An Ethnographic Investigation of Indigenous Management Thoughts and Practices of the IDO People of the Kalabari Nationality of Nigeria

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ABSTRACT : The application of Western management theories and philosophies in African societies have been called to question by scholars, thus igniting calls for management principles and practices that reflect the contextual nuances and environmental challenges of Africa. This paper examined the indigenous traditional practices of Ido people of Kalabari, an Ijaw tribe in Rivers State, Nigeria, with a view to identifying the pre-colonial management thoughts and practices embedded in them. This is an ethnographic study which adopted interviews, group discussion and observation as sources of data collection. Adopting the judgemental sampling technique, 15 critical stakeholders of Ido Community – six males and nine females participated in the interview and focused group sessions while the researchers lived as participant observers in the community to identify the prevailing management practices and their underlying philosophy. The results of the study indicate that the Ido people were already utilising indigenous management principles and practices before the advent of colonialism. It was concluded that there is urgent need for more investigations into the traditional practices of Africa and other developing economies to discover indigenous management theories and practices of these geographies that will take cognizance of their contextual nuances and environmental peculiarities in order to proffer solutions to their peculiar challenges.

Keywords: Indigenous, management practices, traditional practices, Ido, Kalabari.

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1. INTRODUCTION

In this era of globalisation, organisations use different management practices to support their operations to enable them compete effectively, thus, management practices are considered an important driver of competitiveness and growth (Potocan & Dabic, 2012; Nedelko & Potocan, 2013). Rigby (2001) views management practices as tools that define a set of concepts, processes and exercises. Established theories in management are largely based on studies conducted in developed economies of the West, thus models from these studies appear not to reflect the peculiarities of African and other developing economies (Gbadamosi, 2003) and may not yield the desired results when applied in these economies. Before the advent of colonialism, Africans had their own management philosophies and practices (Oghojafor, Alamene & Kuye, 2013), which were rooted in cultural beliefs and traditions (Gbadamosi, 2003; Fashoyin, 2005) but these were disrupted by colonialism which heralded the introduction of Western management concepts, theories and philosophies in Africa.

Although scholars have investigated indigenous African systems of power relations, rural resources, traditional medicines, etc., not much research attention has been given to indigenous African management theories and philosophies (Uzo, Shittu & Meru, 2018). For instance, Iguisi (2014) identified that African values are lacking in corporate management practices in Africa as most organisations adopt Western management models, which have not yielded the desired results. Thus, in recent years, there has been heightened calls for the emergence of management principles and practices that reflect the contextual nuances of other geographies, as the universal applicability of management theories is called to question (Weihrick & Koontz, 2003). several scholars have tried to understand how and why management practices differ across countries and across organisations, leading to a debate on whether every management practice is contingent or there is 'best practices' (e.g. Bloom & Van Reenen, 2010; Bloom, Genakos, Sadun, & Van Reenen, 2012; Nedelko & Potocan, 2016). To this end, the need for increased research attention on indigenous management practices (e.g. Banerjee & Prasad, 2008; Zheng & Lamond, 2009) by African based scholars has become topical. This study thus seeks to identify the pre-colonial management principles and practices of the Ido people of the Kalabari nationality of Nigeria.

Brief History of IDO Community

Ido is a Kalabari community in Asari-Toru Local Government Area of Rivers State, Nigeria. Kalabari, is a prominent Ijaw kingdom in the Eastern Delta of the Ijaw nation. According to oral history, Ido people migrated from a town called "Onyegala" in Andoni Clan, as a little group, under the able and dynamic leadership of Late Chief Ewelle and settled at Elem-Ido (Old Shipping) in Kalabari Kingdom during the reign of King Amachree in about 1740. However, there was an internal misunderstanding that led to the separation of the Kalabari Kingdom into 35 smaller settlements (villages) that migrated and settled in different places in present day Degema, Akuku-Toru and Asari-Toru Local Government Areas of Rivers State, Nigeria (Jones, 2000). History states that the people of Ido migrated to their current settlement in Asari-Toru Local Government Area in 1884. All 35 villages of Kalabari tribe speak the Kalabari language and also share similar cultural beliefs and tradition and are generally referred to as Kalabari people. Ido is made up of eight major compounds (Polo), viz. Egwere Polo, Opu-Wariboko Polo, Esuku Polo, Oyibo Polo, Akpana Polo, Ogbo Polo, Okusin Polo, and Okoro Polo. Each of these Polo is made up of Wari (houses) and Ido is ruled by her Amadabo in Council, the custodian of the culture and tradition of the community that makes relevant decisions and declarations on her day to day affairs.

