic management is an ideological process that conceals contradiction, conflict and sectional interest, perpetuates organization based on domination.

From the Mintzeberg (Mintzberg & Quinn, 2003) perspectives – the management and leadership development programme provide an interface where the formulation-implementation dichotomy come into contact: Specifically, the following five modules are meant to support Mintzeberg assertions that strategy formation must above all emphasize learning, notably in circumstances of considerable uncertainty and unpredictability, or ones of complexity in which much power over strategy-making has to be granted to a variety of actors deep inside the organization. In this way, the five mindsets of managers' represent the key areas which need to be managed during the strategy implements and thus to ensure successful transitioning:

### **3. The Grand Parents and Their Decision Making Strategic Framing Role**

My key question in this paper was to understanding what strategic schools of thoughts were driving growth and expansion strategies in African organisations and institutions? While the banks top management and the board of directors were all locals, when I was facilitating the management and leadership development programme, I came to learn that, the strategic formulation process by the bank was guided by one consulting company among the big four (PWC, Delloitte, Ernst & Young or KPMG).

While these companies their names have been changing from time to time, they have many years of presence in Africa since the 18<sup>th</sup> centuries. Studies on mercantilisms and British North American colonies as well as American revolutions can help to explain this. However, to say that there is no management in Africa it is not correct (Terence Jackson, 2006). Management and Strategic management has been practiced in Africa since when the first person started living in Africa. We cannot also deny that Africa has not offered or does not

have anything to contribute to the western management and leadership theory (T. Jackson, 2004). Strategic management has been widely practiced in Africa since the pre-paradigm eras ( Kuhn, 1970) of early African societies living in bands of hunters, gathers and fishers (Sveiby, 2011) to the post paradigm eras when people started practicing permanent settlements through carrying agriculture, pastoralism and fishing activities.

For example Kimambo (I. N. Kimambo, 1969) noted that, the paternalistic style which the western tongue twisters call the leaders- member-exchange theory with its used of both the transactional and transformational leadership styles it has been widely practiced in most of African ethnic tribes and societies through well-established social exchanges and economic exchanges to support non-kinship leader-follower dyadic relationships. Ethnic clan leaders and family heads as well as chiefs are among people who were responsible for the perpetual continuation and practice of caste systems, slave keeping and slave trade, contract farming, strategic alliance through network of worriers, management by objectives and working around etc among many others.

Sub-Saharan Africa is not and has never been an island. Thus, to understanding what strategic schools of thoughts were driving growth and expansion strategies in African organisations and institutions was very important in this assignment? In order to establish cross-cultural theory “for sub-Saharan Africa”, the best basis should be based on the understanding of the paradigm shifts of the social cultural value systems from the pre-paradigm eras to the post-paradigm period. The paradigm shifts on social cultural value systems should be used as unit of analysis for understanding where these social cultural value systems of the western, Asia and Sub-Saharan Africa integrate.

In most of Sab-Saharan African societies leaders and clan heads were the custodians of strategies. Like in the present corporate, strategies are kept under secrete by the top management (Mintzberg, 1989). Managers and especially those in senior position have a great role to play in strategy framing and also in strategy execution by making the strategy explicit to the subordinate members of the organisation. Mary Jo Hatch (Hatch, Kostera, & Koźmiński, 2006) in there three faces of leadership they point to how strategic management is a long term phenomenon- it has been widely practiced in early societies since the beginning of human kind.

In Africa for example, the three faces of leadership (spiritual or prophetic face, manager face and strategist face) have been widely practiced since the pre-paradigm eras of hunters, gathers and fishers to the post-paradigm eras. Anthropologists and historians (I. N. Kimambo, 1969; H. Cory, 1958; B.K. Taylor, 1962; Monica Wilson, 1958; Andrew Roberts, in Brian M. Fagan (ed.),1966) in (Iliffe, 1980) in their studies of political history and archaeological studies they demonstrate how through traditional rituals and religions

these spiritual or prophetic face, manager face and strategist face were home to the iron smith and silver smiths linages in Sub-Saharan Africa.

Like Apprenticeship within the silver smiths and iron smith lineage (Iiffe, 1997), the management and leadership development programmes among others are the best context through which the family heads and clan leaders as well as top management can make the corporate strategy explicit to those subordinates at the operational level who will be responsible for strategy execution and implementation under command and control (Kenneth R Andrews, 1987). Senior managers they can fulfill this framing strategic role using the spiritual or prophetic face, manager face and strategist face (Hatch et al., 2006) by drawing from their indigenous knowledge which underpins management and leadership constructs and phenomena.

Specifically, it is also at this stage of management and leadership development programme when the strategy which was designed by the top management is integrated by the views of the subordinates –Andrew in his (Kenneth R Andrews, 1987) text wrote that 'strategy formulation is itself a process of organization, rather than the masterly conception of a single mind' . Thus management and leadership development programme becomes a platform where the process of strategy formulation and strategy execution or implementation integrated or intertwined' or (exist in a 'reciprocal relationship'. Furthermore, as a result of this integration, there is also a room for an occurrence of an emergent strategy (Andrew, 1982.p. 553). However, according to Andrew (Andrew, 1987), for this to happen there must be 'a balance between focus and flexibility, between a sense of direction and responsiveness to changing opportunities . . . Corporate strategy need not be a straitjacket. Room for variation, extension, and innovation must be provided' (p. 84).

In Sub-Saharan Africa, entrepreneurship thoughts were not introduced by the white settlers during the mercantilism eras. The prosperity of some ancient states such as the Kilwa Sultanate (960-1513 CE) Kingdom of Buganda (1300–present CE), Luba Empire (1585–1885 CE), Lunda Empire (1660–1887 CE), Kingdom of Lunda (1665-1887 CE), Kingdom of Mutapa (1430-1760 CE), Zulu Kingdom (1816–1897 CE) within Sub-Saharan Africa provide an evidence of strong trading activities. Trade caravans (Kimambo) owned by kings and Chiefs in these kingdoms and empires etc were the best platforms to test the strength of strategic thoughts. Trade caravans carried Ivory, Salt, Iron spears, crops and cattle's etc for exchange through batter systems.

A number of other strategic management concepts such as strategic alliance, joint ventures, meager and acquisitions etc- both, inorganic and organic expansion were widely practices as they are demonstrated by how chiefdoms and kingdoms grew and expanded as detailed in the strategic positioning school of thoughts.

From this, it follows that, pricing strategies, differentiation strategies advocated by Michael Porter, or the growth and expansion strategies to new –markets with new products or current market with new products by Igor Ansoff or the BCG –by Boston Consulting Group (Mintzberg, Ahlstrand, & Lampel, 2009) although were not documented, but they are not new concepts in Sub-Saharan Africa. Taylor (B.K. Taylor, 1962) noted that, Sub-Saharan African chiefs and Kings, like their western, they all pursued the same interest and using the same strategic management concepts- the only difference is that, the western defeated the African.

Thus, in order to develop a cross-cultural theory for supporting growth and expansion strategy for an organisation operating in Sub-Saharan Africa, cross-cultural value system integration or using Jackson (T. Jackson, 2004) concepts of Crossvergence was very important. In this paper we propose cross-cultural value systems as the units of analysis to understand the paradigm shifts in social cultural value system. We do this through framing. The main objectives for framing at this stage were to contextualize the Eurocentric modules by merging with the Afrocentric so as to arrive at the hybrid modules.

While the analysis can be done through a multi-level approach (T. Jackson, 2004) - inter-continental, inter-country, inter-ethnic etc, we adopt cross-cultural value systems because these other approach are more aligned to diversities (race, gender, age, ethnic, etc) than values- We use value based analysis because, it's the social cultural value systems which drive decision making and thus, they are central to the power dynamics.

