

# MANAGEMENT EDUCATION IN AFRICA: THE NEED FOR A NEW PEDAGOGICAL APPROACH AND THE ROLE OF OPEN EDUCATIONAL RESOURCES.

PROF. DAVID N. ABDULAI

*African Graduate School of Management and Leadership,  
Accra,  
Ghana.*

## ***Abstract***

*The importance of management education to the sustainable growth and development of African countries cannot be emphasised enough. In Africa's current positive growth trajectory, it will need numerous managers to helm their private and public sector organisations. There is therefore the need for African management and business schools to train the requisite managers that Africa need using African-centred pedagogy - such as African case studies, African management and leadership theories, and drawing examples mostly from the African environment; rather than mimicking Western business and management schools. This new paradigm shift suggested for management and business schools in Africa in the delivery of management and business education will also entail the teaching of inclusive business methods, social innovation and social entrepreneurship and values-based leadership. When this new paradigm shift is attained, it can be enhanced through the use of Open Educational Resources (OER) method. This will afford many Africans the opportunity to benefit from an effective management and business education to enable them lead public and private sector organisations in Africa effectively for the continent's sustainable growth and development.*

In a speech at the opening of the Institute of African Studies at the University of Ghana in 1963, Kwame Nkrumah, the first president of Ghana said, "Education consists not only in the sum of what a man knows, or the skills with which he can put this to his own advantage. In my view, a man's education must also be measured in terms of the soundness of his judgment of people and things, and in his power to understand and appreciate the needs of his fellow-men, and to be of service to them. The educated man should be so sensitive to the conditions around him that he makes it his chief endeavor to improve those conditions for the good of all" (Nkrumah, 1967). Nkrumah's observation while it refers to education in general of which management education is a part, it resonates more with management education as far as this paper is concerned. It points to a new kind of management education, one that is humane and developmental in its outlook and approach; particular in the case of

Africa. This will require a new kind of management education and OER will play an important role in bringing this about.

### **Management Education at Cross-Roads in Africa?**

When a programme or project is put into place to achieve a specific outcome, and when it does not do so, then it can be deemed a failure. Management education in Africa, specifically as it pertains to its purpose, of contributing to the achieving of sustainable development is lurching towards such a goal. It is not there yet. After so many years in the economic doldrums, Africa's economic picture is suddenly becoming bright. The hope was that management education on the continent could contribute significantly to the development of Africa by developing the requisite human capital, through an African-Centered pedagogy. Unfortunately, most of the management schools on the continent are mimicking Western ones. The focus of such pedagogy is too biased towards Western neo-liberal individualism, the maximization of share-holder value and a focus mostly on the bottom-line. Hence, the humane aspects of Business are thrown out of the window. In the case of Africa, the communalistic ethos, forty known as "*Ubuntu* " - " I am because you are" are also thrown out of the window.

The socio-cultural, environmental and contextual aspects are often overlooked or lacking in the mostly Western pedagogy that most management and business schools in Africa run. Such mimicking can be described as "trying to be like *Oyingbo*". It is akin to an observation made by Ayi kwei Armah of Africans mimicking Europeans when he wrote that, "there is something so terrible in watching a black man trying at all points to be the dark ghost of an European" (Armah, 1968). In similar vein, I think there is something terribly wrong with African management and business schools trying terrible hard to become the dark ghosts of Western management and business schools. I had an interesting conversation with a former professor of an African business school. When we touch on the later issue, he observed that most African management and business schools are not only mimicking Western management and business schools, they also want to be affiliated to these Western schools. Not because they will exchange ideas and academics or collaborate on specific projects for the mutual benefit of the two on equal footing; affiliation for the African management or business schools to Western schools is to gain prestige. Thus if affiliating to Western schools by African management and business schools is the only way for these schools to attain prestige, then it is rather unfortunate. Prestige in my opinion is earned through developing innovative programmes that are African-Centered, rigorous and relevant to the country, environment, current challenges and to the continent as a whole. Thus if African policy makers and leaders of management and business schools on the continent do not question this continuous mimicking of Western business schools, hook-line and sinker, it could lead to an African version of "Pyramids of Sacrifice" because it will be like imposing a huge

sacrifice on the current and future African managers and leaders (see Berger, 1976). A huge sacrifice where eventually, they will have no faith in their own capabilities as Africans and what knowledge they can learn from the African environment.

