How the Change in the Organization can Influence an African Manager during a Trip to Japan?

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Abstract

African management, as it exists today, is essentially characterized by a traditional style of management (the leaders act on behalf of the group from which they come and for it) and personal (authority and decision-making power being concentrated between the hands of an omnipresent entrepreneur). It is the main cause of the failure of businesses in Africa, too often unprofitable, uncompetitive and ephemeral. It should therefore become only a myth and quickly give way to a new and real African management which, without denying the cultural specificities of Africa, would combine them with the principles of rigor, rationality and method, which are still characteristics of Western-style management, but the value and effectiveness of which must be regarded as universal.

INTRODUCTION

Management, the science of business management, emerged in the American context in the aftermath of World War II. The techniques tested were very quickly systematized and modeled to allow their application to different socio-cultural environments. They were thus distributed to Japan and to European countries, then gradually to developing countries.

The transfer of management techniques was carried out both through the intermediary of European consultants and managers called in under technical contracts and through specialized training schools. However, although the problem of the existence of an African management has been repeatedly raised by the practitioners, the theoretical research works on the management of the company in Africa are still too few.

PROBLEM

On the basis of these elements, our interest focused on the treatment of the subject relating to:
How can organizational change influence an African manager while traveling to Japan?
In order to carry out our work, we tried to answer the following problem:
Does the environment of Japan influence the African manager?

PRIMARY OBJECTIVE

The objectives of this study revolve around a main objective, and a few specific objectives.
The principal objective of our study is to show the impact of Japanese management on the African manager.

SPECIFIC OBJECTIVES

- Check that Japanese culture influences the African manager
- Check that Japanese leadership styles influence the African manager

HYPOTHESES

Thus we will start from the main hypothesis according to which Japanese management has a significant influence on the African manager; more specifically :

- Japanese culture influences the African manager
- Japanese leadership style influences African manager

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JUSTIFICATION OF SUBJECT CHOICE
Our choice fell on this subject because when we explore the management literature in Africa, we see that many African companies are experiencing enormous difficulties in management. These difficulties are often explained as being linked to the inadequacy of Western management methods to the specificities of African culture.
Our work is structured around three (3) chapters:
- First chapter: the conceptual approach
- Second chapter: Methodological approach
- Chapter Three: Results and Recommendations

CHAPTER I: CONCEPTUAL APPROACH
1. CONCEPT OF CULTURE
Culture designates the way of life and of thinking specific to a people or a group of people at a given time. The word culture is more or less synonymous with the way of life of a people, manners, customs, custom or tradition. Everything that determines the way of thinking and acting of individuals and this is what will strongly influence the style of leadership from one people to another.
1.1 Japanese culture
1.1.1 A strong national identity
Due to its historical origin, Shintoism has certainly played a role in giving a strong identity to the Japanese people. The Japanese dynasty is the oldest in the world with a history stretching back over 2,600 years. It is said that Jin mu, the first emperor, ascended to the throne in 660 BC. He is considered to have descended directly from heaven to rule over Japan. The current Emperor Akihito is the 125th Emperor of Japan. This exceptional continuity of the imperial family has given the Japanese people a strong sense of belonging to a unique family origin. For this reason, the Japanese people are a united and harmonious people.
1.1.2 Respect for authority
In Japanese culture, respect for authority, priority to hierarchy, loyalty are strong signs. They govern relationships between people. Japanese society is very hierarchical. Age is the first factor in differentiation. The Japanese are very sensitive to this difference. Even a year of difference between two individuals creates a hierarchical gap. The younger must respect the older. The first must use a language of respect towards the other and behave respectfully. Children learn to respect people from an early age. They respect their parents, brothers and sisters, teachers and older classmates
1.1.3 Social conformism
Individuals are more or less consciously forced to follow the dominant norms and values of society. They want to be compliant so that they can fit into society, avoid rejection and disapproval. The collective pressure exerted on the Japanese is such that the inhabitants of the Archipelago have a strong inclination to behave in a conformist and communitarian manner. This can be sometimes inhibiting, sometimes integrating Western objects. Indeed, this same social cohesion functions as a protective barrier against foreign objects as long as a certain threshold of social affinity has not been reached. On the other hand, once this stage has been taken, this same social cohesion acts as an "incentive for the integration of objects already transformed into more familiar representations".
1.1.4 The meaning of work
Another peculiarity of the behavior of the Japanese concerns their dedication to work and the taste for effort and the collective, giving a sacred meaning to professional activities. There is among the Japanese the collective will to succeed and the organizational rigor of the work (effort, devotion, commitment, involvement). For them, work has become a spiritual way by which man can achieve his salvation. It is no longer a simple way to earn money, it has become a goal in itself. Man must apply himself to his work without thinking of anything other than doing quality work, because the quality of his work demonstrates his spiritual quality. Man forgets himself in his effort at work and, thus, he can diminish his egocentricity and achieve selflessness. He works not for his own personal interest, but for the social and

