THE CHINESE-AFRICAN MANAGEMENT AND CULTURAL RELEVANCY, CHALLENGES AND THE FUTURE OF CHINESE BUSINESSES IN AFRICA

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ABSTRACT

The China-Africa relationship has gained momentum in last few decades with China recognised as Africa's second largest trading partner after United States of America. The trade mostly involves manufacturing, agriculture, mining and construction. To facilitate this trade thousands of Chinese firms have invested heavily with some even relocating their activities to Africa. In terms of benefits, Africa has gained from jobs creations with 80% to 95% of local employees hired while China has profited from lower wage bills, improved government relations and local knowledge. However, although majority of African employees have benefitted from China investments, discontent continues among African elites who feel excluded from Chinese top management. Similarly, the Chinese style of management has come under scrutiny as it differs from Western management styles that dominate Africa management following century long colonial history. This paper examines the Chinese management in Africa, its implications, challenges and solutions. The paper observes that there is a strong relationship between African and Chinese cultures as both are hedged on similar cultural values systems like *Ubantu* and *ren-yi-li* respectively. The paper further acknowledges the impact of Western management and calls a hybrid management that is appropriate for African development.

Keywords*:* Africa-Chinese management, Ubantu, Confucian dynamism

INTRODUCTION AND BACKGROUND

The African newest suitor, China, has emerged as one of the largest trading partner, political alliance and technological expert. Besides the renewed relationship in the last three decades, the Chinese history and archaeological evidence indicate that China association with Africa dates back to the Han dynasty (202 BC and 220 AD) (Shinn 2005). The current development has seen tremendous growth between the two partners. For instance, by 2005 the trade between Africa and China grew at the rate of 40% (US$33 billion) a year, the largest trade transaction in the recent years (Baah & Jauch 2009; Matondo 2012). Between 1998 and 2012, about 2000 Chinese firms invested in 49 African countries (Chen, Dollar & Tang, 2015) while another 1000 thousand Chinese companies relocated to Africa where they have invested in manufacturing, agriculture, construction and mining (Matondo, 2012). The bulk of trade was mostly Chinese imports of oil and raw materials while Africa gained from consumer and capital goods (Baah & Juach, 2009). Other studies have explored the African-China (Sino-Africa) relationship and noted tremendous growth in direct investment both in terms of infrastructural development, social development and economic development (Chen et al., 2015; Schiere, 2011).

The African perception toward Chinese has also improved. A survey by Pew Global Attitudes noted an increased positive perception of 70% support for China compared to Asia (57%), Latin America (57%) and Europe (41%) (in Chen et al., 2015). By 2009, China occupied third position as Africa world largest commercial partner after USA and France (Baah & Jauch, 2009). And by 2012, China was the second largest African trading partner after United States (Anedo, 2012). Scholars have further argued that China is not a threat to Africa since it imposes no conditions to African governments before signing contracts and is willing to invest where Western countries are unwilling to invest, for instance in physical infrastructure, industries and agriculture (Ayodele & Sotola, 2014). It is also notable that African governments' believes that closer political and economic relationship with China is an assurance of future economic prosperity and progressive development (Ayodele & Sotola, 2014). The African governments also find recognition and equal treatment when dealing or negotiating with Chinese government compared to Western countries that mostly treat African governments as former subjects and impose strict terms and conditions (Kaplinsky, 2008).

China's presence in Africa is threefold, namely to attain resources appropriate for its development goals, find markets for its fast growing economy, and finally, for political alliance meant to fulfil Chinese dream of becoming a global influence (Gill, Huang & Morrison, 2007). On its part, Africa sees China as a model of modernization that is sensitive and responsive to her needs in respectable manner compared to Western countries that set strict and tough conditions when transacting with African states (Shinn, 2006). Recently China underwent through industrialisation and modernisation and therefore is seen as good model of Africa since both are developing countries facing basically similar challenges. According to Jackson, Louw and Zhao (2011), China cannot use its experience to exploit or under-develop Africa or impose a modernising trajectory on Africa.

Despite the argument for or against China's presence in Africa, the emergence of China as an economic giant is shaping the economic formula and presents a new development paradigm for Africa and the world. Rather than term China as a threat to its existence, the African countries need to maximize arising from China engagement in the continent (Ayodele & Sotola, 2014), an approach that requires good understanding of Chinese management style and how its fits in the African context. According to Jackson et al. (2011), lack of cross-cultural understanding on parts of Chinese managers, government officials, workers and communities can greatly hinder effective management. This paper examines Chinese management in Africa, its implications, associated challenges and solutions. The overall objective is to develop a theoretical managerial foundation for effective China-Africa organizational management.