Thus management education in Africa has two stark choices, it has to either choose to continue to mimic and practice the Western type of pedagogy as it pertains to management and business education which diminish its role to contribute to Africa's current growth and business education which diminish its role to contribute to Africa's current growth and development trajectory and the attended needs of this trajectory or it can refuse to do nothing about it. Alternatively, it must change and adopt a new approach, an African-Centered management education (Abdulai, 2014). African management and business education in the opinion of this author is thus at cross-roads. It can choose the road that leads to the future or be held back by tradition. As the American author, Ralph Waldo Emerson once said, “do not go where the path may lead, go instead where there is no path and leave a trail”. This author believes that management education in Africa must choose the path that is less travelled - an African-Centered management education and leave a trail. Obviously this is not going to be easy as change comes with challenges as appropriately observed by Niccolo Machiavelli the Italian historian, politician and writer. In his epic piece, *The Prince on the Art of Power*, (Duncan Baird Publishers Edition, 2007) Machiavelli observes:

*“it must be considered that there is nothing more difficult to carry out nor more doubtful of success, nor more dangerous to handle, than to initiate a new order of things. For the reformer has enemies in all those who profit by the old order, and only lukewarm defenders in those who would profit by the new order. . . This arises partly from the incredulity of mankind who do not truly believe in anything new until they have an actual experience of it”.*

I suggest that African management and business schools must create a new path and leave a trail. The preceding chapter points to the issues that should compel management education in Africa to create a new path. It also offer some responses to those issues with some innovative examples that will change the focus purpose and raison d’etre.

## **Issues and Responses**

### **(a) Issues:**

- (i) Are management and business schools in Africa contributing to poverty alleviation and sustainable development of the continent through the

delivery of innovative and the relevant programmes and pedagogy? The kind of innovative and relevant programmes and pedagogy we are talking about are those that can come up with relevant responses like *inclusive business* initiatives.

- (ii) Are management and business schools in Africa coming-up with the kind of social innovations that will have a lasting impact on the African society in particular and the world in general? Are they also producing social entrepreneurs that will impact the lives of poor Africans positively, and indeed the world?
- (iii) Are management and business schools in Africa contributing to the invention of a new future for the continent?
- (iv) Are management and business schools in Africa through their pedagogy developing the committed and ethical type of leaders that we seek in Africa? The kind of leaders with the right values that, are going to "choose the harder right, rather the easier wrong?"

These are some of the challenging issue that management education in Africa must answer as it is at cross-roads. Most of these issues go to the heart of the essence of management education which this author believes that in the case of Africa, it is about the development of the continent. It is about teaching current and future business leaders about making profit and doing good at the same time. The two are not mutually exclusive as some of our colleagues will have us believe. A good example is the Ben and Jerry's Ice Cream company out of Vermont in the U.S. The company is a socially responsible company that cares about its community, the global commons, the environment and still makes a profit. In its mission, it acknowledges the central role that business must play in society and this it can do by coming up with innovative ways to improve quality of life locally, nationally and globally.

**(b) Responses:**

- (i) ***Inclusive Business:*** Inclusive business is often referred to as a business initiative that keeps its for profit nature, yet contributes to poverty alleviation by coming up with an innovative and sustainable way to include low income communities in its value chain of the core business as suppliers, distributors, retailers and customers. It must be made clear that inclusive business is not some kind of corporate philanthropy, it is a sustainable business model that "do well by doing good". The late C. K. Prahalad has written extensively on this issue especially in his book, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits*. The idea of the Bottom of the Pyramid (BOP) according to Prahalad is not that the private sector can solve all the problems of poverty, but that, it can bring technical and financial resources, the discipline of organisations, accountability and entrepreneurial drive to bear on the problem. He believes that poverty reduction can result from a co-creation of a

market around the needs of the poor. In his book he demonstrates how there is a huge market at the bottom of the pyramid; and how large companies can make profit by helping people escape poverty and misery, he also shows how cellular phones, rugs, finance and many other breakthrough technologies are making a difference in this arena and indeed he sees it as building a new ecosystem for wealth creation (Prahalad, 2005). Prahalad gives numerous examples of some of the success examples of BOP. They include, Casas Bahia, CEMEX, Annapura Salt, Hindustan Lever Limited, Jaipur Foot, Aravind Eye Care, ICICI Bank, to mention just a few.