Using cross-cultural value systems is also different from Tsui (Tsui, 2013) who proposes the use of local language, local subjects, and locally meaningful constructs as units of analysis. In addition, this would involve testing or building theories that can explain and predict the specific phenomenon and related phenomena in the local social cultural context'. The key benefit of contextualisation of the modules from the top management or grandparents point of views was to ensure that management and leadership development modules they can incorporate context, values, power and intuitive action from the top management.

For example, Andrew (Kenneth R Andrews, 1987) in the design school argues for the need of articulation of the strategy. Articulation or contextualisation is done at during the management and leadership development programme by the Chief Executive Officers or top management. Contextualisation was important in this case during management and leadership development because it helps to take into account the problem of transferability of Western management into other non-western cultures (Hofstede, 1991).

Researchers argue that, the transferability of Management and Leadership Development programmes has been made possible through MBA programmes and management textbook throughout the world. Through thesis

for example from Karl Marx, Lenin, Adam Smith, David Ricardo, John Keynes etc, nations and organisations or institutions have been experiencing paradigm shifts on their social cultural value system and through these shifts. Where there were no complete changes, this new knowledge, ideas and skills have been integrated to the former value systems. In this case, former value systems they have remained operating and existing as hidden social cultural values – resulting struggles, conflicts and contradictions.

Contextualisation of Social cultural value systems should aim to develop newly and acceptable Social cultural value systems which will act as a core shared value and which will underpin the level of cooperation and guide the mechanism of cooperation in the process of driving growth and expansion. In this way, those other Social cultural value systems will not be removed or repealed but only suppressed. The suppressed social cultural value systems they will remain operational but like hidden values (Beck & Cowan, 1996) within an organisation, institution and societies.

For example, in Sub-Saharan Africa, those Social cultural value systems from the pre-paradigm eras during the hunters, gathers and fishing societies as well as those during the post-paradigm eras when people started living in permanent settlements in farming, fishing and pastoralism are still widely visible today within the informal economy (T. Jackson, 2004) . Jackson studies of informal economy have identified hidden Social cultural value systems not only in Africa, but also in the western informal economy. It is very difficult to make a divided between different social cultural value systems. In Sub-Saharan Africa- these hidden values are clearly manifested in most of the African based institutions including those in the formal and informal sectors such as large corporates which were parastatal like banking, micro-financial institutions, manufacturing companies, pensions and insurances as well as cash crop apex bodies.

According to Edger Schein, these social cultural value systems can be seen through a process of culture deciphering (Schein et al., 2010). Mary Jo Hatch (Hatch et al., 2006) with her colleagues they also reported similar social cultural values systems when they researched corporates in the Western and European continents. This view that social cultural value systems are manifested as hidden values is different from what Dia (Dia, 1995) claims that the current value systems which exist African institutions is not a result of social constructivism but the current corporate cultures have been imposed by the colonial masters.

The process for Social cultural value systems integration in organisation can either be done intentionally consciously or unconsciously.

Firstly, for example, in this management and leadership development programme with the bank, the first avenue where the senior managers they influenced the programme it is when we started our engagement process. During an engagement process is when as consultants we were seeking clarifications with regards to the training need assessment (TNA). Researchers (Ansoff, 1991) Alvesson & Willmott (Alvesson & Willmott, 1992) argues that senior managers because of their strategic roles as well as the power dynamics and structures they are expected that, they will always take control on the organisations and institutions decision making process.

The management and leadership development programme in this case is a non-kinship leader-followers relationship. In this way, the Directors are seen as grand –parents who seek to address the growth and effectiveness achievement challenges through participative and paternalistic approach to management in dyadic relationships (T. Jackson, 2004). It should be seen like a short-term strategic alliance which aim at driving growth and effectiveness achievement (Bignoux, 2006). In this way, there must be established levels of control so as to reduce and address any anticipated conflicts and contradictions.

Secondly, the process of contextualisation in this management and leadership development programme started during the opening and closing meeting for the sessions. Senior managers they fulfilled this strategic role through offering suggestions and advices to the participants on the basis of what they considered was useful and required. This is because, from the strategic perspectives, framing is compared with priming and agenda setting.

The key discourse analysis interest during this management and leadership development programme was to uncover how the different management and leadership decision making styles and approaches were practiced. Van Dijk (Van Dijk, 1998) noted that these levels of control, limiting, guiding of human capital by senior managers will feature such notions as "power," "dominance," "hegemony," "ideology," "class," "gender," "race," "discrimination," "interests," "reproduction," "institutions," "social structure," and "social order," besides the more familiar discourse analytical notions.

While listening carefully from top management ideas and suggestions it was possible to articulate the school of thoughts and angles or from which paradigms they were coming from. What was not clear to me in terms of their answers was how to make a divide between whether these answers are a result of the cognition due to their personal values or due to professional learning. Meaning that, how can one distinguish between what is Afrocentric- which is coming from their own personal indigenous values and the Eurocentric modules –which is coming from the academic and professional learning.

Most of the top management, in addition to being employed they also have own entrepreneurial business ventures. Thus, during the conversations, it was clearly that they were emphasising on the role of the Mintzeberg (Reading, 1973) entrepreneurial and strategic planning considerations as forms of management styles which could be suitable to support growth and expansion strategies.

African has been doing trading for a long time even before the colonisation. Historians and anthropologists (I. N. Kimambo, 1969; H. Cory, 1958; B.K. Taylor, 1962; Monica Wilson, 1958; Andrew Roberts, in Brian M. Fagan (ed.),1966)<sup>1</sup> have made records of how African chiefs such as Milambo had trade caravans from central Tanzania going to the coastal in Kilwa and Bagamoyo as well as around the great lakes where they made exchanges with the Baganda and Buha kingdoms. Milambo successful expanded his territories through established trade routes and strategic alliances with other chiefs even central Africa. Seen is this way, it was clear that Milambo had the understanding of the contents within the management and leadership development modules eg Managing Self, Managing People, Managing Information, Managing Activities and Managing Resources etc . The only difference is that, what Milambo did was not documented.

Contextualisation doesn't meaning changing and discarding, but being able to mirror what is written in the Eurocentric modules in the Afrocentric context. The main reason is, most of the management and leadership styles, practices and approaches etc are not news, although they have not been written, these have been widely practiced in our African traditions.

For example, the key challenges with junior and middle managers which required advises from the top management apart from that of fulfilling the strategic roles was centered around how to effectively manage individuals and teams. This was considered a great challenge considering that some and most of them this was their first appointment into management roles. Can one tell the divide on the advises such as whether to use the four approaches of management that constitute a continuum of participative, paternalistic, exploitative and autocratic, and consultative management style and to use the Burn and Stalker (Burns & Stalker, 1961) organic and mechanistic styles of management the top management was drawing from the Eurocentric or

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<sup>1</sup> I. N. Kimambo, A Political History of the Pare of Tanzania, c.1500-1900 (Nairobi, East African Publishing House, 1969), H. Cory, Historia ya Wilaya ya Bukoba (Mwanza, 1958), 17; B.K. Taylor, The Western-Lacustrine Bantu (London, 1962) 144, Monica Wilson, Communal Rituals among the Nyakyusa (London, 1958), Chart I, Andrew Roberts, "Migrations from the Congo (A.D. 1500 to 1850)" in Brian M. Fagan (ed.), A Short History of Zambia (Nairobi, 1966), 105

Afrocentric context? While these styles and approaches are not new in Africa, however, they have been practiced with different emphasis in different traditions.