public interest. He organizes his work and his life in the most rational way possible so that there is no waste of resources and time in his work in order to increase its quality and efficiency.

1.1.5   Japanese communitarianism

Japanese values are dependent on the Japanese social framework and are linked to the notion of group and old Japanese rural life. Indeed, starting from a spirit of trust, the individual has intrinsic values only within the framework of a group. Likewise, the duty of the group is to care for the individual. Indeed, this country operates according to community logics where the identity of the individual is inseparable from the groups to which he belongs. Japanese communitarianism is centered on loyalty, submission to political and economic authority.

1.2 African culture

Like all cultures in the world, African culture has its own characteristics. These are among others community belonging, solidarity, hospitality, the hierarchy of society, and the relationship to space and time. In this part of our work we will try to explain them in more detail.

1.2.1   Community belonging, solidarity and hospitality

The feeling of belonging to a social group is particularly strong in African societies. The individual must comply with the norm by following rites and precepts inherited from tradition. Anyone who deviates is not valued and, on the contrary, risks being punished. In the African mentality, man only exists insofar as he is capable of relationships, he is the sacrament of God, his place is essential: this means that in society, one does not exist in oneself, but compared to others. As Marcel Zadi Kessy underlines "the community spirit constitutes the keystone of the African social edifice". The community spirit induces the importance of the group on the individual. Therefore, the group's decision is sovereign. The individual is defined in relation to his community and his family. In Negro-African culture and particularly in Africa, kinship or family is described as extended because it is more social than biological. In other words, one can consider oneself a parent without there being a blood tie. The frequentation of the same spaces, the daily sharing of meals, the realization of common activities, a common past, the transposition of social statuses can generate a family bond. Therefore, the adult of my parents' generation is a parent to me and those of my generation are my brothers or sisters. In the same vein, names such as "cousin", "half-brother", "half-sister", "mother-in-law" are concepts foreign to fundamental African culture. From extended kinship was born the tradition of "giving children". The latter is a contract of confidence sealed between adults for the best interests of the child. Thanks to the easy transfer of educational responsibilities and the continuity of educational action, the adult receiving the child is obliged to behave like his biological parents.

In some cases, the community spirit leads to solidarity which is a known characteristic of African societies. It can be interpreted as a system of rights and obligations. Solidarity is based on the fact that everyone is essentially indebted to others: to their parents, to their family and, even, to previous generations. This necessarily follows for the Group the obligation to ensure, collectively, the training, protection and development of each member. Another feature of Negro-African culture which accompanies the community spirit and solidarity is the famous "hospitality" of African families.

To summarize this characteristic, we will recall an African formula which says "your foreigner is your god". It is on this basis that the door to Africa in general and the African family in particular is open to all.

1.2.2   The male / female dimension

African societies are hierarchical societies with a dominance of male values. They are organized around the man who occupies the apex of the pyramid, followed by the woman and the children respectively. This social organization leads to a particular occupation of space and a certain type of social relationship. First, the interior of the house is reserved for women and the exterior for men. It is the latter who is responsible for representing the family and making its decisions public.