At Africa's current positive growth trajectory, it cannot afford to produce a few very wealthy and majority of the people wallowing in poverty. (The gini index of African countries show the lowest at 0.298, highest at 0.658 and the median at 0.425 according to Wolfram Research) That kind of development is a recipe for failure. It must subscribe to and abide by the adage that, "a rising tide lifts all boats." All the different classes, races, religions and ethnic groups in Africa must equally benefit from its current positive economic growth, indeed, it must actually lift a major section of its populations out of poverty just like what has been seen in the case of China. This is the same China who during the era of Mao Tse-tung and his "Great Leap Forward" policy led to the starvation and death of about 14 to 20 million Chinese between 1960 and 1962 (Abdulai, 2007). It is the same China which could surpass the U.S. as the largest economy in the world someday. Thus management and business schools in Africa must develop and deliver pedagogy that encourages and subscribes to an inclusive business model or enhance the lives of those at the bottom of the pyramid (Prahalad, 2005).

The issue here is not the innovative and radical nature of Prahalad's idea of inclusive business and the eradication of poverty, it is indeed about development. It is the type of programme that management and business schools in Africa should have as part of their curriculum, to teach current and future Africans who are going to run the small to large businesses on the continent, the importance of how current and future business they run or will run can make profit by doing good. Making profit and doing good at the same time are not mutually exclusive and indeed not a zero sum game. This can be achieved by engaging in the "bottom of the pyramid thinking and actions". Unfortunately, this is not the case as at this writing. The role of management education then in playing an integral role in the growth and development efforts of the continent will not be attained unless inclusive business programmes are taught to the future managers, entrepreneurs and leaders in African management schools. There are four areas in the programmes of management and business schools that inclusivity can be taught.

The first is in the area of Supply Chain, where they can teach how big corporations can associate themselves with small suppliers. They will be helping these small suppliers but at the same time making their supply chain to be flexible at the same time reduce cost. The second area is by providing employment to the people in the local area in which big companies operate. Another area is teaching how these big companies can provide goods and services to the poor by being able to tap into their buying habits. Finally, management schools in Africa can teach students how big companies can include the poor to help in their distribution channels as most of these poor areas have poor infrastructure. It can be done but it all needs some innovative approaches to the challenges. But, these management and business schools in Africa cannot do that by mimicking Western business schools. They need a new rethink and approach. Thus, it cannot be emphasized enough therefore the need for management schools on the continent to develop new curricula and pedagogy that should emphasise on programmes and courses on inclusive business.

(ii) ***Social Innovation and Social Entrepreneurship***

Another area that management education in Africa has fallen short is in the training of social entrepreneurs and innovators. Very few management schools on the continent offer programmes in social innovation and entrepreneurship. Social innovation can be defined simply as a new idea or new ideas that are put into practice for public good. The late Peter Drucker is one of the management experts who first introduced the term. He called it, "social sector" in his book, *The Post-Capitalist Society*. Mulgan et. al (2007) The meeting a *social* need and that are predominantly developed and diffused through organisations whose primary purpose are social." Social innovation can take place in diverse settings, the government, the for-profit sector as well as the non-profit sector. Some examples of social innovation in practice are Wikipedia, Grameen Bank and the Open University. Briefly, the example of the Grameen Bank as a social innovation project is worth elaborating here. The Grameen Bank is an innovative micro-credit bank founded by Dr. Muhammad Yunis of Bangladesh. The Bank gives small loans (micro-credit) mostly to impoverished Bangladeshi women (98 percent) without requiring any collateral. The credit system works through granting group-based credit, where the group uses peer-pressure to ensure that borrowers follow through honouring the loan. The group pressure also ensures that group members use the loans responsibly, applying strict financial discipline to their individual financial affairs. The Grameen Bank also accepts deposits and performs other serves as well as development oriented businesses that include telephone and energy companies.