CHINA AND AFRICAN JOB MARKET

Africa is a home to 1.02 billion people made up of 3,000 ethnic groups who peak more than 1000 indigenous languages and thousands of dialects. The continent is currently termed as the world's fastest growing region at 5% as more international organisations and countries find their niches in tapping its mineral reserves such as oil, golds, diamonds, chromium, copper and taking advantage of its enormous range

of opportunities (Matondo, 2012). Such opportunities also come with increased job opportunities and human capital demands. With projected growth, the continent is expected to continue its positive trend in the next decades as it becomes as a major international destination.

Although there are fast majority of local African employees who have benefited from Chinese presence in Africa, the proportions of African top managers, engineers and other professionals is far less compared to their Chinese counterparts (Sautman, 2015). There is continued discontent among African elites who feel excluded from Chinese management. Likewise, there are also critics who see China's presence in Africa as a form of new colonialism aimed at exploiting both African resources and its people (Chen et al., 2015). Some critics further observe that the aim of China is to repeat the exploitation practice done by Western colonies to African countries decades ago (Ayodele & Sotola, 2014). For instance, Herbert (2009) terms Chinese companies in Africa as poor employers compared to other international businesses and organisations. There are numerous studies that have looked at the positive side of Chinese presence in Africa. According to Sautman (2015), it should be clear that the Chinese enterprises recognize the importance of localizing their activities, involving more local training in tasks performance and in bridging the gap between African and Chinese cultures. Sautman (2015) further stated that Chinese firms in Africa have created more employment with 400 Chinese enterprises under study allocating four-fifths of their jobs to local African employees, thereby playing a critical role in poverty reduction and economic growth. Specific industries such as extraction, manufacturing and construction industries have employed between 80% and 95% of local employees. However, it is not only the African workforce that benefits from employment workforce, to the contrary, Chinese enterprises have associated lower wage bills, improved government relations and acquisition of local knowledge to strengthened relationship between China and Africa (Sautman, 2015).

To empower African workforce, the Chinese government and enterprises are said to be committed to training African professionals. In terms of specific skill transfer and human capital development, China trained 16,000 African professional between 2000 and 2006, a figure that was expected to reach 20,000 by 2012 (Haroz, 2011). It was also expected that by 2015, 18,000 scholarships and training were to be provided by Chinese government while at the same time train 30,000 Africans in different sectors (Kaiman, 2013).

BIASED WESTERN MANAGEMENT IDEOLOGY

Management has been defined as the practice, and science of getting things done through others (Cole, 2004). It has also been defined as the functions of planning, organising, leading and controlling (Samson & Daft, 2012). Abedi (2001) has noted that management is the development of human and non-human resources over work.

Management is one of the oldest disciplines that has evolved from simple approach to a complex and dynamic field affecting numerous sectors such as business, social, economic and political spectrums and is considered an important ingredient to good performance, innovation and growth of the contemporary society (Olusoji & Ogunkoya, n.d). Though important to modern organisation, economic and society development, the field of management is based on theories and perspectives purely

founded and rooted on Western ideological thinking, history and practice. In fact, for the African continent, there is little management research, written works, theories nor does the current management thoughts consider African philosophies, planning or its historical development.

The genesis of management can be traced as far back as 5000 BC when small societies planned, organised, led and managed their domestic and commercial affairs (Olusoji & Ogunkoya, n.d.). The advocates of the contemporary management theories were mostly 20th century Western scholars who sought to find solutions to prevailing management and production crisis in Europe and Americas. Having come from engineering, economic and classical sociological background, the founders emphasised on individualist approach to work and overall productivity. Tasks were divided and assigned to individuals whose performance was measured against established standards (Samson & Draft, 2012). The methods of management were basically strict supervision and monitoring of activities performed with associated rewards and punishments to good performers and poor performers respectively (Fashoyin, 2005; Mangaliso, 2001).

The contemporary management principles applied in Africa are Western based with little relevancy to African cultural orientation, management, and human developmental needs (Kiggudu, 1991). The advocates of these theories believe that since they have worked in Europe and America, they can be duplicated in other parts of the world including Africa. From an African perspective, people are a community and there is no room for individual survival as this dehumanises relationship and performance (Mbigi, 1995). Likewise, Africans do not treat people as economic tools and often pay attention to group performance (George, Owoyemi & Okanlawon, 2012). For the Africans, like their Asian counterparts, the person doing a task is more important than the task being performed (Trompenaars & Hampden-Turner, 2011). However, with no background to Western management principles and practices, many Africans often find it difficult to adopt Western management styles thereby explaining major failure and conflicts among African firms, corporations and governments.