1.2.3   The situation in front of nature and the control of uncertainty

In ancestral African thought, nature occupies a very important place in the organization of society. It is considered by some to be "the first element from which man is drawn". These beliefs maintained for

millennia make that until today the Negro-African feels weak compared to the nature which dominates him. Hence an apparent fatalism, but also perhaps the belief in a certain determination that we often see today: nothing is natural, there is always a reason to seek a reason for phenomena, especially when they are negative. (accident, death, failure of an exam ...). There is a tendency to transfer the root cause of the problems to others. In the same vein, since man is subject to nature, he will seek to soften it through magico-religious rites, through sacrifice, rather than coming into conflict with it. The individual knows how to be satisfied with what he has, which in no way means that he has no taste for work.

2   MANAGEMENT STYLE CONCEPT

Leadership style is defined, in general, as the way in which the leaders of a company behave in order to achieve their objectives. However, the management style is here conceived as the set of methods and decision-making processes, attitudes and motivations of the management team or the leader who determines the operation and direction of the company.

2.1 Japanese executive style

2.1.1 Administration

Japanese leaders emphasize morality and duty. They are called upon to serve society and customers and listen to their staff. Their procedure consists in seeking a consensus whose value remains determined and sacred and the information shared between the different members of the organization.

They are naturally subject to the pre-established order, rather to a deliberate institutional will. From now on, the leader will appeal to competence, to the recognition of intrinsic value to the detriment of experience to define the notion of employability. Thanks to transparency and the sharing of information, the Japanese call for the reduction of hierarchical levels (delayring), they give everyone and everyone the possibility of feeling integrated, responsible.

2.1.2 Decision making

The Japanese also show a weak centralization in decision-making, this is mainly due to their less personal and more collective system of authority. The Japanese leader assumes his full responsibility by pushing the group's achievements and remains available and welcoming. This nature of authority adheres to more institutionalized long-term employment commitments and policies.

Community cultures favor distribution variables relating to the marketing mix. Likewise, negotiating teams are very common in China, Korea and Japan. We negotiate as a group and we are independent of the hierarchy in decision-making.

Decisions take time because the relative analyzes are very detailed. However, these decisions are very quick in execution. Collective guarantee, the decision is the choice of everyone even if it is only taken by senior managers. In these societies, the power relationship is rather hierarchical within a larger group, communication is rather implicit, decision-making is collective and relations with rules are more particularistic. Japanese buy-in is the use of participation as a crucial element in decision-making.

The new style is done gently, taking into account the tradition and values of ancestral socio-culture. Indeed, "Japan or more exactly the Japanese industries and businessmen did not need the pre-existing system to better establish their power" (Aktouf omar op, cit, p334).

However, executives and managers have for decades built a model conducive to catching up and to new environmental conditions. Far from being linear or analytical, the process or style "progressive rather in a spiral" (MAURICE Marc and HIROATSU Nohara "End of life-long employment: An increased need for flexibility and diversification", Economic and Social Problems, no. ° 820, April 1999, p19.).

2.1.3 African executive style

The main characteristics of the management styles of African companies are similar to those that exist in Europe, but the smaller the size of the firm, the more they move away from it.

The SME is the field of experimentation of African management: the cultural influences are clearer there especially in terms of decision-making and in the administration of men.

2.1.4 Administration

- *Men and their motivations*

The former colonizers having especially trained in English-speaking countries traders and in French-speaking countries administrators, the leaders of African companies were, and still are, too few. And the situation is made worse by the impossibility of assigning executives from one African country to another country on the continent. African bosses today aged 50 and over have almost all been civil servants and many, out of caution, still remain so. Finally, it is clear that African executives have limited availability in their countries because of the family, ethnic and political constraints that weigh on them.

The study of motivations is a growing field that occupies an important place in the decisions of companies, public bodies, non-profit companies and elected representatives of the populations. Industrialized countries have shown more interest and determination to study men's motivations. In Africa, behavior and motivation is a fairly new area of research. Work in Africa is not only a way to earn a living, but also and above all, a response to the individual's need for social valuation. His salary and his status allow him to "repay" his social debt and thus maintain the support of the group.