Basically, there are three key elements of social innovation according to Mulgan et al. First, they are usually new combinations or hybrids of existing

elements, rather than being wholly new. Secondly, putting social innovation ideas into practice often involves cutting across organizational, sectorial or disciplinary borders. Thirdly, they leave behind compelling new social relations. Social innovation can therefore be looked at as how the for-profit sector is revitalizing itself by incorporating the non-profit sector. In this process, the for-profit sectors is able to draw on the best thinking and processes in their sector and apply it to the non-profit sector to create products and services that have a lasting social impact.

On the other hand, social entrepreneurship is the case where entrepreneurship principles are used to solve a social problem or to achieve a desired social change. The difference between typical business entrepreneurship and social entrepreneurship is that while the former measures performance in profit, the later measures positive returns to society- that is making our society even better than we met it. Some of the major goals of social entrepreneurship are to further broaden social, cultural and environmental efforts of society. For social entrepreneurship to sustain; there is a need to develop social entrepreneurs - people who can identify and solve social problems; people who seek to create "social value" than profits. A social entrepreneur is a person with the requisite vision to identify and solve large-scale social problems. It requires the commitment and persistence despite the numerous challenges to see things through. In so doing, they create new pathways for the destitute and marginalised of society, unlocking their full potential to bring about social change. Examples of social entrepreneurs include, Dr. Muhammad Yunus, founder of the Grameen Bank, Michael Young, founder of the Open University and Stephen Goldsmith, former Indianapolis mayor, whose efforts led to the private sector in his city to provide services to the public.

Since an African-Centered management education is about contributing to the development efforts in Africa, it is imperative that it offer programmes and courses in social innovation and entrepreneurship to develop social entrepreneurs for the continent who will find sustainable and innovative solutions to Africa's numerous developmental challenges. These are solutions that will allow these social entrepreneurs to make profit but doing good at the same time. The argument in certain quarters that this is not attainable is misinformed. But social entrepreneurship in Africa could also be about coming up with solutions to social challenges, which could be done on not-for-profit bases. At this time of writing, social innovation and entrepreneurship programmes are rare and are not offered by management schools in Africa. Ironically, the need is great for such social innovators and entrepreneurs in Africa; a continent with numerous developmental and social challenges that are continuously looking for sustainable solutions. I believe that African-Centered management education can contribute to the development of

social entrepreneurs on the continent through the development and delivery of innovative programmes focusing on such a subject and an area of great need.

(iii) ***Values-Based Leadership***

The challenge of committed and ethical leadership has dogged Africa since the independence of most of the countries on the continent from colonial rule. The continent has witnessed dictators and corrupt leaders for most of these periods. Leaders like Mobutu Sese Seko of the former Zaire, Marcias Nguema of Equatorial Guinea, and Sani Abacha of Nigeria to mention just a few and their destructive and dictatorial rule has set the development of their respective countries and indeed Africa back for decades. One can term this as a deficit in leadership. Sadly, this deficit in leadership has permeated all aspects of the society in Africa; where destructive values of corruption have taken over the moral fiber of society, moving Africans away from their *Ubuntu* culture and belief systems. This has in many ways contributed to the underdevelopment of the continent. As Africa begins to rise from years of underdevelopment with economic growth witnessed in most of the economies, there is a need to develop a new cadre of leaders - value-based leaders that can inspire, educate and lead Africa's current growth and development to the next phase. This new leadership will have as their goal to make a difference in their respective countries and communities through the informed choices they make and decisions they take. These must be guided by explicit actions and should consist of African values like *Ubuntu*. Management education in Africa has an important role to play in this aspect.

What are some of the principles of value-based leadership? According to Harry Kraemer Jr. (2011) in his book, *From Values to Action: The Four Principles of Value-Based Leadership*, observes that, the first principle of value-based leadership is self-reflection, that is a leader having the ability to identify and reflect on what they stand for, indeed the values that matter most to them. The second is finding balance or the ability to see situations from multiple or diverse perspectives and viewpoints. They do not have to agree with these multiple perspectives; rather, he or she is informed by them, allowing him or her to make the right decisions. The third principle is accepting yourself as you are - true self confidence. It allows you to know your strengths as well as weakness and striving to continuously improve them. The final principle is genuine humility. It allows the leader to keep life in perspective, not to be arrogant as you move up the success ladder in life. On humility Gandhi observes, "I claim to be a simple individual liable to err like any other fellow mortal, I own, however, that I have humility enough to



confess my errors and to retrace my steps”. But humility for any leader is important, because as the saying goes, “the same people you meet on your way up will be the same people you meet on your way down”. It also means you should treat people you meet in all walks of life with the respect and the dignity they desire and expect.