AFRICAN MANAGEMENT

The African management is a product of Western theories, practices and ideologies. While the Western countries have written much about other cultures and their styles of management, for instance, Chinese management theories, little research has been done on African management. The Western interest on China was basically due to its huge market compared to Africa which seemed to have no managerial value to Western colonies. To fill the gap in African management, the Western countries imposed their management styles to African countries, its people, businesses and governments.

The modern African management is a product of post-colonial, post-instrumental and African renaissance. The post-colonial era reflected management styles based on colonial legacy and practices imposed upon Africans by their colonial masters and was characterised with fatalistic, reactive, authoritarian, resistance to changes (Jackson, 2004). The style which was adopted by African governments and other organisations was not effective and was termed as inefficient and prone to corruption.

To improve and make workable, the Western governments and multinational organisations modified it by introducing a post-instrumental management style, an approach that emphasised on results and objective achievement. Though the style was termed as more people friendly as it balanced people and performance, the approach still considered people as "resources" like capital, land and buildings (Jackson, 2002), making it less effective in people management (Jackson et al., 2011).

In recent years, the call for African renaissance has gained momentum. The approach calls for Africans to liberate themselves from all form of colonialism and post-colonial ideologies and adoption of African driven value systems. The approach is being exercised across the continent among communities and businesses with the education sector targeted as prime to entrenchment of the Afro-centric movement (Mbigi, 2000; Mulemfo, 2000; Ntibagiriwa, 2003; Obiakor, 2005).

The ineffectiveness of the Western management styles in Africa further led to emergence of African originated and driven models of management. One such style that emerged in the early 1990s is known as *Ubantu*. The *Ubantu* style was popularised by Mbigi (1997) and Jackson (1999) and is based on African beliefs and value systems. The *Ubantu* (humanity toward others) is rooted in Bantu language and emphases on collective nature of African interaction with the living, ancestors and the unborn, all tied together by values, beliefs, customers and reason for existence compared to Western management styles which focus on individualism as core to organisational performance. At the work place, the *Ubantu* focuses on employees' empowerment, equality, teamwork and humanity. This style of management has penetrated Southern Africa countries like South Africa, Zimbabwe, Zambia and Namibia and is slowly being adopted across the continent. Closely linked to *Ubantu* are certain key elements that shape management and leadership in Africa, namely sharing, sanctity, commitment, consensus, deference and good social, interpersonal and personal relationship. These elements are present in most African cultures (Jackson, 2004). Any good manager must integrate these elements into their management styles if they have to be effective.

It is notable that traditionally Africans like their Chinese counterparts are collectivists and individualism ideology is not emphasised as it alienates members from common beliefs, values, harmony and relational supports derived from immediate or extended families (Biko, 2010; Hofstede, 1980; Matondo, 2012).

AFRICAN MANAGEMENT DILEMMA

The dominancy of the Western styles of management in many African countries is difficult to eradicate overnight given the lengthy period of colonial involvement and ruler-ship in Africa. The Western styles of management are well spread and practiced in many countries where Western education systems and cultures are deeply rooted and practiced. The education systems are based on Western curriculums with little application to African cultural values, needs of modern organisations, governments or development. In these countries, there is no different between an African, American or European graduates as they all demonstrate the same values, which may be contrary to African values systems and beliefs. According to Iguisi (2009), the Western management models cannot be appropriately adopted in African without substitute to the predominant local cultural values. Bolden and Kirk (2009) further

observed that much of leadership and management empirical works in Africa is meant to enable Western managers perform better in Africa rather than assisting African managers, organisations or communities develop their own management or leadership styles.

Recognising the importance of Africa initiated styles of management, Iguisi (2009) suggested that suitable African models be developed by carefully studying successful companies in Africa and adopting their styles of management. However, unlike the Western management models, the Chinese style of management seems easily integrated into the African cultures and is likely to gain favour than Western styles. The Chinese specifically emphasises on group orientation, respect for authority, interdependence, maintenance of face and members' dignity and honouring others (Yau, 1994). These aspects are the same fundamentals that African value across the continent.

To ensure successful management, Jackson (2004) has observed the need for hybrid approach to management. Such an approach should integrate important aspects of African traditional values and other world cultures in order to have an approach that fits African context and needs. No pure Western, African or Eastern style will work effectively in modern Africa given the dynamic nature of cross-cultural diversity, needs and perception.