The purpose of contextualisation is to recognise the contribution which the Eurocentric has made to the Afrocentric through writing and documentations of practices. African historians and anthropologists (I. N. Kimambo, 1969; H. Cory, 1958; B.K. Taylor, 1962; Monica Wilson, 1958; Andrew Roberts, in Brian M. Fagan (ed.),1966) have articulated well how styles of management which includes authoritarian, coercive, authoritative, democratic, affiliative, permissive, indifferent, coaching, pacesetting, visionary, bureaucratic and defensive styles of management were practiced by African chiefs and Kings. Through leadership and followership (Graen & Uhl-Bien, 1995), the paternalistic and materialistic approaches have been widely used using both social and economic exchanges (Blau, 1964). Ken Blanchard ((Ken Blanchard, Susan, & Laurence, 2004) four basic types of management styles such as the directing, supporting, coaching and delegating and the Khandwalla (Khandwalla, 1995) ten dimensions of management styles which include conservative, participative, bureaucratic, paternalistic, authoritarian, organic, entrepreneurial, visionary, professional and altruistic approaches are home to most of the African traditions though not written or documented.

It is from this need for the contextualisation of the Eurocentric values with the Afrocentric values during his speech, the managing director was of the opinion that, the management and leadership development programme should be seen as a coaching and mentorship session. He considered that, drawing from their cognitions these managers have experiential knowledge and all what was required is to focus on knowledge application. He noted that, with the knowledge economic context which is also manifested with advancement in technology, knowledge on almost everything from the services, products and solution design, development and delivery is now on the figure tips. There is no any way that, managers can fails to handle day to day activities from strategy design, development to execution as these skills are readily available and accessible through internet. He stressed that, there are different frameworks on how to lead for growth and managing performance, accountability, governance, compliance and risk measures and behaviours where they can consult and do not wait for anybody to teach them as they can learn these as part of their own continuing professional development. Thus, while the leading for growth and managing performance, accountability, governance, compliance and risk measures and behaviours became an ideological frames to be used during the training session, it required further expansions and to be supported by literature review.

Management and leadership development programmes requires to be a long-time planned programme so that it can help to ensure effective contextualisation rather than the current practices which favor short time two to three days seminars due to cost implications.

For example, when it was an opportunity for the director of human resources and the director of retail banking again, there were also differences in focus and priorities. These differences in strategic management priorities they also reflected what was on their individual scorecards and departmental performance targets. Having understood the impact of MBA education as a substitute for Management and Leadership development, Henry Mintzeberg and Jonathan Gosling (Gosling & Mintzberg, 2003b) warned top management. They said that,

*We knew we could not rely on the usual structure of MBA education, which divides the management world into the discrete business functions of marketing, finance, accounting, and so on.*

Like many other top management who have academic education and do not have a clear understanding of how growth and expansions competitive strategies are architecture, the director of human resources and the director of retail banking were obsessed with concerns for meeting targets and goals in the scorecards instead of focusing on the game design.

While this was not mentioned within the terms of reference, but it I noted it down during her opening speech in subsequent training sessions with other batches. One hand, the main concern for the director of human resources was that, we need this training to ensure that, it enhances the management and leadership development needs for addressing succession plans requirements. This training need was grounded on the fact that, there was a huge turn over, lack of commitment in addition to the baby boomers retiring who most of them were holding senior and middle managerial positions.

There were more other issues which came up again later and noted in my daily while facilitating training sessions. An important issue of managing diversity was not captured within the terms of reference until it was brought up by one of the HR department team member who attended the session as a participant through his discussion with the HR director.

Specifically, apart from the fact that the bank was now expanding into other countries, and more women were taking managerial positions, there was also an issue on how to integrate the Generation X and the Generation Y Millennial who were also now applying for managerial roles in line to what Alvesson and Willmott

(Alvesson & Willmott, 2011) discuss as the identity of managers. They noted that, the ideological structures and discourses of organizations allow individuals to construct themselves as subjects called 'managers', who believe themselves to be self-made and who voluntarily hold dear values of, "... responsibility, loyalty, work morale, result orientation".

One of the key question in strategic management is does the focus on scorecards bring convergence or divergence (T. Jackson, 2004) in organisations and institutions. For example, the director for retail banking had different concerns which were not reflected within the terms of reference but came out clearly during her opening remarks- thanks to the extended four years of the management and leadership development programme. As part of her concern for addressing the retail growth and expansion plan needs, the director was concerned with how do we get managers who have an achievement orientation which can help to growth the bank as it is stipulated on its expansion strategy.

The concerns for these two directors- the director for human resources that on meeting succession plans needs and the director of retail that of meeting growth and expansion needs required were emphasising two different training outcomes in terms of knowledge, values and cultural behaviours. Meaning that, when you are training strikers for a football team you are focusing on different orientations if knowledge, values and cultural behaviours from when you are training defenders. Equally, when you are training police force for the Feed Force Unity, you aim to achieve different knowledge, values and cultural behaviours orientations to that of training police force for the traffic and investigation unit.

With regards to industrial and organisational psychology these three constructs are what were expected to propel the planned continuous changes (Weick & Quinn, 1999). These findings from the directors supported the increasing research interest in how to achieve continuous change, including through quality management and organizational learning.

Leadership is paramount in driving change. Among the top management or grandparents who took part in different opening and closing sessions were the two newly appointed deputies to the managing director? These two joined the bank from external and as opposed to internal promotions. I considered as part of organisational learning, it was important to examine the proposed change assumptions from these deputy directors as well (Argyris & Schön, 1978).

The convergence or divergence debate in my mind came up again when these two deputies started sharing their experiences with the management and leadership development participants. In one occasion, some of the

discussions were threatening as it appeared the drive for meeting scorecard targets and departmental priorities was at the center of the strategy. Meaning that, their remarks were expected to mirror their institutional and organisational strategic priorities and divide as detailed in their adopted balanced scorecard framework (Kaplan & Norton, 1992) which underpins the banks performance management process.

However, this does not ignore their contributions to the ongoing contextualisation processes. On the basis of the strategic roles which these two deputies played in the bank, their presence during the opening and closing sessions were very important in terms of clarifying the key strategic goals. In addition, since the management and leadership development cohort of participants were recruited from different branches including those from upcountry, these opening and closing sessions were important as they acted as strong platforms for clarifying on some of the critical departmental issues. The main reason is that, most of managers in the bank have dotted reporting lines such that the ability for directors and managers to cultivate strong relationships were important with these participants who were only at the training centre for few days. This reflected what Bearden (Bearden, 1998) termed the structural inequalities of capitalist economic systems.

These senior managers are experienced professionals and experts on their departments and hence, through experiential learning they have established a grounded theory on what they consider is important in driving the banks growth and effectiveness. Meaning that, all that they suggested during this knowledge sharing process for the strategies, policies, projects and programme design, development and executions was expected to be taken as part of the day to day operational manual. This is because strategic management frames from senior managers, experts and consultants contribute to the interpretation and evaluative definition of the social world.

It follows that, from social constructivism (Berger & Luckmann, 1966) as well as from the discourse analysis perspectives (Shrivastava, 1986), the senior managers are not acting alone, but are supported by a range of Afrocentric and Eurocentric (T. Jackson, 2004) ideas, theories, models and schemes which are generated for them by strategic 'theorists' of various types, including consultants and academics. Social constructionism is concerned with the creation and institutionalization of reality in social interaction (Berger & Luckmann, 1966). Thus, because strategic management is largely a process of discourse as a facilitator, it was important for me to take note of them in my diary and also priorities on how to include these as key intellectual capital (Stewart & Ruckdeschel, 1998) and tacit knowledge (Nonaka & Takeuchi, 1996) within the management and leadership development programme pedagogical conceptual framework.