2. REVIEW OF LITERATURE

African Indigenous Management Practices

The word 'indigenous' connotes different meanings and has been defined severally. According to the Oxford Dictionary it means native or to belong naturally, to the inhabitants of a place. However, indigenous by its usages, also refer to the experiences shared by a group of people who have inhabited a place for thousands or hundreds of years (Cunningham & Stanley, 2003). Therefore, African indigenous management thoughts and practices refer to management principles and practices that reflect the cultural beliefs and traditions of Africans for African management situations. Akpor-Robaro (2018,39) describes indigenous management theory as "…a management theory developed by scholars of African perspective, whether they are Africans or not, for African management situations, based on African environment."

Management practices refer to the act of translating a collection of analytical instruments that assist managers at work to implement selected management concepts in order to achieve goals and improve effectiveness at work systems. Some examples of management practices include total quality management, customer segmentation, strategic planning, etc. In recent years, there has been renewed interest in indigenous management concepts like Ubuntu (South Africa), Guanxi (China), Blat' (Russia) and Dharma (India), which all illuminate understanding of management practices in these climes. This is because Western management

theories appear not adequately reflect the traditional values of these countries, and this has recently been fully recognised by scholars in international management research. For instance, Xu and Yang (2010) showed in their study that some widely accepted dimensions of corporate social responsibility are not embodied in China. This means that a management practitioner in China may not fully grasp the intended meaning of the concept using those dimensions. Also, according to Amaeshi, Jackson and Yavuz (2008), the success of organisations in Africa are influenced by indigenous management techniques.

In view of Iguisi's (2014) position that African values are lacking in corporate management practices in Africa as most organisations practice Western management models which have not yielded the desired results. This is corroborated by Oghojafor et al. (2013) who argue that before the advent of colonialism, Africans had their own management philosophies and practices, which were rooted in cultural beliefs and tradition. But before an Afrocentric management philosophy can be fully attained, it will be pertinent to examine the many diverse culturally distinct settings to identify the indigenous management practices adopted, and subsequently build theories. This paper therefore examines the traditional work life of Ido people, in Nigeria in an attempt to identify the indigenous management practices embedded in them.

3. METHODOLOGY

Research Design and Method of Data Collection

This is an ethnographic study, which sought to investigate the indigenous practices of Kalabari people of Ido Community, of the Kalabari nationality in Nigeria's Niger Delta Region. Ethnography involves a qualitative methodology which is valuable in studying the beliefs, social interactions and behaviours of small groups and involves participation and observation over a period of time (Denzin & Lincoln, 2011). Ethnographic studies have made great strides in illuminating various social and cultural practices of diverse social groups.

This study adopted interviews, group discussions and participant observation as sources of data collection. In order to effectively capture the contextual nuances of the culture and tradition of the people, the Kalabari language was adopted for the interviews. During the interviews, the researcher introduced the subject of investigation and requested the participant(s) to respond by describing the traditional practice, then probing questions were asked to give clarity, depending on the response of participant(s). The focused group discussion sessions had critical stakeholders including representatives of the Chief's council, women and youth groups. The researchers also dwelt within the community and participated in their communal life to understand the underlying philosophy governing their management structures and practices.

Data Analysis

Narrative data analysis was used to analyse data. According to Breheny and Stephens (2015), people often shape the reporting of experiences as stories and narrative analysis structures the accounts of the storytellers in ways that give meaning to the experiences of the storytellers. It involves the reformulation of stories shared by respondents, taking into account the context of each case and the different experiences of each respondent. This method of analysis was focused on using the stories and experiences shared by people to answer research questions (Akinsaya & Bach, 2014). This method was chosen because subjects shaped the experiences of their indigenous cultural beliefs and practices as stories and the researcher used the narrative analysis to evaluate some interesting narratives and sought to glean out valuable insights into the pre-colonial management principles and practices that are embedded in them. This method of analysis sought to illuminate the practical experiences of the cultural nuances, complexities and peculiarities of the people and the management principles and practices embedded in them.