The staff, in most cases, have no real knowledge of the operation of the company or the constraints it faces. These therefore remain external and poorly perceived. The individual has no feeling of guilt over a job poorly done or even in the face of failure. The constraint that the individual imposes on himself and which obliges him, for moral reasons, to deploy all his efforts to achieve a result, does not exist and therefore cannot play the driving role that it plays. in Western companies. In Western countries, the competitive system encourages managers and executives to take risks, to improve their careers, to seek responsibility. In Africa, the need for belonging and power takes precedence over that of achievement. The manager achieves a certain social rank through his function and he seeks above all to retain this function by forging good relations with his boss and with other agents. Its contribution to the success of the company and its self-realization are of little importance in view of this constant concern. Entrepreneurship and entrepreneurial spirit are certainly not unknown in Africa, but they seem oriented towards the search for social status or towards speculation. The boss exerts a real attraction on the whole social body of his company, but the potential for loyalty and motivation thus available is linked to the man. Certain leaders cultivate it by amplifying the relational side, thus becoming real heads of districts or villages, rendering justice, dispensing marriage advice. Others try to obtain a transfer of this potential to the company. But, for lack of identification, symbols and collective values, this transfer is wasted, leading to frustration and demotivation. The boss has, especially in small and medium-sized enterprises, unlimited power. Being at the heart of the company, he coordinates all actions and leads according to his vision and flair.

- *Organization*

With the exception of large firms, where relationships are often formal, most firms do not have an organizational chart, and the functional role of each agent is not precisely defined. It is usually the circumstances that dictate an individual's conduct. This situation is moreover often maintained, so that any task can, whatever it is, be imposed on all. In addition, the recruitment of personnel is the quasi-private affair of the entrepreneur, who thereby tends to recruit members of his family, of his ethnic group, of his village. Recruiting a member of the group is a strict obligation which cannot be avoided without running the risk of serious social sanctions (going to family court, etc.), and thus losing considerable prestige. The command system is thus distorted. And this is how African leaders appear, in the eyes of their foreign counterparts, both brittle towards their subordinates and too close to them. It is indeed difficult to impose respect on individuals whose choice is dictated by the group to which they belong.

2.2 Decision making

In the African context, the decision-maker rarely tries to master the external elements, which he considers to be superior and beyond his control. Business planning is often unknown and big decisions are made quickly, under the pressure of circumstances. An importer, for example, does not measure possible changes in consumption, but usually buys as soon as stocks run out or has information about a likely upcoming shortage. Thus, management by objectives becomes impossible, due to a certain reluctance towards the very idea of planning and an obvious fatalism particularly among Muslims, as long as the achievement of objectives is hampered by elements exterior. Power is concentrated in the hands of

leaders whose omnipresence influences all decisions. It is acquired by force, not negotiated or shared. To maintain it, managers generally establish a hierarchical distance between themselves and their immediate collaborators and systematically filter the dissemination of information. It is only through this mechanism of concentrating information at the top of the hierarchy that management succeeds in imposing its authority. Relations between general management and senior executives are exercised exclusively through execution orders. Flows to the top are possible, but the system does not encourage them and quickly shows that they interfere with the proper functioning of the workings of the company.

CHAPTER II: METHODOLOGICAL APPROACH
1. METHODOLOGICAL APPROACH
The methodology adapted to our study is organized around two points:
- Documentary research which will allow us to present in a theoretical and empirical way the reflections already carried out on the theme in order to bring out a preliminary inventory with regard to the environment of our theme
- From the results of our qualitative case study we will extract the most significant impacts

CHAPTER III: ANALYZES, INTERPRETATIONS OF RESULTS AND RECOMMENDATIONS
In this part, we will present the results and propose an action plan. To do this we will compare Japanese culture to African culture in order to see the impact it has on the African manager, also compare the management style of Japan to that of Africa to show the influence that has this style on the African manager.