#### **4. My Personal and Professional Values and Decision Making Strategic Framing**

One key question at this level was on why I imported Western and European Management and Leadership module to Africa while I was aware that there criticisms on the transferability of Western management beliefs and practices across different cultures? To respond to this question, my rationale for importing these Eurocentric models was grounded first on my personal values and secondly on my professional values.

My personal values draw from both the pre-paradigms and post-paradigm African traditional societies ( I. N. Kimambo, 1969; H. Cory, 1958; B.K. Taylor, 1962; Monica Wilson, 1958; Andrew Roberts, in Brian M. Fagan (ed.),1966). My knowledge, ideas and skills of management and leadership is grounded from both the Eurocentric values and the Afrocentric values.

These historians and anthropologists in Africa confirm that, knowledge transfer is not a new phenomenon. Indigenous African knowledge transfer has been widely practiced within networks of witchcrafts and sorceries; traditional religious rituals has been shared in different societies, war technics have been transferred using mercenaries, warriors and warlords, traditional beliefs between different ethnic tribes have been assimilated and merged. History indicates that, different platforms such as village shaman, caste lines, and ethnic values were significant for knowledge sharing. For example, there a reported exchange of royal emblems, rites of passages from one to another chiefdom which were also accompanied by sacrifices to idols etc.

These scholars argue that, with the paradigm shifts in social cultural values systems as well as advancement in technology, African they started importing other forms of knowledge. For example, during the era of egocentric chiefdoms and emperors, tribal rules were instrumental in knowledge transfer. Knowledge transfer during this era was in terms of plants, animals, seeds, gun –powders in exchange of arrows, witchcrafts etc. It follows that, while knowledge transfer has been practiced within different social cultural value systems and paradigms, it is acknowledge however that, different items were used to facilitate these social exchanges and economic exchange transactions.

My professional background is based on financial and accounting training. I draw my knowledge form both local institutions in Tanzania and also abroad in Europe where I was doing postgraduate and advanced professional studies. During all these professional training, I was also privileged to have working experiential learning from both local companies as well as international institutions. International institutions include those within the country and also those when I was abroad. The advantage of this exposure of working within

the country and abroad is that of being able to compare the notes so as to establish the fit, as well as power and structural conflicts and contradictions between the Afrocentric and Eurocentric knowledge, values and culture.

Hence, when I came into professional practice through self-employment, I had some preliminary conceptual frameworks of what I considered to my judgement were the best practice and thus I was not a blank slate (Miles & Huberman, 1994). Meaning that, when I came into self-employment from senior management employment I had a full awareness of how the managers different social cultural value systems (Beck & Cowan, 1996) they had impact on the individuals followers growth and effectiveness achievement. Subsequently, I had an understanding of how these leaders and manager's differences would impact on the management and leadership development for addressing succession plan needs and growth and expansion requirements.

Cowan and Becks (1996) within their integral theory they argue that there has been a consistency paradigm shifts on the social cultural value system starting from the Survival, ethnic clan and the egocentric tribal chiefdoms, from the conformist value systems, to the manipulative, the materialistic and Machiavellianism's as well as to the sociocentric social cultural value system. It is from my personal observations of these paradigm shifts that, I argue that, there are Five Faces of Leadership and Management which are practiced and which are drawing from the different social cultural value systems.

Social constructionism is concerned with the creation and institutionalization of reality in social interaction (Berger & Luckmann, 1966). In the context of management and leadership development, this approach emphasizes on the role of an active, interpreting, meaning-constructing participants (Wicks, 2001). It stresses that "different kinds of issues are interpreted by the facilitators and by the management and leadership development participants in different ways, and [that] management and leadership development programme pedagogy and module contents must be sensitive to these differences" (Molotch, Neuman, Just, & Crigler, 1993).

It is for this reason that, Management and leadership development programme makers apply a range of persistent frames, and as such they possibly control the number of alternatives that are available to the participants when they are constructing social reality (Pan & Kosicki, 1993) (Potter, 1996) (Reese, Gandy, & Grant, 2001) during ideological framing process.

The role of frames and framing is that, frames contribute to the interpretation and evaluative definition of the social world, because of this significant role the functionality of frames is a point of particular interest (e.g., (Entman, 1993); (Swidler & Gamson, 1993)(Gamson & Iyengar, 1992) ; (Scheufele & Tewksbury, 2007) (Tewksbury, Jones, Peske, Raymond, & Vig, 2000); (Gitlin & Tuchman, 1980).

Finally, frames seem to influence the attribution of causal and treatment responsibility (Dimitrova & Stromback, 2005) (Downs, 2002); (Gamson & Iyengar, 1992); (Scheufele, 2000); (Wakefield, McLeod, & Smith, 2003). Consequently, frames can be defined as ‘‘conceptual tools which management and leadership development facilitators and individuals participants rely on to convey, interpret, and evaluate meaning’’(Molotch et al., 1993).

Thus, these Henry Mintzeberg and Jonathan Gosling (2003) Five spheres which have been widely adopted and applied internationally should thus from the framing theoretical perspectives be seen as frames which shapes the management and leadership development training programme pedagogy. The non-critical and non-contextualisation of these generic modules is that, they make all management and leadership development practitioners see them on the same worldview.

For example, these modules they neglect the influence of culture and power within wider political and social contexts in management and leadership in organisation and institutions.

Therefore, the effort here is to argue how frames, as part of culture, get embedded in management and leadership development content, how they work, and how they interact with the schemata of both the facilitators and the management and leadership development participants.

## **5. Value Based Strategic Management: The Strategy Formulation and Implementation Dichotomy**

In this section, I am making my attempt to demonstrate why value based approach which draw from integral theories (Cowan and Beck, Clare Graves ) should be used as the pillars, foundations and framework of reference for underpin cross-cultural theory for Sub-Saharan Africa and not diversities as promoted by other scholars- see Hofstedes- (Hofstede, 2009) on cultural dimensions, Jackson-(T. Jackson, 2004) international Crossvergence, (Ang, Van Dyne, & Koh, 2006) on cultural intelligence.

This paper was set to understanding what schools of thoughts are driving growth and expansion strategies in Sub-Sahara Africa. In this section therefore, drawing from the integral theory (Beck & Cowan, 1996) (Graves, 1970) I am using social cultural value systems to decipher different strategic schools of thoughts which are widely practiced in organisations and institutions which operate in Sub-Saharan Africa.

From the value based perspectives (Graves, 1974) and (Graves, 1970), I noted that the epistemic differences between Henry Mintzeberg, Michael Porter and Igor Ansoff on strategic management concepts are grounded on their social cultural value differences or thinking. Meaning that, the differences on the social cultural value systems - eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc is the main reason which led to having differences in the world views as they draw their strategic management concepts from different levels of conscious. Again, it is these same social cultural value differences or ways of thinking or levels of conscious which they influence the way Sub-Saharan Africa is perceived by western scholars or managers (T. Jackson, 2004).

Specifically, while this was not confessed outrightly by Henry Mintzeberg, this paper notes that, it is from these different social cultural value systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc (Beck & Cowan, 1996) which Henry Mintzeberg used as his pillars, foundations and framework of reference when he came up with the ten (10) schools of strategic thoughts.