African management and business schools must take cognizance of such a responsibility and role. When these students leave these schools, they should have acquire and developed good values that they will infuse and have reflected in the strategy of the organisations that they eventually go to work for or lead either in the public or private sectors. It will also be reflected in the way they treat people they lead - that is treating people with respect and empathy putting their own needs and desires ahead of others. Understanding that the people in the organisations are going to be working for the organisation.

### **Using Yesterday’s Weapons to Fight Today’s Battles**

The Africa of today is different from the Africa of yesterday and the Africa of tomorrow will be different from the Africa of today. Each of these new phases in Africa’s growth and development will require different and dynamic approaches to dealing with these new phases. To deal with these dynamic changes in Africa's growth trajectory with a “state” model and form of a Western model of management education will be courting disaster. It will be like using yesterday's weapons to fight today and tomorrow’s battles. You are definitely going to be on the losing side. Today's modern warfare where the use of technologically advanced weaponry like Drones, laser weapons, advance aircraft like the Stealth Bomber to mention a few have decisively changed the outcomes of modern battles. Those using yesterday's weapons are usually on the losing side. Drawing from this analogy, there is therefore the need for African management and business schools to come up with innovative curricula and programmes as well as pedagogy to deal with this dynamic growth trajectory in Africa. An African-Centered management education and pedagogy is the answer.

Africans themselves must play a leading role in making sure that they are not armed with yesterday's weapons to use to fight today and tomorrow's battles when it comes to their growth and development efforts. Yet, it cannot be emphasised enough that the innovative and forward-looking curricula and pedagogy that takes into account Africa's experience, context and environment cannot and must not ignore the African culture. The African culture which is one of the most humane cultures in the world must be preserved in Africa's current and future growth

trajectory. According to Etounga Manguelle (2000), “it must be regenerated through a process from the inside that allows Africans to remain themselves while being of their time”. He adds that Africans must keep their humanistic values such as solidarity beyond age classification and social status, social interaction, the love of neighbour, no matter the colour of their skin as well as the defense of the environment. However, Etounga cautions that Africans must relinquish aspects of the culture that renders them backward. We must, “destroy all within us that is opposed to our mastery of our future ... In doing so, we must be mindful that culture is the mother and that institutions are the children. More efficient and just African institutions depend on modifications to our culture” (Etounga-Manguelle, 2000).

Furthermore, indigenous African culture can play an important role in the continent's growth and development efforts by building on the good aspects of such culture. For example, the key values of *Ubuntu* as mentioned earlier comprises of fostering the solidarity of the group and working in collective unity, conformity to the values and rules of the society people find themselves, having compassion, treating others with respect and dignity. These are some of the good aspects of Africa's culture that Etounga-Manguelle is talking about. Others include *Omoluwabi* - a Yoruba word for character, a person of honour. The Yoruba of Nigeria has used the concept of *Omoluwabi* to denote that a person is not merely a human just through birth. A person is a human being because of his good and righteous deeds as well as actions which connects him to others such as friends, family, his community and ultimately the nation as a whole. This person of trust and integrity can be entrusted with positions of responsibility or anything that is regarded as valuable in his or her society. These aspects of the culture should be incorporated in the programmes and pedagogy of an African-Centered management education.

Another good aspect of the African culture is that of *Nhorowondo*, a Shona word from Zimbabwe which means literary, the understanding of the organization, and its evolution over time, through stories and heroes (Mibigi and Maree, 1995). Specifically, that in order to be able to contextualize any concept, it is imperative that you trace the roots or foundations and history of such a concept, those who developed the concept, the thought process that went into the development of the concept and their agenda. The next stage in the *Nhorowondo* process is to proceed to unpack the elements of this concept, pick out the elements of the concept that are appropriate and can address your challenges, then adopt them (Mbigi and Maree, 1995).