1. ANALYZES AND INTERPRETATIONS OF THE RESULTS
1.1 Analysis of results on culture
1.1.1 African culture
We note that in African culture, societies prioritize the male gender. That is to say that the woman is relegated to the background and that it is the man who represents the family and who makes the decisions. This way of seeing things has repercussions in society because even if a woman has more aptitude than a man, she will still be 'inferior' to the man. This managerial system is particularly present in countries where family, tradition and religion take precedence over economic performance.
Also African societies are characterized by limited creativity, behavior framed and guided by standards with a strong respect for rules, which means that man is subject to nature, he knows how to be content with what he has, he tends to pass on the original cause of the problems to others.
1.1.2 Japanese culture
We note that Japanese culture has a strong national identity which will create difficulties for the Japanese to open up to other peoples because they are very attached to their country; age is considered a criterion of superiority, their sense of work is oriented towards social and public interest and not personal, they are attached to the social group and to the family clan also to the irresistible need to be the best in organizing work rationally to avoid wasting resources and time in order to increase quality and efficiency.

2.1 Analysis of results on management style
2.1.1 Japanese executive style
The results obtained with regard to the Japanese management style show us how the Japanese leader implements his responsibility to animate, lead his team in order to have a better organization. Japanese management is based on the need for information to flow from the bottom to the top of the company emphasizing morality and duty and is called upon to serve society and customers and listen to their staff. In Japan the notion of collectivism is taking hold, they are very collective, they work a lot in groups and therefore there is total dedication to groups and to the company, they are totally invested in the task and

the work, we do not 'ultimately has the impression that each employee has a part of the company in their blood which means that there'

We will summarize the two leadership styles and the values for each pole in a table (Japan pole first and then African pole) so that we can compare Japanese and African leadership styles

- *Japanese executive style table*

	The pole	Japan
Analysis dimension	Styles	- collective decision style -Detailed analyzes -use of consensus -dependence of the hierarchy in decision making
	Privileged control mode	-implicit -informal
	Duration of employment in companies	They are no longer hired for life as they were before but they are generally hired for a long period and they will fully invest in the task and the work.
	Decision-making mode (shared decision)	. Participatory -sharing of ideas - facilitates decision making . Delegate -delegates decisions and execution - controls the process.
	Values	-consensus -transparent -commitment -integration -creativity -permanence
	type of responsibility	- collective responsibility

interpretation	The analysis of the results shows us the way in which the Japanese leader exercises his power in his relations with the members of the organization. We note the total involvement of subordinates in the decision-making of the organization, hence the participatory and delegative decision-making. In fact, participatory management is a management style based on listening which makes it possible to develop joint solutions, the manager then plays an arbitration role. Delegative management aims to seek as much as possible to empower people, the reflections are collective that a great autonomy be left to the employees in order to accomplish their task. Each employee must propose ideas, tips, solutions in order to improve the productivity and the safety of his position.

2.2 African executive style

To show the results of the African management style, we took the example of the SME (Small and Medium Enterprise) which is the field of experimentation of African management. Work in Africa is a means of earning a living but also and above all a response to the need for social development of the individual. In small and medium-sized enterprises, the boss has unlimited power being at the heart of the company he coordinates all actions and directs according to his vision, he maintains distant relationships and does not trust his collaborators which arouses in the individual no feeling of guilt in the face of a poorly done job or even in the face of failure since the leader wants to have absolute control and leaves little responsibility to subordinates.

To better understand the African leadership style we are going to analyze and interpret it in a table.

- *African executive style chart*

	The pole	Africa
Analysis dimension	Styles	-no trust in subordinates - centralized decision style -strict control of employee action -low involvement of employees
	Privileged control mode	-explicit -formalized
	Duration of employment in the company	the duration of employment in African companies is not like that of Japan which is for life or over a long period, it is short-term employment i.e. it is not guaranteed for life as in Japan
	Decision-making mode (imposed decision)	. Persuasive -explains its decisions -convinced and made adhere . Directive - gives precise instructions -control the results
	Values	-Lack of commitment and initiative -Inadequate cohesion

	type of responsibility	-non-collective responsibility (only the leader makes decisions about responsibilities and imposes this on his subordinates)
interpretation	The result analysis shows us the way in which the African leader exercises his power in his relations with the members of the organization. We notice that the leader wants to have absolute control and leaves little responsibility to his subordinates. Indeed The manager distributes instructions and instructions, he defines the missions and objectives of the employee. The manager is persuasive, he imposes the procedure to follow on his collaborators while explaining the advantages.	