Thus, in this section I will make an attempt to use different social cultural value systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc as units of analysis to understand the boundaries which underpins the ten (10) schools of thoughts- The Design School -strategy formation as a process of *conception*: The Planning School -strategy formation as a *formal* process : The Positioning School -strategy formation as an *analytical* process : The Entrepreneurial School - strategy formation as a *visionary* process ;The Cognitive School -strategy formation as a *mental* process : The Learning School -strategy formation as an *emergent* process : The Power School - strategy formation as a process of *negotiation* : The Cultural School -strategy formation as a *collective* process : The Environmental School -strategy formation as a *reactive* process : The Configuration School: strategy formation as a process of transformation.

In order to support his decision of why ten and not seven schools of thoughts, he argues that, in reviewing a large body of literature, ten distinct points of view did emerge, most of which are reflected in management practice. Each has a unique perspective that focuses, like each of the blind men, on one major aspect of the strategy-formation process. Each of these perspectives is, in one sense, narrow and overstated. Yet in another

sense, each is also interesting and insightful. An elephant may not *be* a trunk, but it certainly *has* a trunk, and it would be difficult to comprehend elephants without reference to trunks. The handicap of blindness does have an unexpected advantage, sharpening the other senses to the subtleties that can escape those who see clearly.

Studying these ten (10) schools of thoughts carefully one will realise that, they follow certain paradigm shifts on social cultural value systems as described by Graves (Graves, 1970). According to the Gravesian theory (Graves, 1970) of the levels of human development, Graves argues that the human levels of development are not ending and that they are unfolding from those which are lower to those which are higher. The significance of these levels of human development with regards to strategic management is that, they play a significant part in driving individuals, organisations and institutions or societies and communities decision making processes.

It follows that, equally, all strategic thoughts they draw or represents a certain social cultural value paradigm. The purposes of these strategic thoughts were to address certain specific social dilemmas which existed during that time (see Table 1 below).

For example, the design school might be drawing from the first level of human existence- this level of human development; its focus was to ensure survival. Organisations and institutions or societies or communities which are represented like a band of hunters and gathers or fishers they required to set orders so as to reduce ambiguities taking into account the unstable and risk environment in which they were living. Thus, strategy formulation and implementation at this stage, were required to be very clear and unique- the internal environmental strengths were matched against the external environment such as to address draughts, hunger, risk animals, etc

The planning school of thought draws from the tribal societies which were living in communal life while practicing specialised income generation economic activities such as permanent farming and pastoralists communities. Dyadic members and work within these communities were carried by different people including non-kinship relationships. This dyadic relationship is what called for established of formal processes of undertaking activities. Thus, because of advancement in apprenticeship- ironsmith, silver smith etc- planning activities within this paradigm involved a rigorous set of steps not only of making “work analysis” but also on how a specific work should be

done. In this case, within tribal rituals, work was like a form of a call or work and thus planning was required for establishing a clear direction, through allocation and control of resources.

The positioning school of thoughts draws from the ancient chiefdoms, states and empires. In Africa, chiefdoms, states and empires such as the Luba-Lunda empires, Katanga empires, Baganda Kingdom and Banyoro Empires, etc of the 15<sup>th</sup> to 17<sup>th</sup> centuries have a significant contribution to the understanding of the positioning school. During the third level of human development- societies and communities such as the Ngoni, Asante, etc started to be governed by leaders who were driven by political economic motives. Specifically, these traditional religious clan and tribal leaders- “because of their egocentric motives”, they relinquished their spiritual leadership position to follow political leadership which was enhanced through accumulation of wealth, power and influence which resulted from trade caravans supported by military strategies and sustained by a network of military warriors. Thus, organisations and institutions or communities and societies drawing from this school of thought, its strategies requires use of detailed analysis of the enemies strength and weaknesses. Following this understanding a positioning strategy was developed against the available opportunities and threats.

The Entrepreneurial School of thought builds on the 17<sup>th</sup> and 18<sup>th</sup> centuries of the industrial eras when as a result of increased riskier international economic trade which enabled them to access and have possession of strategic resources eg raw materials some individual entrepreneurs-merchants became wealthy, powerful and influential due to ownership of trade, industries and factories. Strategies rely heavily on intuition, judgement, wisdom, experience and insight of the founders. Specifically, the entrepreneurial school of thoughts is what led to colonisation and which was behind the scramble and partition of Africa by multinational companies such as the (Robins, 2012) British East India Company (1600-1874). This was the beginning of resource based strategies- and strategies at this stage were guided through a visionary process-the visionary process takes place within the mind of the charismatic founder or leader of an organisation.

The Cognitive School and the Learning School of thoughts they both came in during the age of enlightenment (Iliffe, 1980) -although as noted by Mintzeberg, they might be coming from different

areas such as Europe and Asia. While the cognitive school of thought draws from psychology and is closely associated with the use of Johari Window, Groupthink, Cognitive Bias, Myers-Briggs Type Indicator which are associated with Carl Jung (HARMS, 1962) , Jean Piaget (1896–1980) etc tracing its roots in Nazi camps and during Hitler; the Learning school draws from learning theory and is closely associated with the Japanese eg see the use of frameworks, knowledge management and the SECI Model by Nonaka and Takeuchi (Nonaka & Takeuchi, 1996). It followed that, to the psychologists, strategy is seen as a cognitive process, where strategies emerge as concepts, maps, schemas and frames of reality. Psychologists they focus on the creative side of the strategy process by an individual strategist. On the other hand, the learning theory building on the work of Michael Polanyi (POLANYI, 1930) - we know more that we say- a strategy offers a solution to deal with complexity and unpredictability through a team and group approach.

The power school of thought was prompted by the need for institutions, organisations and communities or societies (nations) to conform to authorities- this followed great work by civil rights societies and religion groups which campaigned for human rights which saw the abolition of slave trade and the introduction of human rights charter by the United Nation. From these political science perspectives, the process of strategies changed to be more of negotiated processes involving multiple stakeholders. Meaning that, from the understanding of stakeholders powers, strategies are developed as a process of negotiation between power holders within the company, and/or between the company and its external stakeholders. It is from point in time when concepts such as strategic alliance, joint ventures, stakeholder's analysis, stakeholder mapping, force field analysis etc started to be applicable in strategic management as a way of addressing conflicts and contradictions.

The Cultural School of thoughts is grounded within the collectivism-communists and socialistic ideologies of Lenin and Marxist (Marx, Engels, & Lenin, 1972). Collectivism makes emphasises on the understanding of social processes, beliefs and values in decision-making. Drawing from anthropology and ethnographic studies, strategy formulation and implementation is a length process for understanding the cultural dimension (Hofstede, 2009). In this school of thought, the emphasis of collective process which to involve various groups and departments within the company its main aim is to address the resistance to change once the majority have accepted the ideologies. In business, this concept is widely applicable when designing strategies for mergers and acquisitions.

The Environmental school of thought is grounded on the need for existential- It also draws from biology. To existentialists, strategy is a response to the challenges imposed by the external environment. In this way, strategy formulation and implementations seek to understand the political environmental, social, technological, legal and regulatory, media etc. thus, where the other schools see the environment as a factor, the Environmental School sees it as an actor. It is on the basis of this school of thought which is driven by existential need, there have much interest on the Contingency Theory and Situational Leadership concepts (Kenneth Blanchard & Johnson, 1983).

There is a fine line which brings the key and major differences between the Configuration school and the Environmental school of thoughts. While the proponents of the environment school of thoughts who draws from “biology”-seek to react to the situation, the proponents of the configuration school of thoughts who draws from the “context” –seek to change/transform the situation. Thus, within the configuration school of thoughts Strategy formation is an adaptive process which seeks to transform the organisation by changing its People, Process, Structure and Technology while preserving the stability of the organisation.