Study Setting and Subjects

This study was set in Ido Community in Asari-Toru Local Government Area, Rivers State, Nigeria. This is to allow for an interpretive, naturalistic approach in studying the subjects in their natural setting in an attempt to

understand their cultural principles and practices in terms of the meaning they bring to them. Adopting the judgemental sampling method, 15 indigenes of the community – six males and nine females whose ages ranged from 35 to 70 years participated in the interview and focused group discussion sessions.

Field Work

Our field experience was amazing, the people were very friendly and welcoming. During the course of field work, the researchers had personal contacts with the subjects to solicit their cooperation and educated them that the project was their story and the researchers were only there to put it together. This made the subjects excited and more than willing to cooperate with the researchers. They expressed their gratitude to the researchers for the interest shown in their culture and traditional management practices and were very helpful. They claimed that interest in their culture and traditional practices among their youths is waning fast, because the youths prefer western education and culture. They saw this project as a means of promoting interest in their culture and traditional practices and to also put it out there for the purposes of documentation and educating future generations.

The researchers had the opportunity of accompanying some women on a trip to the mangrove to observe first-hand how they pick periwinkles, one of the notable occupations in the Ido community. These women, organized and skilful in the art walked through the murky creeks while picking periwinkles as they went along. Keeping up with the women was quite a herculean task for the researchers as it was quite a stressful schedule, albeit a very beautiful experience. However, for the consideration of the researchers, the women did not travel too far from the community due to safety concerns. Also due to security concerns in the creeks and waterways, which are the major trade routes for the Ido people, the occupation of the predominately fishing community had been negatively affected. For this same reason, as much as the researchers wanted to visit the smaller fishing settlements known as Borikiri operated by the Ido people, it was not possible to do so. This was a limitation to the depth of investigation.

Nonetheless, this field experience was unique and enlightening as it afforded the researchers the opportunity to observe first-hand, the people in their natural setting and this enhanced the researchers' understanding of the story of the Ido people as told by them.

4. DATA ANALYSIS AND FINDINGS

Traditional Practices of IDO Community

It is important to state once again, that all 35 villages of Kalabari (including Ido Community) speak the Kalabari language and also share similar cultural beliefs and tradition and are generally referred to as Kalabari people. In the course of this study, several cultural practices of the Kalabari people were identified, however, two of such practices that are work based are discussed in this paper. They are:
1) Amadabo ton na ala pakama (leadership selection as practiced in the installation of regent and chiefs)
2) Kon fiye (occupation)

Chieftaincy Institution in IDO Community

The chieftaincy stools in Kalabari are hierarchically structured into three levels, viz., warida ngada (stool of chief of a household), poloda ngada (stool of chief of a compound) and Amada ngada (Regent of the community). Waridabo's (chief of a household) span of control covers members of his household, and he is under the supervision of the polodabo (head chief of a compound), whose span of control covers members of the polo (compound) and all the warida alapu (chiefs of households) within his compound, the poloda alapu (head chiefs of compounds) in turn are supervised by the Amadabo (the Regent), whose span of control covers the entire community. Note that there is a scalar chain of command that flows down from the Amadabo to the poloda alapu and down to the warida alapu. When matters concerning a subject comes up, it is the

waridabo of the subject that is first entrusted with handling the matter. It is when it is beyond the capability of the waridabo that it gets to the polodabo, and then the Amadabo and subjects are not allowed to by-pass this protocol. However, matters concerning the community are discussed by the Amadabo-in-Council (comprising the Amadabo, poloda alapu and warida alapu), before decisions are made by the Amadabo. Ascension to all chieftaincy stools and the throne of Amadabo in Ido community is paternal and only adult males are qualified to become chiefs or ascend the throne of Amadabo, as it is considered a taboo for women to become chiefs. The chiefs have authority to reward or discipline their subjects as required, with either the withdrawal of privileges, demotion, fines or even being tied up and thrown into the sea (in cases of serious crimes). Reward may be in form of gift of a slave, a piece of land, recognition, a wife, or arusein (fully equip such subject by giving him all he requires to be on his own).

