Article

Still the Dark Continent? Towards contextual methodological approaches to management development research in foreign multinational firms in Africa

Nana Yaw Oppong
University of Cape Coast, Ghana

Abstract

Following the widespread implementation of liberalization policies across the continent and resultant 'subsidiarity' of the industrial sectors by mostly Western multinational firms, management development in Africa has been dominated by Western approaches. The alternative is contextualization of research approaches that take into account the cultural and societal values of the people being researched. The article therefore proposes two methodologies believed to be contextual to management development research in multinational firms in Africa. These include indigenous methodology and postcolonial methodology. The two methodologies are complemented by appropriate data collection and analytical approaches, which have also been suggested. Data for this conceptual paper were mainly from review of extant popular and academic literature. The article concludes that applying the proposed methodologies could help tackle the neocolonial influence in African industries to decolonize indigenous people from Western hegemony and management development approaches that do not tackle the development problems of indigenous managers. Theoretically, the article contributes to literature on postcolonial management and organizational studies and, practically, contributes to alternative and appropriate approach to research into managerial skills development problems in Africa.

Keywords

Africa, foreign multinational firms, indigenous methodology, management development, postcolonial methodology

Corresponding author:
Nana Yaw Oppong, Department of Human Resource Management, University of Cape Coast, Cape Coast, Ghana.
Email: noppong@ucc.edu.gh

Introduction

Africa has been referred to as the Dark Continent since the publication of the *Through the Dark Continent* by Henry Morton Stanley in 1878, and later *Heart of Darkness* published by Joseph Conrad (1902). Whereas Stanley (1878) referred to the search for ivory trade, Conrad's metaphor described his search for David Livingston. These two publications, especially that of Conrad (1902), painted a gloomy picture about Africa to the European world at that time (Miller et al., 2013). However, the metaphor referred just to the Congo River basin in Central Africa, portraying the ignorance of European world at that time about anything beyond a narrow strip of land on the African continent. This is an earlier example of outsiders' study of Africa on what they perceived but not necessarily what it should be. However, with Africa's development and vivid knowledge about the whole continent, the 'dark' still applies in some aspects of activities (economic, political, social, etc.) and knowledge creation and utilization. These could rather be termed as 'white spots' as they strongly reflect the ignorance of Western, White researchers and economists. Many of these spots still exist in the areas of approaches to research into knowledge creation and management of organizations in Africa. For instance, Graham and Ojanpera's (2015) analysis of submissions by country of submitting authors to management and organization studies journals in 2014 based on data obtained from SAGE Publications Ltd reveals shocking picture of Africa. Out of the 35 countries, only 13 managed to submit papers to management and organization studies journals. As noted by the authors, Africa in particular is notable for its absence. Most countries on the continent failed to register even a single journal article submission. Surprisingly, out of the 13 countries that made submissions, only 4 recorded acceptance rates.

Again, Nkomo et al. (2015) report that they were described by many people as very brave when they announced to launch the *African Journal of Management* because people regarded the initiative as very challenging to enter a space already saturated with numerous journals on management and organizational studies. The latest example portrays the 'whiteness of Africa' in terms of research into management and organizations in Africa, as the Western world dominates research in Africa and into African management problems. Nkomo et al. (2015: 8) believe that the situation is brewed by colonization because, 'by all accounts, pre-colonial Africa was not knowledge deficient'. Giving two examples to support this, they wrote that Timbuktu in Mali had been the knowledge centre of the continent, with publications of a number of books and manuscripts on arts, mathematics, medicine, philosophy, religion and science, which have been estimated to be over 700,000. Another well-documented knowledge of precolonial Africa was the construction of the great pyramids in Egypt, which required organizational and management principles to do (Ezzamel, 2004).

With these precolonial management capabilities and knowledge creation, it is believed that colonization came in to destroy the path to African development as not only economic growth and development stifled but, most significantly, knowledge production and dissemination in Africa and by Africans subsided. There is therefore scarcity of African focused research on management of organizations in Africa (Graham and Ojanpera, 2015). However, before colonialism, African societies had their own managerial systems that were typically small in size with regard to membership but had their own mode of selecting recruits, inducting them, maintaining discipline and rewarding employees (Leat and El-Kot, 2007).

Africans are people from diverse cultural and social backgrounds but with strong similarities that make them common people. They are people who have witnessed hundreds of years of colonial influence that attempted to erase the common thing that hold them together. These, the author of this article believes, should guide research by African and about Africans if the outcomes are to benefit

the people. Marshall and Young (2006) realized this and argued that African research must be viewed as a revolution and use methodologies that are appropriate to investigate peculiar issues and problems. Such research methodologies must involve redefinition of the (Western) dominant approaches that do not suit the African context. This is explained that even though many researchers believe that knowledge and methodologies are or should be universal, this can only be confirmed once we have considered the alternatives and found it lacking. It is therefore appropriate that scholarly studies on research methodologies should give priority to contextual factors that influence knowledge and its production (Marais, 2011), and this calls for the need for this study.

The aim of this article is to contribute to the solution of the dominant 'whiteness' of research on African management and its development. The research question therefore is 'how can research into the development of the African manager be contextualized to tackle Western dominant approaches to produce locally relevant managerial knowledge? The rest of the article is organized as follows. The next section looks at relevant literature review which also includes consideration of the Western dominant approaches and viewpoints vis-à-vis the African context within which African research approaches should be situated. The article proceeds to discuss two suggested methodologies for research into management development in Africa, which are complemented by appropriate data collection and analytical approaches. An example of how the methodological bundle proposed could be applied to investigate a phenomenon is provided with tabular evaluation of the methodological elements. The article concludes with how it contributes to theory and practice and the importance of the research in the African community.

Literature review

Various concerns and explanations have been offered for the scarcity of African research by Africans into African issues.

Lack of African research approaches

Safavi (1981) reports that some of the publications on management in Africa that started appearing in the 1980s advocated for the application of Western principles of management to educate and develop African managers and administrators. There have however been counter-voices such as from Kiggundu (1991), Nzelibe (1986) and Edoho (2001), emphasizing the negative effects of this form of colonization on management and administrative capabilities in Africa. This calls for avoiding Western principles and adopting research approaches that are appropriate to tackle the negative colonial legacies. Regardless of this campaign, management knowledge in Africa remains quite small despite an increasing trend (Zoogah and Nkomo, 2013). Revealing how colonization has suppressed local knowledge and culture, Fanon (1967) and Mudimbe (1988) believe that local knowledge and culture were suppressed for eventual substitution of local management practices with Western management knowledge and principles. The end result was 'disidentification with the "African self" and identification with the "Western self" – a "Western self" inscribed through the construction of Africa and Africans as inferior and primitive and the West and its people as superior and advanced' (Nkomo et al., 2015: 17).