2.3 Interpretation of results

After this analysis, we specify that each pole has its own way of managing its organization.

In the Japanese management style, leaders are participatory and delegative while in the African management style they are persuasive and directive.

Thus the African manager is influenced during his trip to Japan because he will be able to understand that one never hires an employee so that this one occupies a specific position or performs a very specific task, we do. rather recruits so that he becomes a full member, which will create a feeling of security and also allow to have an atmosphere of harmony and cooperation within the company.

The African manager will favor collectivism because an individual becomes efficient when he allies himself with others to form a whole.

The African manager will be influenced by the decision-making process of the Japanese because it is ascending. It starts from a certain level of the hierarchy: the subordinates and then goes up to the very last person of the executive. Then they will be ready to make sacrifices because they will feel important in the eyes of the company.

2.4 RECOMMENDATIONS

The new African management will have to reconcile tradition and modernity and take advantage of both to make the African company a profitable and competitive production unit.

- For the proper functioning of the entity and its profitability we must mobilize the actors towards the achievement of the company's objectives, it then requires from the manager real skills revolving around communication, motivation and leadership.
- We must put in place actions taking into account first the ideas and suggestions of all the members of the company the subordinates then favor the dialogue on an equal footing to avoid any frustrations and finally negotiate the objectives but leave the person free to choose the method, decisions must be shared between employee and manager.

CONCLUSION

At the end of our study, we note that Japanese management is atypical and specific to its people. So the African manager during his trip to Japan will discover a new way of leading, controlling and organizing. In addition, we have found that it will be influenced by principles like lifetime employment, unskilled careers, collectivism, long-term vision, loyalty to the company and above all by their decision-making process. unique. Given the imperfections and defects observed in the African organization, the current mode of management of companies should be improved in order to increase their productivity. The new African management will have to reconcile tradition and modernity and take advantage of both to make the African company a profitable and competitive production unit. Management as a tool for profitability in under-developing countries is unfortunately stammering. Men learn gradually, over experience. Thus African management can develop without losing its soul, provided that its leaders adapt it while taking into account our mores. It is therefore obvious that the contribution of the specificities that characterize the Japanese organization would help the African manager in achieving his objectives. On the other hand, it would be interesting to look at the brakes to this evolution in order to facilitate the resolution of the grievances that are criticized against the African organization. Management as a tool for profitability in

under-developing countries is unfortunately stammering. Men learn gradually, over experience. Thus African management can develop without losing its soul, provided that its leaders adapt it while taking into account our mores. It is therefore obvious that the contribution of the specificities that characterize the Japanese organization would help the African manager in achieving his objectives. On the other hand, it would be interesting to look at the brakes to this evolution in order to facilitate the resolution of the grievances that are criticized against the African organization. Management as a tool for profitability in under-developing countries is unfortunately stammering. Men learn gradually, over experience. Thus African management can develop without losing its soul, provided that its leaders adapt it while taking into account our mores. It is therefore obvious that the contribution of the specificities that characterize the Japanese organization would help the African manager in achieving his objectives. On the other hand, it would be interesting to look at the brakes to this evolution in order to facilitate the resolution of the grievances that are criticized against the African organization. Thus African management can develop without losing its soul, provided that its leaders adapt it while taking into account our mores. It is therefore obvious that the contribution of the specificities that characterize the Japanese organization would help the African manager in achieving his objectives. On the other hand, it would be interesting to look at the brakes to this evolution in order to facilitate the resolution of the grievances that are criticized against the African organization. Thus African management can develop without losing its soul, provided that its leaders adapt it while taking into account our mores. It is therefore obvious that the contribution of the specificities that characterize the Japanese organization would help the African manager in achieving his objectives. On the other hand, it would be interesting to look at the brakes to this evolution in order to facilitate the resolution of the grievances that are criticized against the African organization.

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