Functions of a Chief

Chiefs play a very vital role in the community, they are the leaders and custodians of the customs and tradition of the people, and generally direct the affairs of their houses. The functions of chiefs can be likened to the managerial functions because chiefs play all the managerial roles. For instance, they watch for changes occurring in the community that may affect their household in the future and take pre-emptive action. They are spokesmen of their houses and they disseminate information to their subjects about happenings at the centre (informational role). Chiefs also play the interpersonal role of managers because as figureheads of their houses they direct the affairs of their household, they are leaders of their household, and they generally act as liaison between the Amadabo in Council and their subjects. For decisional roles chiefs are adjudicators who handle disturbances in their households, they negotiate on behalf of the household in the council of chiefs meetings, they allocate resources in the household and decide the activities to which resources should be invested.

Selection and Installation of Amadabo of Ido

The process of selecting an Amadabo can be viewed as a participatory democracy and collective decision making can be identified throughout the process as all members of the Royal family are given opportunity to participate. Whenever the Amadabo throne is declared vacant, the Ido Community will inform Egwere Polo to produce a nominee for installation. Egwere Polo will in turn ask the Prabo House (the royal house), made up of four families of Dagogo, Dokubo, Owukio and Amabibi to nominate somebody from among them. Following this request, all members of the Prabo Royal House will be invited by the head of the royal house for a meeting with him, and in that meeting a credible person with proven integrity, and a just and upright character will be chosen unanimously among them and presented to the entire royal house. If a unanimous decision cannot be reached, the dissenting party is at liberty to sue, and the matter will be resolved before further progress is made. However, if a unanimous decision is reached, on a later date, the head of the royal house, together with the chiefs and members of the house will then present the nominee to Egwere Polo with fanfare. After this presentation, the Secretary, Council of Chiefs of Ido Community will formally convene a meeting of the chiefs, elders and members of Ido Community at the Chief Ewelle Memorial Hall (the community town hall), in which the Paramount Head of Egwere Polo and other Head Chiefs of the houses of Egwere Polo, as required by tradition, will present the Amadabo designate to the community for acceptance and installation. The presentation requires the Paramount Head of Egwere Polo to officially raise the nominee's right hand, indicating that he is the chosen one, and presenting the raised right hand to a previously appointed chief of the community who will receive him. At the installation proper, the Idoni-na bibi ke ekwen bo (spokesman of Ido Community) will conduct the affairs of the day. The symbols used for the occasion include buru (a tuber of yam, symbolising wealth), kurusu (canon), kurusu imbi (a cannon ball, symbolising defence, security and welfare of the citizenry) and ofor (a traditional staff used to administer oaths). The Amadabo designate is usually dressed very flamboyantly for the occasion in traditional chieftaincy paraphernalia which includes alapu doni (chieftaincy regalia) ajih sun (designed hat), kilali (coral beads), gulu (gold ornaments) and siri aka (a circular base on which tiger teeth or other ornaments are arranged decoratively), while he is holding efenge

(designed hand fan) in his right hand and oworowo (elephant tusk or similarly shaped decorated object) in his left hand.

Upon the reception of the Amadabo designate, the spokesman is required by tradition to ask the royal house if the decision to present the nominee is unanimous to which the house will chorus in the affirmative, signalling the commencement of the ceremony. The spokesman will then proceed to ask the nominee questions to which his response will indicate his intentions as to how he will lead the Community. After the nominee has successfully responded to these questions satisfactorily, the spokesman will then ask him to proceed to a table on which the symbols are placed. He is then required by tradition to choose between the buru and kurusu imbi, a choice of buru will automatically disqualify the nominee and end the ceremony, causing his supporters to leave in shame and disgrace, because such choice indicates that he will prefer to enrich himself with the position of Amadabo than to defend his people. However, a choice of kurusu imbi will automatically qualify him and elicit instant jubilation from members of the community, especially members of his house, because he did not disgrace them by choosing buru. He is then sworn in with the ofor and presented to the community as their new Amadabo, while several shots of the cannon are fired, symbolising might and respect for the stool, amidst jubilation and fanfare.