Anakwe (2002) believes that little attention given to Africa by foreign researchers is because Africa is virtually missing on the research map as recently admitted by Graham and Ojanpera (2015). Literature on African human resource management (HRM) was therefore sparse (Anakwe, 2002). Zeffane and Rugimbana (1995) share this opinion that for a variety of reasons rigorous empirical research into issues of organizational behaviour and management in African countries is

scarce, difficult to obtain and often out of date or unreliable. Tayeb (2005) explains the situation as serious and justified academic and practical challenge for Africa as compared to advanced countries (especially the United States, Japan and Western European countries). This difference is because of the extensive success of companies of these advanced countries and also the extensive management research conducted in their universities and business schools. As a result, companies in most of the rest of the world have looked up to these countries as models and sources of managerial innovations. HRM and other employee management issues in these countries have therefore been explored and always tagged as models to emulate.

Miller et al. (2013) attributed reasons of lack of appropriate African research approaches from both the local level and foreign influence. At the local level, it is believed that many African academics work in institutions that are not financially endowed and therefore provide few activities for faculty members to engage in research while libraries are poorly resourced (Teferra, 2004). Others attribute the problem to lack of electronic database. Ngulube (2007) points out that some databases are not available to African scholars due to prohibitive subscription costs. Many African universities and research institutions have only begun providing access to electronic database within the past 10 years (Teferra, 2004).

According to Inonu (2003), another contributing factor has to do with the cultural attitude towards knowledge production as Africans have the belief that the term research is inextricably linked to the West (Smith, 1999). The issue is compounded as the few quality and experienced professionals propel African research in Africa rather leave the African higher education system to take up teaching and/or research positions in Europe, United States and Australia (UNESCO, 2010). Coupled with this is the phenomenon of African managers and management trainees attending schools in Western countries and experts from Western countries acting as management consultants in Africa (Schellekens, 2007), making it less difficult to understand why African managers and researchers today cloak themselves with Western management concepts, a continued 'whiteness' on the continent.

Foreign influence on knowledge creation in Africa can be traced to the colonial era. Kiggundu (1991) traced the administrative system of the precolonial Africa and blamed the marginalization of organizational forms, leadership style, management process and managerial development programmes on the colonial masters. Kiggundu admits that the precolonial administrative systems were small in size in terms of membership and co-existed in relative harmony with the environment, and they used local technology and indigenous knowledge that worked well in Africa and for Africans. These formal systems were however destroyed by the West, planting their own colonial administrative systems (Oppong, 2013a). The phenomenon was on the grounds that the colonialists were convinced of their cultural, biological and technological superiority over the utmost inferiority of the African administrative systems. These systems have become part of the respective African states which, after independence, have found these systems as narrow and truncated view of management and administration. These systems have been designed to deliberately deny Africans of management development programmes as they were not expected to assume managerial responsibilities (Oppong, 2013a). Based on the lack of attention to the African culture and management systems, argument could be advanced that 'the inattention to Africa arises out of a parallel ideological devaluation of African culture' (Miller et al., 2013: 319). African research into African issues, therefore, needs to be more localized, contextual and even ideological (Marais, 2011). Methodological issues become crucial when it comes to contextualizing research. However, there is little literature on this probably because it is believed that research methods are universal and applicable to all contexts and at all times (Marais, 2011). Marias argues that since knowledge is contextually

determined, it follows logically that the methods by which knowledge is generated should also be contextually determined.

From management development point of view, this author argues that considering the significance of human capital development of a continent of countries with varied degrees of decolonization and histories of marginalization, context-specific methodologies are required to research into specific issues. In this regard, this author attempts to discuss in the next section, the African context within which African research approaches should be situated, and to explore alternative methodologies that fit the African management development research context.

Western approaches and African contexts

Due to the domination of the Western approaches in research in Africa, the mention of Africa context, in this article, means in relation to the Western context. Fennell and Arnot (2009) outlined four themes that emerge from the Western approaches and African viewpoints. Altered (by this author) to suit research approaches to people management, the first theme is the argument by non-Western researchers to deconstruct the universalization within employee development approaches. Such people criticize the obvious deficit theories on the non-Western societies as well as their viewpoints and oral literature that have been their way of learning and development of people.

The second theme revolves around the denial by Western management experts of Africa's power within the indigenous relational world that prides communalism, strong cultural alienation and belief. For instance, there is sharp contrast between the African's emphasis on centrality of motherhood, family organization and communal relationships as against individualist orientation and immediate family relationship in the West. This masculinity dimension (Hofstede, 1980) is counter to the African way of life. The third of the themes explores how non-Western approaches and views are used to deconstruct methods to express their dissatisfaction with Western hegemonic intellectual apparatus. This attempts to free the marginalized and offer some power to approach research to context. The fourth and final theme focuses on how Africans and other formally colonized and historically marginalized societies aim to move people development research towards traditional approaches and attempt to build knowledge derived from the experiences of indigenous people in their given locations, histories and cultures.

These four themes and perspectives portray the continued need for Africans to theorize employee development analysis from the perspectives, world views and live experiences of the non-Western which corroborates the objective of this research. In this regard, Marshall and Young (2006) advise that we must view (people management) research as revolution and that methodologies used to investigate issues must involve assertive question shifting, redefinition of issues, sharp attention to the power of dominant values, while monitoring how questions are asked and how research is used (Chilisa and Ntseane, 2010). To defamiliarize Africans from Western research approaches and to move towards African contextual research, Chilisa and Ntseane (2010) suggest that when we read literature and conduct research in decolonized countries in the developing world, the following questions need to be asked.

- Does Western and imperializing literature, theory and research methods expose and show non-Western resistance to the multiple patriarchal systems that oppress indigenous people and what do alternative theories, literature and research methodologies offer?
- Does the research demonstrate a genuine search for alternative research methodologies and respects indigenous relational worlds and promotes interdependence between world views,

knowledge systems, nations, races, ethnicities, gender and sexual orientations and with what alternative research methodologies does it achieve this objective?
- How does this research employ indigenous knowledge and literature to reject empire and predict alternative methodologies that rename the experiences of indigenous people from their standpoint and predict other ways of representing voices of indigenous and decolonized groups in research reports?

Research imperative in explicit attention to African context is a means of building and advancing the management field in general and enabling organizations in Africa to function effectively (Nkomo et al., 2015). This will depart from the current situation where most organizations and scholars apply theories and concepts developed from the West. There are many calls (including this article) for research conducted in African context. This is because this research appears to be the answer to the worries of indigenous African researchers and also seeks to propose alternative to the Western approach to management in Africa.

The author makes an attempt here to provide some understanding of the African contexts in relation to management development. To begin, Africa is a developmental context, which involves the historical, economical and social facts of all forms of culture (Marais, 2011). Therefore, management development researchers should direct their methodologies and focus their interests to include developmental issues in management development. This should not only include asking questions about management development but also focus on the people involved in the research and their social and economic positions.

Secondly, the African context represents a greater percentage of the informal sector such as petty traders, farmers, fishermen and craftsmen, and so on, with little information on their activities and needs. This means depending too much on formal approaches to research into socio-economic issues (including skills and management development) on the continent will mean ignoring a significant proportion of people being researched. This does not imply having to ignore the formal side of the economy of the continent but attempts should be made not to over-depend on the formal Western approach that may not benefit a greater percentage of the people being researched.