**Table 1: “CULTURAL FENCES” - The Chronology of Competing Social Cultural Value Structures and Political Ideologies**

Chronology of competing social structures in Tanzania and political ideologies	Prehistoric/ Pre-paradigm- era Hunters-Gatherers	Pre-colonial			Post -Colonial		Desired State
	Communal system	Feudal System /Age of Improvement			Post-Independence African Socialism and Neo-colonialism		?
	Communal	Tribalistic Clan	Feudal empires/ Slavery/Germany Colonial/ Warlords	Colonial/ British Monarchy Bureaucratic/	African Socialism	Neo-colonialism	?
Final say	Knowledgeable people	African Chiefs	War Lords /Arabs/Germanys/	Court /League of nations	Chairman	Chairman	Court / legalism/ Bureaucratic
Some say	elders	African Chiefs/ headmen/ Commoners	African Chiefs/ headmen/ Elites	African Chiefs/ headmen/People/ Elites	Party	Party	People
System	G1	G2	G3	G4	G5	G6	E 1
Values Systems	Survival Bands	Ethnic Tribes	Feudal Empires/ Ancient Nations	Ancient Nations/ Corporate States	Peasant values / sociocentric /Value Communities	International business values/ Corporate States	Due Process / Existential
Prime Mover	Family/ Serve the bands	Serve classes/Nobles	Serve society via Power	Protect society via Authority /conformists	Punish enemies of Revolution/	Open door and suspend Legalism /Corporate states	Constitution /World Court
Leader	Family heads	Ethnic religious leaders/	Monarchy Bureaucratic/Political Leaders /Leader Member Exchange/Master networks	Leader Member Exchange/Master networks	Long March with Mwl. Nyerere/ Leader Member Exchange/Master networks	Party bureaucrats /Master networks/ In –group Members	Decentralized/ Self-Leadership and Shared Leadership
Struggles	G1 vs. G2	G1 vs. G2,G3	G2 vs. G3,G4	G4 vs. G1,	G6 vs. G3, G4, G5	G3, G4, G5.,G6 vs. E1	
Time Line	?	1500AD -1800	1800 -1900	1900-1960	1961-1985 CE	1986-2016 CE	

source: Authors compilation based on extensive review from historian, anthropologists and psychologists and political economy philosophers: I. N. Kimambo, *A Political History of the Pare of Tanzania, c.1500-1900* (Nairobi, East African Publishing House, 1969), H. Cory, *Historia ya Wilaya ya Bukoba* (Mwanza, 1958), 17; B.K. Taylor, *The Western-Lacustrine Bantu* (London, 1962) 144, Monica Wilson, *Communal Rituals among the Nyakyusa* (London, 1958), Chart I, Andrew Roberts, “Migrations from the Congo (A.D. 1500 to 1850)” in Brian M. Fagan (ed.), *A Short History of Zambia* (Nairobi, 1966), 105 and Don Beck & Christopher Cowan, 1996. *Spiral Dynamics: Mastering Values, Leadership, and Change* Blackwell Publications: Malden, MA. As well as the concept of paradigm from Kuhn, T. S. (1970). *The structure of scientific revolutions*. Chicago, University of Chicago Press. Rokeach M. *The nature of human values*. New York: Free Press, 1973. 438 p. and Maslow, A. H. (1971). *The farther reaches of human nature*. New York:

## 6. Towards Cross-Cultural Leadership Decision Making: Challenges and Opportunities

Towards the end of my ethnographic and action research based management and leadership development programme, I was prompted to make a change by re-naming the programme from General Management to Cross-Cultural Leadership Decision Making. This is because, as we refined and contextualizing our the modules building on the experience from previous classes and observations of the outcomes from other classes, it became clear that, the integral theory (Beck & Cowan, 1996) is the main theory which at least can be used to underpin cross-cultural theory. The main reason is that, the integral theory at least it can “objectively” help management and leadership development participants to trace the pillars, foundation and frameworks of references which underpin management and leadership in Sub-Saharan Africa.

The integral theory provide a panoramic view and trajectories on the paradigm shifts on social cultural value system from the pre-paradigm eras of hunters, gathers and fishers to the post-paradigm eras and the current operating context- and thus, it can be useful to understand the sources of power dynamics, class struggles and how to hand the existing or expected contradictions and contradictions in the process of driving growth and expansion strategies. Specifically, building on the concept of cross-cultural hybridization (Peter Gronn, 2002) (Harris & Spillane, 2008) (Bolden, 2011) we adopted distributed leadership approach. Distributed leadership approach was more suited as a pillar, foundation and framework of reference for our management and leadership development programme because, as the unit of analysis- distributed leadership it integrates both the self-leadership construct and shared-leadership constructs.

In what follows, we discuss how through distributed leadership (P. Gronn, 2002) we attempted to address the impacts of these values based epistemic differences so as to minimize its impact on the strategic planning and implementation processes. This process was grounded in the management and leadership development programmes using the Henry Mintzeberg and Jonathan Goslings Five Modules on the Five Mindsets of Managers.

The management and leadership development programmes was four (4) years ethnographic and action research based training with over three (300) hundred managers at their junior level, middle level and senior level:-

- **Managing Self:** We have noted above that social cultural value systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc they drive priorities are the individual's level, organisation and institutions as well as at the community and societal level.

Thus, the key distinctiveness of the Managing Self is on its focus on the need for the individual's manager's development through self-management in order to meet the bottom line objectives. Hence, the module underscores the need for individual manager's career and professional development, grasping opportunities and setting targets and objectives taking into account the impact of their social cultural value differences eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc on their followers.

During strategic formulation and execution individual managers and leaders need to undertake self-assessment and evaluation of their Strengths, Weaknesses against available Opportunities and Threats in all their areas of development which includes personal goals, career goals, professional goals, organisational goals and on their contributions towards the community well-being.

Specifically, the individual managers' career and professional development plans starts after taking time of self-awareness through individual self-evaluation using different approaches eg Johari Window, Groupthink, Cognitive Bias, Myers-Briggs Type Indicator (Judge et al., 1999) which draws from the cognitive school of strategy formulation (Mintzeberg, 1986). During this exercise they are required to also examine how their individual social cultural value differences eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc will impact on their successful achievement of these goals and objectives without impacting on their followers who might also have or not have different value systems.

The SWOT, PESTLE and SMART concepts are from the design school of strategy (Mintzeberg, 1986) or as the foundation of the thinking behind the planning and positioning schools which was introduced by Michael Porter (Porter, 1998) the competitive forces approach, a strategic conflict approach (e.g., Shapiro, 1989), the 'resource-based perspective or the efficiency-based approach,' (Penrose & Management, 2004) and (Teece, Pisano, & Shuen, 1997) on dynamic capabilities..

After understanding of own strength, weaknesses, opportunities and threats, it goes into goal setting. In addition to this, is the need for managers to be able to adapt into changes in the context due to changes in

political, economic, social, technology, environment and legal changes around their managerial duties. Key to this process also is the question of how stress need to be managed.

Building on the Gravesian levels of human development, it is obvious that, managers will not be driven by the same levels of consciousness- this will result into differences in the worldviews during the strategy formulation and execution process. For example, from the Afrocentric perspectives are grounded from the informal and semi-formal economic perspectives as driven by the second level of human development – within the communal and tribal forms of life there is a common belief that, individuals are not themselves but part of the wider community, the emphasis of meeting the bottom lines only and ignoring the individual knowledge workers work meaning and the community well-being or social impact was going to bring challenges in terms of adoption by these managers.