Equally important in this metaphor of not using yesterday's weapons to fight today's battles and indeed those of tomorrow is the whole issue of mindset change. Mindsets are generally the established set of attitudes and beliefs held by a person or

a group. According to Carol Dweck in her book, *Mindset: The New Psychology of Success*; she observes that, mindsets are in two categories, the fixed mindset and the growth mindset. The fixed mindset limits a person or a group's achievement because it fills their minds with interfering thoughts; it makes effort disagreeable and leads to inferior learning strategies. On the other hand, the growth mindset is based on the belief that your basic qualities are things you can cultivate through your own efforts - thus everyone can change and grow through application and experience (Dweck, 2006). In the current era of the knowledge economy, a person's knowledge and indeed mindset offer them the competitive advantage that is required to thrive and prosper in this hypercompetitive global economy. This kind of person is called a knowledge worker. Knowledge workers are the basis of the competitive advantage of countries, which make them much sort after.

A mindset change therefore on the part of Africans is imperative. Albert Einstein once observed that, "we cannot solve problems by using the same kind of thinking we used when we created them." We must think differently and that entails a mindset change. This mindset change as it pertains to embracing an African-Centered management education and systems go beyond just the pedagogy and content of our management programmes; it also includes our actions and inactions. It includes our commitment to doing the right things all the time, not some of the time. It also requires practicing what we preach and doing what we say we will do. It also includes the obeying of laws of our respective countries and the authorities enforcing the rule of law. As Africans, we engage in so much talk about what we will do, especially our leaders and policy makers. In the end, nothing is done which impedes our development and progress.

But another aspect of this mindset change that we need as Africans is that of always blaming other people for our problems, by refusing to accept responsibility and apply effort. We are always looking for scapegoats. The "escaped goat" concept is derived from the book of Leviticus in the Old Testament in the Bible. The book of Leviticus tells of a sacred custom in Biblical times when troubles besiege the people and are too much to bear, a healthy male goat was always brought to the temple. In a solemn ceremony, the high priest of the tribe placed his hands on the goat and recited the lists of woes. The problems were then transferred onto the goat and the animal was set free, and it took the troubles of the village away with it. This ritual is over four thousand years old. Yet people all over the world still use "scape goats". The word has even permeated into our vocabulary, "scapegoating". When things go wrong, we always blame others without accepting responsibility for our actions that might have caused such problems (Kimbrow, 1997). In fact, the African culture even abhors "scapegoating". There is an African saying which admonishes people who point a finger at others (blame others) for their woes. It cautions that when you point

one finger at someone, you have four pointing at you. If African management and business schools refuse to embrace an African management education, we cannot blame anyone for the inability of our management and business schools not contributing to our growth and development efforts today and into the future.

### **Why Using Yesterday's Weapons Wouldn't Work**

If management education in Africa has to contribute effectively to the growth and development process in Africa, it definitely will need to develop today's weapons for today's developmental battles and tomorrow's for the developmental battles of tomorrow. At the same time, Africa and its leaders can learn from Sun Tzu, the ancient Chinese military general and strategist. In his renowned book, *The Art of War*, he offers advice that, "there are roads which must not be followed, armies which must not be attacked, towns which must not be besieged, positions which must not be contested, and commands of the sovereign which must not be obeyed". Similarly in this developmental journey, there are some roads which Africa must not follow, positions which must not be contested. Africa has to do the same in the case of management education by undertaking a realistic appraisal and inventory of where management education in Africa is today, how effective it has contributed to the development of the continent and whether such is satisfactory or not and to develop the requisite weapons and strategies of tomorrow to deal with such challenges. So far in my opinion it has not done so. It thus needs new thinking and the development of workable alternatives to deal effectively with this issue. As one of the sons of Africa once observed, "Africa must have the courage to turn its back on old formulas that have not worked" (Sankara, 1988). Can we? Yes, I believe we can; but to do that, we must be willing to make tough choices and sticking to them through thick and thin. The appropriate question then that needs to be asked is are we willing to do that?

This I will contend could be one of the reasons why we have continued to use old weapons to fight new battles as that is what we are comfortable with. That is why our strategies have not worked and it is not working. We are comfortable with mimicking prevailing Western management education methods and ways in our management and business schools instead of going out on a limb and coming up with innovative and relevant programmes that compliment and support Africa's developmental efforts and strategy. Such an approach is what an African-Centered management education is advocating. This is because it is common sense that if you want a workman to do a specific job, they must be given the right tools, if Africans must bring about change and development on the continent, they must be equipped with the right management education - an African-Centered management education. Equipping them with the wrong tools would not work for them and the contributions they purport to make to Africa's growth and development efforts.