Thirdly, African context is a society different from other contexts. For instance, Hofstede's (1980) study on cultural dimensions portrayed Africa south of the Sahara exhibiting similar cultural characteristics and different from the West, the Arab World and most of the Asian states. It is convincing that orality is embedded in African societies than literacy. Other features that distinguish Africa socioculturally from others include communal spirit, believe in ancestral spirits and deities, rurality, informal settlements, respect for the elderly, and so on (Oppong, 2013c). These are important considerations when developing managers as these characteristics shape their work behaviours and ignoring them will mean ignoring locally relevant knowledge of the managers being developed.

Fourthly, African context is a representation of common histories of colonization but different ethnic histories, societies and circumstances. For instance, the continent, despite its (neo)colonial influence, is made up of smaller communities and ethnic groups with diverse histories. These histories, most of which underpin the festivals, rituals and other communal activities of the ethnic groups and communities, are pointer to the need to explore particular methodological approaches relevant to respective communities. If not, 'researchers in Africa will obviously find the same "facts" as researchers in other parts of the world' (Marais 2011: 377).

Fifthly, African context is a representation of hybridity of cultures, particularly due to contacts with foreign cultures mostly through colonization. African countries, on national levels, have had

contacts with some European countries as colonial masters for centuries. This poses great challenge to management development as most participants have had influence with foreign education particularly in countries of their former colonial masters. For instance, although one researches a particular ethnic group applying contextual approaches, the official language for reporting the studies remains foreign. This corroborates the concern of the African American feminist writer, Bell Hooks (see Hooks, 2015) who is worried that 'discourse' about 'difference' is dangerously detachable from more essential struggle.

The last context to talk about is representation of need for economic development. As revealed by the African Development Bank Group (2014) and re-echoed by Nkomo et al. (2015), a core need of Africa's development is to ensure inclusive growth, up-skilling of the workforce (especially the youth), job creation, infrastructural development, development of capable institutions, sound governance, reduction in corruption while avoiding the negative influences of globalization. This suggests that research in Africa cannot or should not be approached affluently as resources may not be adequate, coupled with corrupt practices that could affect research results.

These different contexts representing Africa point to the need to consider the contexts and re-design approaches to render management research context specific. If not, researchers are likely to apply wrong approaches and develop managers locally but furnished with Western knowledge and work behaviours that are less relevant to the societies that the managers belong.

Reasons for research into management development in Africa

The issues of identifying and preparing the next generation of leadership talent have consistently been cited by executives and boards as one of their most critical business priorities (Oppong and Gold, 2013). During the 1990s and into the 2000s, many organizations were engaged in struggle for the few talent available with a clear focus on finding 'high potential' employees who could provide 'high performance' at work. The belief that there was a shortage of such staff resulted in policies of talent management to attract, develop and retain them. Further, according to a research by the Human Capital Practice of Deloitte (see Deloitte, 2005), the impending baby boomer retirements, widening skills gap driven by declining educational standards and outdated and ineffective approaches to skills development were combining forces to produce a 'perfect storm' that threaten the global business economy. Citing a survey involving 123 human resource (HR) executives, the research revealed that incoming workers with inadequate skills (70 per cent), baby boomer retirements (61 per cent), and inability to retain key talent (51 per cent) combined to pose the greatest threats to business performance. It is suggested that talent shortage will impact every organization, especially managerial talent, without regard to industry. It is, therefore, advised that organizations should take specific initiatives now to better position themselves to meet the challenges of the managerial talent shortage (Buhler, 2008).

Managerial skills shortage should be of grave concern to Africa. Research into talent management and development is important at this stage of the continent's development. Africa has entered a new phase, moving from being tagged a 'hopeless' continent in 2000 to now being regarded as a 'rising' continent (Nkomo et al., 2015). Since the continent has also become an attractive market for investors and the prediction that it will lead population growth over the next 50 years and host many multinational firms (Berman, 2013), there is likely to be the need for critical skills to sustain firms. Despite these bright indicators, Africa faces a number of challenges that revolve around the need to ensure growth, infrastructural development, up-skilling of workforce, development of capable institutions, reduction in corruption, and so on, while avoiding the negative influence of

globalization. It is believed that knowledge creation and development can make significant contribution in tackling these teething problems as there is evidence that management knowledge can account for differences in national development and corporate growth (Wenger and Synder, 2000). The importance of management development in Africa has also been echoed by Oppong (2013a) that Africa experiences 'management gap' between the demand for and supply of indigenous management talent at almost all levels and this is a major setback for economic development on the continent. Management development should therefore be a powerful priority tool of management effectiveness for accelerated economic development.

Nkomo et al. (2015) warn that, despite the dominated management theories from the West, indigenous management knowledge should not be underestimated. There should therefore be the need to deconstruct the Western representation of Africa, resulting from centuries of colonization. Relating to this warning, Chilisa and Ntseane (2010) question the universal application of social research methodologies and argue that in the developing world some individuals are protected on the expense of disempowered groups or even the community as a whole. As revealed by Chilisa and Ntseane (2010), these research practices are testimonies to how universal application of Euro-Western methods can widen the oppression of marginalized groups.

In this regard, and as pointed out by Myloni et al. (2004), the wider culture and values of society within which the organization is embedded influence the operating culture of the organization. This demonstrates how society dominates organization in Africa. Therefore, one can hardly talk about management development in business organizations in Africa without adequate knowledge of the dominant factors that affect managers being developed. More significantly, the ever increasing presence of foreign multinational firms on the continent demand skilled African managers to work in their host subsidiaries. With specific reference to Ghana and Zimbabwe with regard to their mining industries, Premoli (1998) notes that African countries have exceptional gold potential but lacked appropriate technical managerial skills leading to domination of expatriates in managerial roles (Oppong, 2013b). It is, therefore, justified that most major foreign investors in Africa feel that their greatest problem is a lack of local managerial talent. It is however revealed by Schellekens (2007) that training in management (in Africa) is a complex process; as the body of knowledge is not structured to suit context and its principles are only generalizations, a suggestion that management development in foreign multinational in Africa should be contextual. These point to the fact that management development in Africa is not only required at this stage of the continent's development but should also be contextualized by adopting research approaches that take into account the cultural and societal values of those being researched, who are also beneficiaries of the research. In addition, the various national backgrounds and international HR strategies of the foreign multinational firms are also important considerations.

Proposed methodologies

This section explores two methodologies, their relevance in management development research and their applicability in the African context. These include indigenous methodology and postcolonial methodology.