One of the key challenges brought about by the epistemic differences due to social cultural value differences is on how to integrate those who are drawing their perspectives from different worldviews during the strategy formulation and implementation. For example, building on the Higgins (Higgins, 1997) concept of locus of control, these managers as much as they want to sacrifice-self for the sake of a common good, they still have their own goals to be achieved. Higgins argues that, people are driven by own goals and objectives. As a result, they adopt either of a strategy between a promotion control strategy and preventive control strategy. The use of a promotion control strategy and preventive control strategies is when approaching pleasure and avoiding pain as a way to Self- evaluate and self-regulate their performance. From this understanding of likely hood of having resistance for adoption of the learning outcomes, it was important to consider how to management the training process and achieve the return on investment by the client.

In the absence of underpinning pillars, foundations and framework of reference which would act as normative or guides decision making process during strategy formation and executions, there are chances of not being able to achieve the desired goals and objectives. For example, when facilitating a management and leadership development programme, we noticed that, the individual indexes of growth and effectiveness given by participants were different and participants had all good reasons to support what they considered was a priority and important to them.

Further research and literature review on the areas of individual differences was important. It became clear that, there was a need for understanding of a variety of human behaviours and the effects of these behaviours not only at workplace but also to the organisation and the overall community. Thus, while the

training sessions were going, I also started undertaking a review of various theories such as the Bandura Goals Theory (Bandura, 1997), the meta-motivational Self-Determination Theory (SDT) by Deci and Ryan (Ryan & Deci, 2000) within the positive psychology theories (see Abraham Maslows 1954, Bass, 1985 etc). All these research support the assertions that, social cultural value differences eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc have a greater contributions to individual success and failures in achieving their planned goals and objectives.

- **Managing People:** Central on this module in terms of managing individuals and teams is on the role of power, authority, responsibilities and accountability within an organisation and institutional settings.

In a Cross-Cultured, Knowledge Based Economy and Volatile, Uncertain, Complex and Ambiguous (VUCA) context managers and leaders require pillars, foundations and a framework of reference to guide them on how to acquire and use power, authority, responsibilities and the relevance of these in leading for growth and managing growth performance, accountability, governance, compliance, risk and behaviour measures. In this context- We shall use the word *ideology* to describe a *rich* culture in an organization— a strong set of beliefs, shared passionately by its members, that distinguishes this organization from all others.

Not taking these contextual factors the module makes emphasis on the paternalistic approaches based on the Vroom, Yetton and Jago decision making normative framework (Hollander, Vroom, & Yetton, 1973) which ignored the role of a creative knowledge and knowledge sharing within independent teams and functions. The Vroom, Yetton and Jago theories and frameworks from literature review were of great significance to me as a practitioner considering that I entered a field without formal academic background. For example, one of the key observation was on the perceive role of leaders on the - followers developmental process. It became clear that, the paternalistic leadership styles which draws from the Leader-Member-Exchange (LMX) theory by Graen, G. B., and Uhl-Bien, M. (1995) has been widely practiced within all social cultural value systems where these participants were coming from. Benevolent social exchanges and economic exchanges were seen as the only way self-management can be enhanced.

Thus, while was useful in understanding how the differentiated social and economic exchanges can form basis of why one should forgo personal goals for the sake of common goals, one gap which this theory did not addressed properly considering the contextual factor we are living in a Cross-Cultured, Knowledge Based Economy and Volatile, Uncertain, Complex and Ambiguous (VUCA) context was how

to have an optimal and quality or balanced leaders and followers relationship. For example, from the paternalistic views the modules emphasis that the role of power, authority, responsibilities is to enhance masterly of performance management and rewarding processes. Meaning that, through the performance management, reward and recognition process, managers can be able to acquire power, authority, responsibilities.

Of interest on managing and developing teams, while there is an emphasis on the role of managers understanding of social awareness as well as emotional intelligence theories as proposed by Daniel Goleman (Goleman, 1995) these are grounded on the Machiavellianism's and for the purpose of managers effectively manipulating their followers. Meaning that, after the managers' having an understanding and identification of individuals and teams requirements, the paternalistic managers will find ways of meeting or addressing of individuals and teams or group so as to meet organisational and institutional developmental needs through use of both social exchanges and economic exchanges.

Hence, the key focus of managing people modules is on its emphasis that managers they achieve organisational and institutional results through people. This is through individual performance goals and objectives and teams or group performance goals and objectives. The module is based on a vertical and hierarchical leadership paradigm and it argues managers to master individuals and teams relationships through the economic exchange and social exchanges relationships (Blau 1964) and manipulative non-kinship based relational decision making approaches which includes the Leader-Member-Exchange Theory, transactional and transformation approaches by (Burn 1978 and Bass, 1985), the Yetton, Vroom and Jango decision making normative models (Vroom & Jago, 1978) .

It followed that, concepts such as the Johari Window, Groupthink, Cognitive Bias, Myers-Briggs Type Indicator from the cognitive school of strategy were also applied so as to help an understanding that the leaders differences to followers due to social cultural value systems as well as diversities can impact have a greater impact on the follower's achievement of their meaning of work and work meaning.

- **Managing Information:** Strategy formulation and execution processes do determine the nature and size as well as the communication processes. Communication for organisation and within the organisation is very important in achieving set goals and objectives.

Mintzeberg and Gosling started their work by saying: *The world of the manager is complicated and confusing. Making sense of it requires not a knack for simplification but the ability to synthesize insights from different mind- sets into a comprehensible whole.*

Thus, different social cultural value systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc that also drive not only the communication processes but also they determine the nature of information, the details and how these should be shared within the organisation. Thus, social cultural value systems do provide the pillars, foundations and framework of reference which underpinned of how we can understand different schools that govern strategy formulation and that, through the communication process we can trace different strategy formulation schools to specific paradigm shifts on social cultural values (T. Kuhn, 1970).

Drawing from perspectives based on the role of cognition and affect or emotions such as interest, joy, and pride which are grounded from the framing theories in organisational psychology (Hayes et al., 2001), Mintzeberg and Gosling are within the strategic management or management strategy background. Unlike the Porter's competitive force which draws from economics and is grounded within the first and second levels of human existence with emphasis on monopolistic competitions based on feudal economic perspectives, the Mintzeberg and Gosling competitive drives is grounded on the third level of human existence (Gravesian). This third level of human existence which can also be seen as the human levels of consciousness or thinking can be seen clearly in the Mintzeberg and Gosling's module on managing information from the emphasis (Gosling & Mintzberg, 2003, p. 1) that, managers achieve results through people – who are seen as a network of mercenaries or warriors.

Driven by egocentricity motives through the needs for wealth, power and influence like those of the political economy warlord and African chiefs with long distance trade caravans, the module on managing information starts from gathering the information during meetings with individuals and teams, storage of the information and the use of the information such as verbal, text, soft and hard data for achieving strategic objectives and goals. This module it goes beyond the record management but to include both verbal and non-verbal communication as well as the use of technology to enhance communication such as modern computers etc during decision making process.

- **Managing Activities:** Managing activities has two modules. Within these modules managers were required to perform work analysis with regards to the Operating Context and Change and then design a strategy on how to Meeting Customer Needs.

Differences in social cultural value systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc do influence how different managers will approach their analysis of the context as well as how they respond to customer needs. For example, like competitions within the game of the throne, central to this module is the emphasis on the role of SWOT, PESTLE and SMART concepts within the positioning schools by Michael Porter (1985). Then managers would use their management and leadership power, authority, responsibilities and accountability for conquering new lands and territories during the growth and expansions strategic execution.