### **The Need for a New Rethink**

Albert Einstein again once observed that, “no problem can be solved from the same level of consciousness that created it”. The consciousness that led to management education in Africa mimicking the West rather than developing its own innovative programmes and pedagogy has to change. It has to change because it has not worked but more importantly, our world of today is changing due to numerous global forces and events. These include economic forces, political forces and social forces. The impact of these forces on Africa's growth and development cannot be emphasized enough. The challenges that these forces thus present cannot be faced with the same thinking that created them. It needs a new rethink. Management education in Africa to be able to contribute effectively to the sustainable development of Africa needs a new rethink. The first place to start is to abandon the mimicking of Western business school models and develop a new management education model for Africa - an African-Centered management education. Apart from the African developmental focus of that model, it must emphasise a business model based on sustainability, thus rethinking the short-term paradigm of shareholder value and profit maximization that most Western management and business schools teach.

Furthermore, there should be a new rethink on the role of management and business schools in Africa vis-a-vis the development and teaching of a pedagogy that deals with sustainable business models dealing with social entrepreneurship and social innovations, inclusive businesses as those referenced from Pralahad's book, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty Through Profits*.

Finally, at the end of the day, a new pedagogical approach will enhance management education in Africa and play an important role in contributing to the growth and development on the continent. This effort will be enhanced by Open Educational Resources (OER). OER as used here in this paper will refer to free and freely accessible, licensed documents and media for teaching, research and learning purposes. The history of OER licensing policy and other technical issues and arguments are not the pre-occupation of this paper. The main purpose of this section of the paper is to explore how OER can be effectively used to enhance and transform management pedagogy to contribute to Africa's growth and development. To do that, one will first have to present some of the arguments for and against OER (ICODE, 2010).

Some of have criticized OER from a vantage point of seeing it as a movement and thus accuse it of insularity. The critics claim that unless the awareness of OER and its potential are spread globally, it will not be able to contribute to the enhancement of their educational goals. They also hold the view that the altruistic motives often claimed by OER are doubtful. Other critics claim that the quality of OER is uneven and depends particularly on source of the OER materials. Also, they argue that not

all OER collections have a feedback mechanism through which users can offer feedback on the quality of the materials. It has also been observed by these critics that some of the OER materials are not often updated and thus are not current. They may also need to be adapted to meet local needs and requirements. In many cases, they do not comply with accessibility requirements for those with disabilities. Finally, questions of intellectual property rights arise in cases where content that is shared need to be modified as some OER owners insist that the resources be used as it without any modification.

Despite such criticisms, OER will indeed expand access to educational resources in numerous developed and developing countries, particularly in Africa as they are available for independent and self-directed study. Furthermore, OERs are one of the best ways to deal with the rising cost of tertiary education. OERs also have the benefit of bringing about a new style(s) of teaching and learning as it will offer teachers and lecturers the flexibility to pick and blend individual resources to form a unique whole which will enhance the content of academic programmes for better learning environments (Educase, 2010). It is thus these benefits that OER offer that will enable it contribute to the enrichment of the delivery of management education to a wider African audience. It will thus go a long way to enable management education contribute to Africa's growth and development efforts.

## **Conclusion**

Management and business education in Africa and if it want to contribute to the sustainable growth and development efforts of the continent, it must stop mimicking Western management and business schools and develop innovative and relevant programmes that are Africa-Centered. The paper looked at why management education in Africa is at cross-roads and that management and business education in Africa cannot use yesterday's weapons to fight today and tomorrow's battles. Africa therefore need a new re-think as it has to do with its current growth trajectory, because the new challenges facing Africa in its development efforts require new answers. It is thus argued that some of the answers to this new thinking is embedded in some of Africa's cultural concepts. These should form part of the African-Centered management pedagogy to be used by management and business schools on the continent face the challenges of development Africa faces tomorrow. It is further observed that OER will further open this management education to more people in Africa, particularly, workers, matured students and those who live in rural communities in Africa. This will further enable management education to contribute to Africa's growth and development efforts.

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