Indigenous methodology

Indigenous methodology is a body of indigenous and theoretical approaches and methods, rules and postulates employed by (indigenous) researchers in the study of indigenous people. It is summarized as research by and for indigenous people and using techniques and methods drawn from the

traditions of those people (Oppong, 2013a). This has the potential of producing assessment of the problem and production of solutions suitable to the people rather than non-indigenous people framing indigenous worldviews from a distance. Indigenous methodology will then prove to situate and reflect on the research at a location most relevant to indigenous experience (Evans et al., 2009). The use of indigenous methodology departs from Smith's (1999) observation that the vintage point of view of the colonized is that the term 'research' is inextricably linked to the West. This corroborates the fourth non-Western viewpoint that people development research should move towards traditional approaches to build knowledge derived from the experiences of indigenous people.

Tenets of indigeneity. Who is 'indigenous'? A clear distinction is made of indigenous in the sense of insider knowledge that fits into a local community and 'this embraces a concept of in-group in relationship to wider communities or out-group' (Jackson et al., 2008: 44). Indigenous suggested in this study, therefore, means (group of) people in their local community in relationship to other foreign groups of people in the community. This is a pointer that the potency of indigenous methodology lies in a research situated in a location with in-group (indigenous and those affected by the problem being researched) and out-group (contributors to the problem and those perpetuating the problem). Jackson et al. (2008), investigating African management in Kenya, paint a clearer picture of who indigenous people are. They regard the Kenyan Africans (Kikuyu) as indigenous (in-group) in relation to Kenyan Asians and Kenyan British (the out-groups). This view corroborates two other views. One of such views is that indigenous people are people with social or cultural identity distinct from the dominant society that renders them vulnerable for being disadvantaged in the process of development (Marais and Marais, 2008). The second is the conclusion by Fenelon and Hall (2008) that because the indigenous people were the first to be in the community – a key aspect of indigeneity – they are the hosts. However, identity based on host location is becoming challenging to determine since hybridity makes it difficult to determine who is indigenous and who is not. In this regard, being host as tenet of indigeneity should be extended to (racially) marginalized voices since the hosts remain marginalized even after the continued dominance and power of out-groups. In the context of this research, therefore, the national managers of the various African countries who are researched are regarded as indigenous or in-group and the marginalized in relationship to the many Western expatriates whose research approaches dominate management development research in the host locations. Out-groups in this article are limited to 'Western' not that it is the only contrast. The author is aware of others such as Asia, which seems important in the light of China's economic colonization of Africa. However, since the study takes into account the precolonization and postcolonization periods to determine the tenets of indigeneity, the Western world provides a defined scope due to their former colonial records and redevelopment of their power and domination in these former colonial states.

Therefore, applying local (indigenous) cultural practices and social values in tackling problem involving both in-group (affected by the problem) and out-groups (contributors to the problem) in the local community can be regarded as indigenous methodology. As African community has been dominated by Western research approaches (Smith, 1999), application of indigenous methodology offers alternative to address social issues of indigenous people within the wider framework of self-determination and social justice in order to create indigenous research that relates to indigenous priorities and problems. In relation to the three views, out-group may not only include outsiders or mostly Westerners. If powerful indigenous people in the community contribute to the problem that affects the larger people and the powerful suppress the solutions of such problem (Oppong, 2017), they may be out-group and indigenous methodology will be applicable, provided the researcher is

an indigenous person who can use methods and techniques drawn from the traditions of those people being researched. Such powerful indigenous people are described as the 'colonized elites' (Oppong, 2017).

Postcolonial methodology

The neocolonization concept (Banerjee and Linstead, 2004), the resultant inflow of foreign direct investments (FDIs) and subsidiarity of African businesses have resulted in the domination of foreign HRM policies and practices in Africa. The introduction and implementation of the structural adjustment programme (SAP) policies introduced by the World Bank/IMF and their conditionalities could be regarded and accepted as a new form of colonialism in decolonized states (Yew, 2002). The SAP policies, instead of helping African nations out of their precarious economic situations rather turn out to be policies of strong Western nations seeking economic hegemony over the independent nations. This is regarded as a new form of colonization. For instance, the privatization policy prescribed for adjusting (poor) nations resulting in selling of national enterprises turns out to be a way of transferring these enterprises to mostly the Western world. Salisu's (2010) assessment of the situation reveals that because it was with great reluctance that the colonial masters granted independence to their erstwhile colonies from where they had for generations held total control that had enabled them exploit human and material resources, entry into African countries via FDI brings about a new form of colonization. This is seen through the ownership and management of African companies. Supporting this, Oppong's (2013b) analysis of the Ghanaian gold mining industry reveals that no single mining company was owned by Ghanaian private investors or the government of Ghana.

It is, therefore, the suggestion of this article that management development research should employ postcolonial methodology to tackle the neocolonial influence in African industries through the processes of decolonization, defamiliarization and reading erasures to tackle the recolonization of management knowledge and skills on the continent.

Decolonization. The process of decolonization requires a new, critically evaluated methodology and ethically and culturally accepted approaches to the study of indigenous issues. This is not to seek political and economic independence as colonized states once struggled to achieve, but a new approach to research about indigenous people. Decolonization as research method focuses on indigenous concepts and worldviews and coming to understand theory and research from their own perspectives and for their own purposes. The approach could allow indigenous researchers uncover what is meaningful, logical and needed in respect of the Africans' own understanding of themselves and the world (Porsanger, 2004). It drives the postcolonial methodology by decolonizing the national managers or breaking them free from the Western research approaches which are in most cases very different from the indigenous ones and are mostly suited for foreign knowledge instead of indigenous ways of thinking. For instance, management development approach involving lectures, presentations and individual assignments may not benefit the indigenous managers due to their strong attachment to the community that drive their preparedness to work in groups and to help one another. It should therefore be the spirit of ubuntu rather than solitary. This methodology is therefore developed, as argued by Nakamura (2010), to break away from Western dominated paradigm. This suggests that the principles of management development that eventually do not result in the emancipation of the people from neocolonial influences should not be conducted.

Defamiliarization. Management practices in Africa are found to be rooted in neocolonial thoughts, rendering indigenous practices with limited relevance to current management theories and practices. This is because indigenous consciousness is disembedded from such management practices and, so, its reception requires a similar disembeddedness in the receiving culture. The concept of defamiliarization (in Russian literally meaning 'making strange') was initially applied by Kaomea (2003) as an inquiry into the Hawaiian studies programme and as a reply to contemporary calls for anti-oppression, which looks beyond familiar dominance and gives voices to the previously marginalized and voiceless. It is the view of this article that decolonizing perspectives formed by outsiders about indigenous people without defamiliarizing the effects that continue to shape the lives and behaviours of the people are just to re-emphasize the neocolonization concept. It means the development of indigenous managers will be meaningless if they continue to apply the foreign principles to manage African organizations. Such management principles require consideration of local contextual factors to manage people.