CHINESE MANAGEMENT STYLE

The managerial practice among Asian managers is the same, China included. A cross-cultural study on managerial careers between Japanese, Taiwan and Hong Kong managers found that managers in these countries are similar to those of other Asian countries irrespective of the nationality, organizations or industries (Baba, Granrose & Birs, 1995; Chow, 1995; Granrose, 1995). However, a critical look at the foundation of Chinese management style would send more light in relation to Chinese management in Africa.

According to Fan, Huang and Guo (2008), unlike the Americans, Japanese and European management patterns, the Chinese contemporary management theory and practice have not developed into a system or theories. The authors argue that Chinese management is at its early development stages although there are indications that the style is geared towards a commercial angle. What is termed as Chinese management has evolved for over five thousand years and is founded on rich culture, government influence, market orientation and Chinese foreign management styles. However, what is not in doubt is that Chinese management is based on Confucian dynamism, a form of intentional truth which involves sensible feeling, bounded rationality and guided by ethics (Mou, 1983). According to scholars and researchers, Confucianism started about 2,000 years ago and has seen progressive development ranging from the Classical Confucian, the Neo-Confucian, the reformist Confucian to the Modern Confucian (Lam, 2003).

In terms of management, Confucianism is core to Chinese culture and has major impact on the management of Chinese business organizations and human resources management (Child & Warner, 2003; Rowley, Benson & Warner, 2004). The

Confucian principles have also influenced corporate management in relations to ethics, social responsibilities and organisational culture (Lin & Ho, 2009).

The Confucian dynamism principles act as the main drivers for employee-self-enhancement, openness to change, stability and security and overall contributions to the society (Routamaa, 2013). The main principles are 1) *ren* (virtue) which denotes compassion and humanity, 2) *yi* (moral rightness), 3) *li* (conventions, customs, values, norms). The ability to possess the three *(ren-yi-li)* is termed as *Junzi*. A person who possesses *Junzi* combined with trustworthiness and wisdom is considered a model for others. Whether in organisation structures, decision-making, procedures, strategies or treatment to stakeholders, the principles of *ren-yi-li* is expected. Similarly, managers and employees must all conform to *ren-yi-li* principles in term of business practices, profits, treating customers, relationship with others. The *ren-yi-li* also applies to the organisation and how it is operated from management, marketing, customer relations to human relations management (Jackson, Louw & Zhao, 2011).

BEST PERFORMING CHINESE FIRMS

The principles of *ren-yi-li* should be reflected in all Chinese persons irrespective of their positions in an organisation or society. A Chinese person cannot be delinked from *ren-yi-li* in terms of moral, social responsibility and harmony. According to HayGroup (2007:3), "Chinese CEO attributed their sustained business success to their sense of moral or social responsibility." A study by HayGroup (2007) among 37 Chinese organisational singled out three unique competencies that make Chinese CEO succeed in their organisations in China and abroad, all founded on the principles of *ren-yi-li,* namely morals, social responsibility and Harmony

1. Morals: A moral competency denotes a personality that does what is right irrespective of circumstances. The success of Chinese CEOs is also attributed to their moral and ethical standing. It is observed that when organisations have leaders with good morals, they are able to lay strong foundation for success. The Chinese leaders are also said to have high level of moral standing making them stand high in a world plagued with inequality and unfair businesses practice.
2. Social responsibility: A major focus of Chinese CEOs operating best performing and fastest growing business is their concern, commitment and attention to social responsibility. This involves conducting businesses while paying attention to the environment and industry, support regulations meant to enhance social obligations, avoiding unfair business practices and profits, and promoting social values. The result is helping to build a health and responsible economic system beneficial to both the industry and society.
3. Harmony: Besides strong conviction to having high moral standards and practice social responsibility in organisations and businesses, Chinese CEOs and managers alike are associated with desire for harmonious operations. The harmony competency is an even important virtual given the complex situations involving other businesses, divisions, local and national government. With their advanced skills in negotiations, the CEOs strive for harmonious results satisfactory to all parties. With different alternatives being presented during negotiations, parties are expected to present and define their views but with a goal to attain consensus decision. Since the focus is on long term success and sustainability, the decisions are meant to benefit all parties, now and in the future.

AREAS OF IMPROVEMENT AMONG CHINESE MANAGERS

Though Chinese managers and CEOs have succeed both locally and internationally due to their strong morals, social responsibility concerns, and harmonious competencies, they still face some challenges among them shortage of talent management, inability to create conducive organisational climate and lack of innovativeness (HayGroup, 2007).