This module draws heavily on the power school of strategy formulation as it makes more emphasis on the application of Bases of Social Power, Power Distance, Stakeholder Value Perspective, Core Group Theory, Force Field Analysis, Stakeholder Mapping to support managers to be proactive and plan on how to meet their diverse customers' needs and deliver on their promise in the context of a Volatile, Uncertain, Complex and Ambiguity (VUCA) context (Drucker, 2001).

Of significant in this module is the need for understanding of how to introduce and manage planned projects and programmes changes during and within productions, operations and supply chain management. Henry Mintzeberg is grounded on organisational and institutional design, thus, the module on managing activities has its major focus on the design, development and execution of the organisation and institution participation strategies, policies, projects and programmes for change such as cultural changes programmes, pricing policy change, quality improvement programmes, customer relationship and service improvement programmes, products and service improvement programmes etc.

This module which draws from Henry Mintzeberg and Jonathan Gosling (2003) Five Mindsets of Managers it provides a link to the Michael Porter (Porter, 1985) Five Competitive Forces which was first published in 1979, by the Harvard Business Review titled "How Competitive Forces Shape Strategy" by a young economist and associate professor, Michael E. Porter. Its main interface and target is on the three key strategic areas.

The first being the analysis of the business model design where managers need to understand their target market (in terms of geographical regions and target customer segments) and the value offerings (in terms of the services, products and solution design, development and delivery).

The second is on the analysis of the competitive strategy. The competitive strategy covers a wide range of areas such as pricing strategies, differentiation strategies, rules of trade and PESTLE analysis.

The Third interface is the analysis of the Operating strategies. In this section, managers are required to have an understanding of the People, their values and culture, decide on the organisation structure, and decide on the technology and the process as well as procedures.

- **Managing Resources:** This module is divided into Planning and Recourse as well as Finance and Numeracy. The key distinction of this module to others is that, apart from the need of managing self and managing people, there is the main need for managing non-human resources such as financials resources and non-financial resources such as equipment's, machineries, buildings etc.

Different levels of human existence (Gravesian) or human levels of consciousness or thinking are the main drivers of decisions in the organisations and institutions. In particular, they drive organisations and institution decisions in three areas:

- i. How to design, develop and execute policies, strategies, projects and programmes
- ii. How to design, develop and deliver products, services and solutions and
- iii. How to lead for institutions/organisations growth and expansions and manage growth and expansions performance, accountability, governance, compliance, risk and behaviour measures.

Thus, this module articulates on the need for managers who are non-financial experts to have an understanding of financial and numeracy skills in addition to understanding on the sources of finance and use of financial resources. Hence, the module starts with some project management concepts such as planning for efficiency; including issues of health, safety and the environment to facility management, work analysis, including managing project equipment and materials. It is at this stage where the module introduces the material control process, principles and theories such as JIT, EOQ, EBQ, etc. Furthermore, the module requires managers to have an understanding of Gantt Charts, project life cycle concepts such as PRINCE Model, operation research methods such as linear programming, queuing theories etc.

Differences in levels of human existence or consciousness eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc are widely seen from how they influence key costing and budgeting as well as financing strategies. For example, differences in the thinking of one organisation and institution ranging from the way they approach their budgets- while some organisations

and institutions because of their levels of human conscious use activity based costing, some use cost plus pricing, marginal costing, Zero based and incremental budgeting etc.

Thus, from this understanding it is clear that differences in the levels of human consciousness eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialist's etc organisations and institutions will also arrive at different figures of Break –Even –Point Analysis, profitability levels etc. For example, one day I went to Kariakoo market in Dar es Salaam for the purpose of buying several shirts for personal use. When I entered a shop which does both whole and retail sales, a trader at the shop straight away asked me, are you buying these shirts for personal use or for re-selling. I told him it was for personal use. Although I was buying six shirts which qualified for a whole price, the trader told me that he was going to demand a retail price. Their basis for a whole sale price was not the amount or quantities of shirts that I was buying but, the discounted whole price takes into consideration the amount of efforts and energies –sweat which the person is going to experience in selling those shirts. While this matter was at a small scale, at a large scale, the widely debates on rent and land rent as well as profit (drawing from eg the Karl Marx, Lenin, Adam Smith, David Ricardo, the postwar and depression John Keynes to the Neoliberalism values) is among others which fueled debates for the need for having normative decision making models and frameworks.

As a way of finding balances and also to leverage differences across different levels of human consciousness- cultural fences, probability decision making mathematics and statistics as well as the capital budgeting theories are used to determine interest rates, inflation rates etc. These were also introduced within the modules. While thesis by Karl Marx, Lenin, Adam Smith, David Ricardo, John Keynes etc have brought significant contribution to humanity, the differences in worldviews among these scholars eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc have also brought in conflicts and contradictions in the societies and communities. For example, conflicts and contradictions are seen in organisations and institutions when resources are transferred from the public to private sectors and in countries which favored capital than labour through adoptions of the Modigliani & Miller Capital Pricing Model under the hyper globalisation.

These National and international conflicts and contractions as a result of these values systems eg survival, tribalistic, egocentricity, conformist, sociocentric, manipulative, existentialists etc are still existing today because these values are what govern major theories including the theories of international trade as well as the increased marginalizing and exploitative trade agreements, rules of

trade, trade barriers or short-term strategic alliances within the supply value chains and financial evaluation methods and technical such as payback, ROCE, DCF and NPV.

Henry Mintzeberg and Jonathan Gosling (2003) with their Five Mindsets of Managers and Michael Porter (1985) with his competitive forces and (Cho & Mun, 2013) other scholars (eg the Karl Marx, Lenin, Adam Smith, David Ricardo, and John Keynes etc) have made significant contributions to the strategic management field. Having been aware of some ills of how there thesis and there Eurocentric and Western models and frameworks have brought to organisations, institutions and nations through its widely practiced and adoption have brought the community well-being because of not being considerate to the welfare concept, they are at the point where they cannot reverse the situations even when they come back with new initiatives such as the Michael Porter and Kramer Shared Value Initiative (Porter & Kramer, 2011) and the Henry Mintzeberg current focus on the community.

**Table 2: “Cultural Fences”**

	Customer Segment	Promotion Drivers	Target Market	Product, Service and Solution Positioning	Pricing Strategy	Channel	Target Numbers	Target Value	Target Premium
1	House Holds (Survivals)	Survival - Risk and Uncertainty avoidance, need assurance etc	Informal	marketing factors such as competition, distribution and material availability, but also (again, of major interest here) consumer preferences, and consumer purchasing habits	- Negotiation Process - Resale Price Maintenance - Trade margins - Command/Market Price System - Quality/Price Relationships - Credit - Price wars	formalization, standardization, reciprocity, contact intensity, and conflict			
2	Tribalistic (Communities of Practices)	Royalty, gods, Bureaucratic, Traditions,	Semi-formal social enterprises Age Based, Gender Based, Faith Based, Professional Based, etc						
3	Egocentric (Imperialists)	Power, Wealth and Influence,	Formal Small, Medium to Large Enterprises						
4	Conformist (Religious)	Regulatory, Laws, Rules, Codes of Conducts, Social Justice, Religions/Domination	Social Development Sector, Local/International NGOs						
5	Sociocentric (Communalists)	Community Social Impact, and Well-Being,	Informal and local government						
6	Materialistic (Manipulative)	Individualistic seeking Self Actualisation & Self-Esteems	Large Corporate						

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The author explores the relationships between perceived product quality, price and branding. We speculate that consumers of differing cultures may use different cues or use cues differently in evaluating product qualities. In other words, price as a cue of product quality may be interpreted differently across cultures. From a cultural perspective, it could be construed therefore that values inherent to specific cultures affect the way consumer perceive price as an indicator of product quality.

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