In this regard, indigenous research should employ some defamiliarizing techniques in the light of African cultural beliefs and practices to highlight previously silenced African managerial skills based on their cultures and how these are uncovered to develop a workable model that could facilitate development of local managerial skills. This includes highlighting and applying traditional African methods of learning that national managers are familiar with and therefore defamiliarizing the prevailing Western management development approaches. For instance, classroom learning and individual assignments should not duly be 'decolonized' as inappropriate to the African context but should also be made unpopular and detested since the approach does not support the African traditional learning method that makes use of locally relevant knowledge beneficial to the people being researched. This is important because many local African managers are greatly influenced by foreign cultures through education in foreign countries, working in overseas companies, and other forms of contacts. This will go to the extent of defamiliarizing the fifth African context identified earlier – the hybridity of cultures that pose challenge to management development in Africa.

Defamiliarization of Western methods of management could unearth the many hidden and silenced African management potentials and implementation of ideas and policies by making the 'familiar' management development practices strange and uncomfortable for the African manager. The defamiliarization process will demystify the indigenous notion that 'research is Western', and therefore encourage African MD researchers to be sensitive to indigenous issues. By so doing, indigenous research methodologies manifest indigenous values and beliefs so that research is seen as another practice or articulation of an indigenous life (Wulff, 2010).

Reading erasures. Another element that drives the postcolonial methodology is reading erasure, which complements the defamiliarization method and delves beyond familiar hegemonic surfaces and unveil the many masked effects of colonial and neocolonial discourses. This means a comprehensive analysis should include the persistent excavation of perspectives and circumstances that have been buried, written over and erased (Kaomeo, 2003). Kaomeo termed this method as *sour rapture* (under erasure in Russian), which means to write a word, cross it out, and then print both the word and its deletion. Because the word is inaccurate or inadequate, it is crossed out; and because the word is found necessary, it remains legible. Applying and building on this concept, the Western dominance (neocolonialism) and African culture should be put side by side and evaluated, retaining the positive aspects, thus departing from the dominant Western model of avoiding an independent African approach. This is because to meet the demands of the multicultural work environment

present in Africa requires both revision of the past and an analysis of the ever-changing present as we cannot work within closed paradigms. Reading erasures method in the management development research context will mean keeping the good and relevant of the colonial legacies while unearthing and developing African cultural and institutional potentials for a blend. For instance, management development research applying locally relevant knowledge and methods of learning should not be substituted for the dominant ('white spots') Western knowledge and learning approach, but the language of reporting the research results could be in the international language (of colonial masters) if we are to inform the world of the new African research paradigm, which will be less effective in African local languages. This is because there is no African (once colonized) group that is not influenced by structures of Western model, thus supporting the earlier view that it is difficult to undo colonization in Africa.

The twin methodology has long been conceptualized as a way of resisting Western hegemony even during the colonial regimes. Several books written by Africans, a few being Cabral (1973), Nkrumah (1965), Senghor (1964) and Lumumba (1962) were all aimed at addressing the unfavourable colonial conditions and how to emancipate the continent for economic development, including effective way of producing and disseminating knowledge. This is confirmed by Nkomo et al. (2015: 8) who report that 'African scholars during this neocolonial period focused on how to resist recolonisation and to decolonise the continent. They criticised interventions emanating from the West's approach to "Third World" development and called for endogenous knowledge and to local solutions'. This article therefore brings to the fore this conceptualization by proposing the two methodologies as contextual research approaches to management development research in Africa. The methodologies and their application also reveal that Africa contains core values and practices that are required to be rediscovered and activated for management development purposes.

It must also be noted that in the face of all these elements to tackle neocolonization to pave way for African contextual management development research, colonization cannot be fully undone on the continent due to continued association with the West including legacies such as educational systems and official languages, which are European. Rather, and as this article seeks to achieve, we should reshape our ways of thinking and research approaches to redefine the existing Western management practices in Africa.

Many researchers have already developed context-specific and power-sensitive studies that go to justify the relevance of the proposed methodologies. For instance, Jackson (2013) and Porsanger (2004) have conducted studies from indigenous perspective, whereas Chilisa (2005) and Boswell and O'Kane (2011) have applied postcolonial methodologies. Jackson (2013) examined indigenous research within international and cross-cultural management studies with particular reference to sub-Saharan Africa. Porsanger (2004) articulated methodological issues and expressed the need for indigenous methodology against the background that indigenous ways of thinking, understanding and approaching knowledge have been dismissed by the academic world because it belonged to no existing theory, despite its usefulness in looking at research from indigenous perspectives. Chilisa (2005), through a postcolonial lens highlighted that mainstream research in postcolonial societies still ignore, marginalize and suppress other knowledge systems and ways of knowing. The article reveals the interventions to prevent the spread of HIV/AIDS in Botswana, legitimized by Western research knowledge and framework, and had alienated the people from the struggle to prevent the spread of the virus. On their part, Boswell and O'Kane (2011) used postcolonial analysis to assess heritage and tourism management in Africa and revealed that heritage management was still influenced by legacies of postcolonial and post-apartheid.

These studies however used one of the methodologies – either the indigenous or postcolonial in studying indigenous Africans who have been decolonized but are still under postcolonial influence. The twin methodologies therefore promise to be a potent methodology in studying indigenous African problems in postcolonial environment.

Data collection and analysis methods

To complete a 'methodological bundle', suitable data collection methods and data analysis techniques are required. Many of these methods and techniques are identified, one each will be highlighted which, together with the two methodologies (indigenous and postcolonial), will be evaluated to ascertain their effectiveness as a research methodological bundle.

Interactive methods of collecting data

Data collection should be interactive, performing or observing thus applying techniques such as role play, storytelling, observation, interviewing and ethnography. Applying such qualitative methods helps address cultural insensitivity using methods of data collection that are in line with traditional cultures as the African is more willing to provide information through oral narration, traditional way of imparting and sharing knowledge, than having to answer structured questions that include writing and experimentation. As regards the third African context identified earlier, orality is embedded in African societies than literacy, and this should be a consideration if researchers are to succeed in tackling properly the problem of the people and produce results that benefit the people. Ethnography is the systematic study of people and cultures. It is designed to explore cultural phenomena where the researcher observes society from the point of view of the subject being discussed.

However, interviewing is chosen here as a sample data collection method. This is not to place interviewing over the others mentioned earlier, but to highlight hybridity which is leading to a mixture of oral and written forms of documenting and recalling information in Africa. Too much reliance on orality may portray Africa as 'traditional and nature' versus the West as 'developed and cultured'. Qualitative interview is a person-to-person interaction between the researcher and individuals identified to provide information required for analysis to answer a research question. This process of getting indigenous people involved in the research will bring out the indigenous ways of sharing knowledge, which is mostly through one-on-one oral or performance communication models (Louis, 2007). The process could also include some writing due to the calibre of people (managers) being researched. Also, there is participation of indigenous people who also direct the research agenda due to their knowledge in the research problem to ensure that their communal needs of skills development are met.