1. Talent management: Chinese organisations are said to experience high talent shortage. This leads to sky rocking wages and high turnover as organisations compete for available talents. A study conducted by HayGroup among 30 CEOs had 23 of them rank talent shortage among the top three challenges experienced (HayGroup, 2007:5). Unfortunately, only few organisations put real effort to develop or manage talents, an activity that must be given significance in order to develop organisational future capability for growth and success.
2. Organisational climate: The creation of an organisational climate is the duty of top, middle and lower management. However, Chinese leadership and management is predominantly paternalistic implying a more directive style. While the leadership is credited for caring for their employees, emphasis on education and cultural values make the leaders rarely focus on visionary leadership. Leaders who adopt visionary leadership and participative approach are said to improve their organisational performance and overall positive climate as their employees are energised to contribute the common goal (HayGroup, 2007).
3. Innovation: The growth of Chinese economy and expansion worldwide has been attributed to the achievement-driven CEOs and government support. The success and growth is also associated to the "ability of Chinese businesses to replicate processes and operations, adapting them in order to deliver improved efficiency and cost" (HayGroup, 2007:6). However, with rapid market expansion and globalisation, the Chinese businesses like other world businesses are experiencing intense competition and decreasing profit margins. To overcome the challenge, the Chinese businesses must move away for adaptors position to more value adding and differentiated products, a process attainable through innovation. The need to build innovative environment must be supported by legal, structural and economic environment (HayGroup, 2007).

CHARACTERISTICS OF CHINESE AND AFRICAN BUSINESSES

It is important to point out the main characteristics of both Chinese and African cultures in order to shed more right on why Chinese presence in Africa is having much impact on the continent's management and development (See Table 1).

Table 1: China-Africa Business characteristics

Chinese Businesses	African Businesses
Guanxi (关系): Interpersonal ties or networks and doing business with only known persons (Gu, Hung & Tse, 2008).	Humanity (*Ubantu*): Shared values and based on group context or collective values (Mbigi, 1995).
Jiating (家庭): Family relationship is recognised as foundation of good behaviours, support and prosperous businesses (Leung & Chan, 2003).	Family ownership: Most businesses are rooted in families, reflect regional history, ethnic, linguistic, and founder's values and vision (Fadiman, 1994).
Renqing (人情): Moral obligation to maintain relationship, social norms and good behaviour patterns are encouraged and sought in all situation, business and outside (Leung & Chan, 2003).	Moral expectation: This is highly valued in regard to communal relationships, respect and dignity of others (Lassiter 1990; Matondo, 2012).
Mianzi (面子): A person's reputation or prestige whether at work, family or society. The value of maintaining self and other people's dignity and self-respect is a mark of a Chinese business person (Leung & Chan, 2003).	Loyalty: Employees are royal to their traditional groups where they seek comfort, in-group support, collaboration and make collective decision making. Individual ego and self-gratification are discouraged and shunned (Booysen, 1990; Matondo, 2012).
Conflict management (冲突管理): Chinese use non-confrontational styles in conflict resolutions. Specifically, Chinese prefer compromising rather than competing while at the same time favour avoidance to collaborating (Ma, 2007).	Conflict management: Conflict is discouraged, avoided while maintaining peace in enhanced through promoting internal harmony within ethnic, religious or professional groups (Matondo, 2012; Shonhiwa, 2008).
Lijie (理解): Customary etiquette and practices are maintained in all business transactions and indicates the values of Chinese culture whether dealing with fellow Chinese or other cultures. A Chinese remain a Chinese irrespective of business situation. Protocol observation highly valued (Gu, Hung & Tse, 2008).	Business practice: In terms of customary etiquette, Africans value and respect authority and maintain prescribed rules and power distance. Depending on the occasion, they will behave accordingly, but observation of authority and set standards are a norm.

(Author own construction)

Table 1 indicates that there are more similarities than differences between Chinese and Africans. With much emphasis on family orientation, interpersonal connections and networks, the two regions believe in group works, social responsibilities and harmonious relationship. The importance of relationship building before doing business is an essential strength that both cultures share (Booysen, 1990; Gu et al., 2008; Matondo, 2012; Shonhiwa, 2008). Both Africans and Chinese prefer non-confrontational methods of conflict management and negotiation. It was however noted earlier that some African countries have been influenced by Western concept of individualisms which is having some tremendous impact of how business is conducted especially among highly educated population within the urban centres and those working with multinationals (Jackson, 2002). But the individualistic influence will take long before replacing the traditional behavioural pattern and practices that are deeply engraved in majority of African workforce, a target group that Chinese businesses depends on for employment.