Primary data analysis

As revealed by O'Leary (2007), not making meaning out of the raw data in research is as meaningless as data not collected at all. Data produced by indigenous people are most likely to be full of proverbs, mythologies and folklores as means of conveying histories, experiences, values, knowledge and wisdom (Fasokun, 2005) through language text. Qualitative analyses such as conversation analysis, postcolonial discourse analysis, analytical induction, critical discourse analysis, and life history can be employed to bring out the intended meaning beyond words to include histories, experiences, values, and knowledge of the researched. This means indigenous

research will require analytical tool that provides a general framework for problem-oriented social research by revealing and tackling problems of the marginalized and dominated. The sample analytical tool used is postcolonial analysis. Postcolonial theorists argue that the key to overcome the risk of neocolonization lies in exposing and understanding the colonial process and the way in which they contribute to oppression and discrimination (Downing and Kowal, 2011). To achieve this, the researcher will have to (1) be conversant with the form that the neocolonization takes and (2) attempt to avoid the processes, practices and systems of colonization that have been the tool to oppress, avoid and ignore the indigenous people and their emancipation from the new-colonial tendencies. Equipped with this, researchers should ask how then can organizations or development experts address the issue of how to address the management development concerns to produce locally relevant knowledge and skills to be effective in their roles without returning to the dominant and strange management development approaches that perpetuate colonial dependency on managerial skills development, dissemination and utilization?

The methodologies and management development. Indigenous methodology is important in research in management development in Africa because when such research is approached from a culturally sensitive perspective, the varied aspects of the trainee managers' culture and their varied historical and contemporary experiences are acknowledged (Tillman, 2002), which also means the use of culturally specific research methodology that incorporates specific cultures of the people being studied. This approach is important to overcome the dominance of non-indigenous people researching indigenous people which often results in inappropriate perspectives for indigenous problems. This is because in many cases, groups who have contributed to the problem and/or those who resist solution to the problem are the same people who research into the problem. This could be detrimental to Africa because in the context of the African manager representing a culture from a blend of local and foreign cultures, the manager is expected to be the healer of their people in the community, and it is therefore logic that appropriate approaches are required to find fitting solutions. As revealed by Jackson and Aycan (2006), many of the articles published in their cultural perspectives sections often extended the knowledge and understanding of a particular aspect of a country's management culture within the international community of scholars, rather than providing alternative paradigms or methodologies for that understanding. Indigenous methodology therefore has the potential of allowing the African researcher approach the research processes bearing in mind that indigenous people's interests, experience and knowledge must be at the centre of the research. In this regard, researchers could construct knowledge concerning indigenous people to resolve the local managerial development problem and apply outcomes in a way that benefits subordinate indigenous employees and the company.

   The process applied in getting indigenous people involved in the research should include first, indigenous ways of sharing knowledge, which is mostly through face-to-face oral or performance communication models (Louis, 2007). By so doing, indigenous voices (of national managers) are integrated rather than research done within indigenous context using Western methodologies. Secondly, indigenous people should participate and direct the research agenda due to their knowledge in the research problem to ensure that their communal needs (the problem being researched) are met. In this way, the methodology portrays reciprocal appropriation in which people invest themselves in the environment and at the same time, incorporate the environment into their own fundamental experience. Again, social actors should be involved in the research – the national

trainee managers who live in Africa, work in Africa, and see Africa as their own and the culture and values of the land as part of them. This is contrary to the foreign social actors who live and work in Africa but are mostly attached to their home lands and companies, and part of the cultures and social institutions of these lands. Lastly, the people should reclaim the research process so that indigenous people can take control of their cultural identities which are usually not the case when research about indigenous realities are conducted using Western methodologies.

By doing the above, the study succeeds in pushing the analysis beyond the boundaries of Western management thinking and influence the design of alternative ways of looking at knowledge creation and dissemination in Africa. This therefore permits the researcher to explore more fully the nature and efficacy of management development practices within an increasing multicultural business world, the goal of which is to show how traditional method of developing employees works on a continent that is experiencing increasing presence of multinational firms due to liberalization and resultant privatization policies. The use of indigenous methodology will thus help describe context-sensitive research, which does not aim to test existing theories of employee development but to derive a new model in its specific African context (Tsui, 2004).

A management development phenomenon

Proposing this methodological bundle, the author finds it necessary to provide an example of how it could be used to study MD phenomena. An example is drawn from Ghana where the Minerals and Mining Law 2006 (Act 703) provides that multinational companies entering the mining industry should provide a localization plan, a detailed programme for developing national managers for eventual takeover of management of the industry from expatriates. This is an example of MD in multinational firms. A decolonized country on the African continent, Ghana was described by the researcher as a country under new colonial influence as about 300 of the 350 state-owned enterprises have been sold to private investors, mostly to Western multinational corporations (Oppong, 2013a). This has resulted in influx of expatriates into the industry as well as Western HRM policies and practices dominating the industry. Described as 'subsidiarity' of Ghanaian companies by Western multinational firms, the author opines that this is a different form of colonization.

The researcher (Oppong, 2013a) investigating the implementation and success of the MD programme applied the two methodologies proposed in this article. Data collection method was interviewing of indigenous managers to provide qualitative data to tackle the MD problem. The method was considered appropriate as the Ghanaian traditional way of providing and sharing information. With management development being a problem of the people and about the people, interviewing was used to provide language text to be analysed using critical discourse analytical (CDA) tool which revealed and tackled issues of hegemony that continue to control and marginalize decolonized people, using language text produced by the indigenous managers to achieve the aim of the MD programme.

Table 1 sums up the two methodologies, the data collection method, and the data analysis technique (in the sample MD programme) and evaluates their relationships to establish their appropriateness as a 'methodological bundle' to achieve the research aim (development of national managers in foreign multinational subsidiaries). The methodological bundle as used in the sample MD programme includes the two methodologies, interviewing as a data collection method, and CDA as a data analytical tool.

Table 1. Relationships among methodologies, data collection and analysis methods.

Elements	Justification/relationships
Indigenous methodology and postcolonial methodology	Indigenous methodology helped situate the research in the indigenous community to investigate the management development problem of indigenous managers who are influenced by colonial ideologies and offer alternative to social issues of indigenous people. Postcolonial methodology highlights the decolonization process by attempting to break indigenous people (who have undergone decolonization process but still influenced by re-colonization ideology) free from Western research approaches which are mostly suited for foreign knowledge instead of indigenous ways of thinking. The two methodologies therefore complement each other.
Interviewing And the two methodologies	Interviewing as data collection method reflects indigenous way (verbally) of providing data about indigenous problem (development of local managers) enacted in re-colonization context. Interviewing is, therefore, an appropriate data collection method for research conducted using indigenous and postcolonial methodologies.
Interviewing and critical discourse analysis	CDA uses (transcribed) language text for analysis of discursive events and instances of sociocultural practice produced from the text, which is obtained through interviewing, an indigenous method of collecting data. The data collection and data analysis methods therefore complement each other.
The two methodologies and critical discourse analysis	Indigenous and postcolonial methodologies corroborate CDA. CDA's emancipatory power (through decolonization, familiarization and reading erasures) provides techniques that unravel the hegemonic arguments of power and domination for solving management development problem of indigenous people through the use of local cultural practices and values (indigenous methodology). Postcolonial methodology complements this to decolonize indigenous managers from colonial MD approaches that do not suit the Ghanaian context.
Methodologies, interviewing, critical discourse analysis and aim of research	CDA as an analytical tool provides a general framework for problem-oriented social research using language text generated through interviewing of indigenous people for analysis aimed at providing social criticism and solution of skills development problem of decolonized indigenous people from dominant Western research approaches. Therefore, interviewing, the two methodologies and CDA combine to unveil and tackle the MD problem, and search for unidentified possibilities for social change in the context of skills development of the Ghanaian manager in foreign multinational subsidiaries, which was the main aim of MD research.

Note: CDA: critical discourse analysis; MD: management development.

Conclusion

The article has identified and discussed a 'methodological bundle' for researching into management development in foreign multinational firms in Africa. These include methodologies, data collection methods, and data analytical techniques that should complement each other for a successful formal development of local managers who will be effective in foreign multinational subsidiaries in Africa. Using an example of MD programme in Ghana, the elements have been subjected to tabular evaluation and have been found to complement each other for effective indigenous managerial research in Africa. The objective of the research is therefore achieved.

It is the belief of this author that management knowledge can be a significant contributor to investigating Africa's development problems, especially the development of local managers. Locally relevant skills of the managers are required to effectively manage the abundant resources (mineral, agricultural, tourism, etc.). In this way, there will be management skills to tackle and solve African problems (and for the purpose of this article, management development problems) to improve the socio-economic well-being of the people.

This will require, to a greater extent, the application of indigenous and postcolonial methodologies. As the relationships table reveals, combined with data collection method that recognizes the way indigenous people provide, receive and share information (e.g. oral narration) and analytical tool that makes effective use of data (usually text) willingly produced by participants, African researchers enter a new research era. This new era renders African researchers transformative healers because they resist dominant research discourse in order to develop processes of social justice and employee development in the contexts that are appropriate to them and their communities.

As the study has involved theoretical discussion and revealed effective research into development of local managers in multinational subsidiaries in Africa, the findings have both theoretical and practical implications for management development in Africa. Theoretically, this study contributes literature on postcolonial discourse especially as relates to management and organizational studies. Most literature on postcolonial studies are in the areas of governance and economic development with little attention to human resource development. This study therefore extends literature on indigenous and postcolonial studies in the areas of MD in Africa. It reveals that the effects of colonization still avail in business management in Africa including development of national managers, and how hegemonic tendencies of the West could influence the (non)development of local managers in Western multinational firms in Africa. Indigenous and postcolonial methodologies provide literature and understanding of how African researchers could be freed from these neocolonial tendencies.

Practically, the methodological elements identified, explained and evaluated provide approach to research into MD problems in Africa. The methodologies provide direction for how research on indigenous people who are under postcolonial influence should proceed. With regard to MD in Western multinational subsidiaries in Africa, the study not only contributes to the methodologies as direction for African research but also unveils the indigenous issues and hegemonic tendencies that can influence analysis of data from and about decolonized people who are still with marginalized voices and strange research approaches into their problems.

The proposed methodologies should, however, look at hybridization, which will mean not to compete with, or replace the Western research paradigm. They should rather challenge the Western research paradigm and contribute to the body of knowledge of indigenous people about themselves and for themselves, and for their own benefits as people, rather than as objects of investigation. This

also means respecting the body of knowledge of the West and their positive impact on the MD agenda of the indigenous people and doing away with the negative ones. This means indigenous people decolonizing research is not about total rejection of Western research approach or knowledge but rather refocusing attention and world views and bringing themselves to understand research from the perspective of approaches and principles that work for them, and avoids the oppression and marginalization. For instance, the language that indigenous research is reported in still remains foreign. This is an indication that doing away completely with Western influence will mean avoiding the effective way of documenting and disseminating indigenous research outcomes.

Declaration of Conflicting Interests

Funding

References

African Development Bank Group (2014) *Tracking Africa's Progress In Figures*. Tunis: African Development Bank.

Anakwe UP (2002) Human resource management practices in Nigeria: challenges and insights. *International Journal of Human Resource Management* 13(7): 1042–59.

Banerjee SB and Linstead S (2004) Masking subversion: neo-colonial embeddedness in anthropological accounts of indigenous management. *Human Relations* 57(2): 221–47.

Berman J (2013) Seven reasons why Africa's time is now. *Harvard Business Review* 91(10): 34–5.

Boswell R and O'Kane D (2011) Introduction. Heritage management and tourism in Africa. *Journal of Contemporary Studies* 29(4): 361–9.

Buhler PM (2008) Managing in the new millennium: are you prepared for the talent shortage? *Supervision* 69 (7): 19–21.

Cabral A (1973) *Return To The Source*. New York: Africa Information Service.

Chilisa B (2005) Educational research within postcolonial Africa: a critique of HIV/AIDS research in Botswana. *International Journal of Qualitative Studies in Education* 18(6): 659–84.

Chilisa B and Ntseane G (2010) Resisting dominant discourse: implications of indigenous, African feminist theory and methods of gender and education research. *Gender and Education* 27(6): 617–32.

Conrad J (1902) *Heart of Darkness*. New York: Dover.

Deloitte (2005) Retiring workforce, widening skills gap, exodus of 'critical talent' threaten companies: deloitte survey. *Canadian Corporate Newswire*, Toronto, 15 February 2005.

Downing R and Kowal E (2011) A postcolonial awareness training or health workers. *Health Sociology Review* 20(1): 5–15.

Edoho FM (2001) Management in Africa: the quest for a philosophical framework. In: Edoho FM (ed.) *Management Challenges for Africa in the Twenty–First Century: Theoretical and Applied Perspectives*. Westport: Praeger, pp. 73–90.

Evans M, Hole R, Berg LD, et al. (2009) Common insights, differing methodologies: towards a fusion of indigenous methodologies, participatory action research, and white studies in the urban aboriginal research agenda. *Qualitative Enquiry* 15(5): 893–910.

Ezzamel M (2004) Work organization in the middle kingdom, ancient Egypt. *Organization* 11: 497–539.

Fanon F (1967) *Black skin, white masks. Translation by charles lam markmann*. New York: Grove Press.

Fasokun TO (2005) Characteristics of adult learning in Africa. In: Fasokun TO, Katahoire A, and Oduaran A (eds) *The Psychology of Adult Learning in Africa*. Cape Town: Pearson Education, pp. 14–30.

Fenelon JV and Hall TD (2008) Revitalization and indigenous resistance to globalization and neoliberalism. *American Behavioural Scientist* 51(12): 1867–901.

Fennell S and Arnot M (2009) Decentralizing hegemonic gender theory: the implications for educational research. RECOUP Working Paper no. 21, Development Studies and Faculty of Education, University of Cambridge.