MAKING CHINESE MANAGERS EFFECTIVELY IN AFRICA

Having discussed the major similarities between China-Africa cultures, management and work expectations, it is important to indicate critical areas that Chinese need to improve in their interaction with African managers and workforce. Three

improvement areas cited by numerous scholars are: language, ethics at work and poor working conditions.

1. Language: The importance of language as a means of communication is core to success in any business interactions, whether among managers, employees or other stakeholders (Trompenaars & Hampden-Turner, 2011). However, though important to any business success, language is a major hindrance to effective Chinese-African communication. A study at Zambian Copper Belt and Tanzania-China Friendship Mill in Dar es Salaam found that language barrier was a major challenge to effective management and relationship with local workers. While some Chinese spoke little English, no Chinese spoke local languages like Bemba in Zambia and Kiswahili in Tanzania (Lee, 2009). This meant that any communication with the locals had to be done through use of translators. There is need for Chinese and African managers to be trained on each other's language as this would ensure effective communication. Proper use of local language would enable managers and workers to communicate directly with each without use of translators (Lee, 2009). The problem of language especially on Chinese inability to communicate to their African workforce has been cited in other parts of Africa where Chinese firms have invested heavily, for instance, Ghana, Nigeria, Tanzania and Kenya.

2. Work ethics: A conflict between Chinese and African workers arose from each group's behavioural patterns and expectations. Chinese managers' perspective of work is based on their Confucian dynamism which expects workers to be committed practice ethics and sacrifice for the good of all other workers and the common good of the organisations. Many Chinese especially those working in the mining industry, work hard and invest for their families and future investments. Chinese managers accuse local African workers of not working very hard, not thinking about their future, spending all their earnings without planning, yet they have large families that depend on what is earned. To most Chinese, African workers need to adopt modern work ethics and disciplines that have seen China rise to its current level of competitiveness in the global market place. Lee (2009:656) notes, "Chinese managers use their own hard work as examples demand similar sacrifices from their African workers….. 'Sacrifices are necessary for economic take-off, and workers are the implicit sacrificial lambs'". The African workers on the other hand have a different interpretation to assigned tasks. Through their influence from the colonial past regimes, many see the Chinese demands as exploitive and violating moral economic standards and labour rights. This has made them to react negatively to Chinese management at the workplaces. The need to have a common understanding based on the expectation of both cultures would lead to a common measure of success and performance thereby making Africans appreciates the long traditional Confucian approach to work that is highly valued by Chinese. Training in this area would aid in ensuring that both Chinese and Africans are "reading from the same script" and see each other, not at enemies but as a team mates, something *ren-yi-li* principles and *Ubantu* advocate (Jackson et al., 2011).

3. Working conditions*:* The working conditions at Chinese companies in Africa differ from country to country. However, there are common practices and behaviours that seem present in many countries among them edgy labour relations, poor working conditions, lower pay and inimical attitudes displayed

by Chinese employers towards African workers, unions and general unfair labour practices and human right abuse. Most workers are also employed on casual basis thereby missing benefits associated with permanent employment (Baach & Jauch, 2009). However, according to Baach and Jauch (2009), the relationship is improving in some countries as union become more recognised and able to address the varied negative issues affecting workers.

CONCLUSION

The presence of China in Africa has both positive and negative implications on the continent's development. With African gaining more from Chinese investments, the need to develop good management practices that benefits both African and Chinese managers and employees is essential. African management style has been predominantly Western originated, rooted in the colonial autocratic and paternalistic practices and decision making. With African management being based on western theories which did not reflect any African theories or ideologies, a call for African originated and driven management styles is gaining momentum. In the midst of this drive are Chinese entry to Africa were they are having major impact on African cultures and businesses. The Chinese cultural values, customs, beliefs, and collectivists practice to a large extent resembles African cultural practices, explaining the acceptance of Chinese culture in Africa. But Chinese presence in Africa has faced challenges and accusations based on poor working conditions, language barriers, and overall hardiness of managers toward local workers. An improvement in working relationship can be enhanced through good communication skills, hybrid management, talent management, creating conducive working climate and innovativeness. It is for both Africans and Chinese to work in collaboration as they stand to gain economically, socially and politically, all leading to development of stronger partners. It is a marriage that must be made to work.

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