Graham M and Ojanpera S (2015) Submissions by country of submitting author to management and organization studies journals in 2014. Available at: <http://geonet.oii.ox.ac.uk/blog/the-grography-of-academic-knowledge/> (accessed 25 March 2016).

Hofstede G (1980) *Culture's Consequences*. Thousand Oaks: SAGE.

Hooks B (2015) *Yearning: Race, Gender, and Cultural Politics*. New York: Routledge.

Inonu E (2003) The influence of cultural factors on scientific production. *Scientometrics* 56: 137–146.

Jackson T, Amaeshi K, and Yavuz S (2008) Untangling African indigenous management: multiple influences on the success of SMEs in Kenya. *Journal of World Business* 43: 400–16.

Jackson T (2013) Recconstructing the indigenous in Afican management research: implications for international management studies in a globalized world. *Management International Review* 53(1): 13–38.

Jackson T and Aycan Z (2006) Editorial: from cultural values to cross cultural interfaces. *Cross Cultural Management* 6(1): 5–13.

Kaomeo J (2003) Reading erasure and making the familiar strange: defamiliarizing methods for research in formerly colonised and historically oppressed communities. *Educational Research* 32(2): 14–25.

Kiggundu MN (1991) The challenges of management development in sub-Saharan Africa. *Journal of Management Development* 10(6): 43–61.

Leat M and El-Kot G (2007) HRM practices in Egypt: The influence of national culture? *International Journal of Human Resource Management*, 18(1): 147–158.

Louis RP (2007) Can you hear us now? Voices from the margin: using indigenous methodologies in geographic research. *Geographical Research* 45(2): 130–139.

Lumumba P (1962) *Congo My Country*. New York: Frederick Praeger Publishers.

Marais K (2011) Can tymoczko be translated into Africa? Refractions and research methodology in translation studies in African contexts. *Southern African Linguistics and Applied Language Studies* 29(3): 373–80.

Marais L and Marais LC (2008) Walking between worlds: an exploration of the interface between indigenous and first-world industrialized culture. *International Social Work* 50(6): 809–20.

Marshall C and Young M (2006) Gender and methodology. In: Skelton C, Francis B, and Smulyan L (eds) *The Sage Handbook of Gender and Education*. London: SAGE, pp. 63–78.

Miller AN, Deeter C, Trelstad A, et al. (2013) Still the Dark Continent: a content analysis of research about Africa and by African scholars in 18 major communication-related journals. *Journal of International and Intercultural Communication* 6(4): 317–33.

Minerals and Mining Act 703 (2006) *ss.50 & 105*. Accra: Ghana Publishing Corporation.

Mudimbe VY (1988) *The Invention Of Africa: Gnosis, Philosophy, And The Order Of Knowledge*. Bloomington: Indiana University Press.

Myloni B, Harzing AK, and Mirza H (2004) Host country specific factors and the transfer of human resource management practices in MNCs. *International Journal of Human Resource Management* 25(6): 518–34.

Nakamura N (2010) Indigenous methodologies: Suggestions for junior researchers. *Geographical Research* 48(1): 97–103.

Ngulube P (2007) Rowing upstream: promoting and disseminating LIS research in sub-Saharan Africa. *South African Journal of Library & Information Science* 73(2): 130–35.

Nkomo SM, Zoogah D, and Acquah M (2015) Why Africa journal of management and why now? *Africa Journal of Management* 1(1): 4–26.

Nkrumah K (1965) *Neo-Colonialism: The Last Stage of Imperialism*. New York: International Publishers.

Nzelibe CO (1986) The evolution of African management thought. *International Studies of Management and Organization* 16(2): 6–16.

O'Leary Z (2007) *Researching Real-World Problems*. London: SAGE.

Oppong NY (2013a) National managerial talent development in Ghanaian gold mining industry: comparing Western and indigenous approaches. *Developing Country Studies* 3(8): 105–15.

Oppong NY (2013b) Towards african work orientations: guide from hofstede's cultural dimensions. *European Journal of Business and Management* 5(20): 203–12.

Oppong NY (2013c) The good and the bad of structural adjustment programme in Africa: evidence from the Ghanaian gold mining industry. *International Journal of Business and Behavioral Science* 3(10): 27–41.

Oppong NY and Gold J (2013) Talent management in the Ghanaian gold mining industry: a critical exploration. *Universal Journal of Management and Social Sciences* 3(10): 1–19.

Oppong NY (2017) Evaluation of a management development programme: A critical discourse analysis. *International Journal of Qualitative Research in Organizations and Management* 12(1): 68–86.

Porsanger J (2004) An essay about indigenous methodology. Paper presented *at a doctoral seminar, 25 March 2004*, University of Tromso, Norway.

Premoli C (1998) African gold: potential, problems and opportunities. *Special Publication*, Sydney, Australia, p. 14.

Safavi F (1981) A model of management education in Africa. *Academy of Management Review* 6(2): 319–31.

Salisu N (2010) Globalization as neo-colonialism. [Internet] Available at: <www.tigweb.org/express/panorama/article.html> (accessed 17 April 2010).

Schellekens L (2007) Management training and its contribution to economic recovery in Africa. *Journal of Management Development* 8(5): 40–50.

Senghor LS (1964) *On African socialism. Translation by Mercer Cook*. London: Pall Mall.

Smith LT (1999) *Decolonizing Methodologies: Research And Indigenous People*. London: Zed Books Ltd.

Stanley HM (1878) *Through the Dark Continent*. New York: Dover.

Tayeb MH (2005) *International Human Resource Management: A MNC Perspective*. Oxford: Oxford University Press.

Teferra D (2004) Striving at the periphery, craving for the center: the realm of African scholarly communication in the digital age. *Journal of Scholarly Publication* 35: 159–74.

Tillman LC (2002) Culturally sensitive research approaches: an African-American perspective. *Educational Researcher* 31(9): 3–12.

Tsui AS (2004) Contributing to global management knowledge: a case of high quality indigenous research. *Asian Pacific Journal of Management* 21: 491–513.

UNESCO (2010) *World Social Science Report: Knowledge Divides: Summary*. Paris: United Nations Educational, Scientific and Cultural Organization (UNESCO).

Wenger EC and Snyder WM (2000) Communities of practice: the organizational frontier. *Harvard Business Review* 78: 139–45.

Wulff D (2010) Unquestioned answers: a review of research in ceremony: indigenous research methods. *The Quantitative Report* 15(5): 1290–95.

Yew L (2002) *Neocolonialism, Political Discourse*. [Internet] Available at: <www.postcoloniaweb.org/poldiscourse/neocolonialism1.html> (accessed 7 March 2010).

Zeffane R and Rugimbana R (1995) Management in the less-developed countries: a review of pertinent issues, challenges and responses. *Leadership & Organisational Development Journal* 16(8): 26–36.

Zoogah DB and Nkomo S (2013) Management research in Africa: past, present, and future. In: Lituchy TR, Punnett BJ, and Puplampu BB (eds) *Management in Africa: Macro and Micro Perspectives*. New York: Routledge, pp. 9–31.