A lot of planning and organising goes on before a hitch free coronation is achieved and guests are usually invited from far and near, including chiefs of neighbouring villages to come and witness the coronation. The coronation is usually accompanied by igira sira (various groups of men and women, with each group dressed in matching attires, singing praises to the nominee and the royal family and dancing round the community), alali-aru and omu-aru doku (boat regattas), owuti (masquerade displays), iria seki (maiden dance), and other festivities by the whole community. The whole community is involved in the coronation activity in one way or the other and everyone is thrown into a joyful mood and these festivities begin about three days to the occasion and continues daily until the Amadabo is installed.

After the conclusion of the installation ceremony, the Amadabo takes his time and plans very well to present himself to Se-Kobiri (Kalabari Council of Chiefs, comprising the Amayanabo of Kalabari, the Amada-alapu (Regents) and all chiefs of the 35 Kalabari communities who have been so presented to the Se-Kobiri). The community will then support their Amadabo and formally present him to the Se-kobiri for recognition. The Se-kobiri oversees all matters that are of common concern to the Kalabari people, and it is Se-diye (being presented formally to the Se-Kobiri) that qualifies a chief to become a member. This means that if the Amadabo is not presented formally, his community will not be represented at Se-Kobiri. The presentation to Se-Kobiri is usually quite expensive and requires elaborate planning and organising skill as it cuts across the whole Kalabari kingdom.

Selection and Installation of Idoni na alabo

The selection and installation of Idoni na alabo (an Ido chief) is very much similar to that of the procedure for Amadabo, however, if a house recognises a need for an alabo (chief) it is the house concerned that has the responsibility of choosing a capable man among them to present to the compound concerned (polo-diye), and subsequently to present him to the community (Ama-diye) for recognition. However, when there is an opportunity to appoint a polo dabo (paramount head of a compound) the chiefs of the polo will select someone from among them and present to the entire compound and then to the community for recognition and installation by the Amadabo.

Ama Kon Fiye (Occupation of Ido people)

The occupation of Ido people is predominantly fishing, both men and women engage in it, however, men do it on a greater scale. They travel far and settle close to the Atlantic to fish, they even live in these settlements called borikiri as their second home and only come to the community once in a while. The mode of fishing the Ido people employ include ari (hook and line), igbo (net), ongoro fono (drag net), picking of sea foods, such as

isam, ngolo, (periwinkles), ofingo (clam), and imgbe (oyster). However, the major mode of fishing that the Ido people take pride in and are known for is kon sua (erection of a fishing contraption in the middle of the sea to trap fishes).

Erecting and Managing a Kon

Erection of kon is usually initiated by an adult male, however, the process is very expensive, complex and tasking and requires knowledge, expertise and strength, therefore, the owner invites his kinsmen who are experienced fishermen to assist. Items required to build a kon are strong long sticks, bala (woven pieces of bamboo with pores to allow the water flow through) and ropes. The initiator of the kon sua, accompanied by his kinsmen, will load these items unto a boat and move to the middle of the sea where he intends to erect the kon, they will use sticks to measure the depth of the sea and minji oru (water current) to know the right place where the current is favourable for the fishes to flow into a kon. Locating the right spot is very vital because the water current has to be strong enough to be able to push fishes into the kon. This is where their knowledge and expertise is put to the test, because if they choose a wrong spot for the kon, it cannot trap fishes. When the experts successfully choose the right spot, they will first erect a skeletal structure with sticks and ropes, then the owner will complete the contraption, Kon is a massive structure and can take over 400 sticks. There are three compartments in a kon, when the sea current pushes in the fish, they enter the ezerede (first compartment), then they are further pushed into the inkene (second compartment) from which they are pushed into the egere (third compartment) which is the holding place. The three compartments are filled with mud to a level where the fishermen can enter and stand in it to collect the fish. Kon traps all kinds and sizes of fishes, including prawns but it requires regular tending, the bala and sticks are changed often as the strong currents can cause the sticks to break and the pores of the bala also get clogged with mud.

The owner of the kon is referred to as kulodabo (director), he is the entrepreneur that solely provides the capital and all the requirements to build the kon and employs dukuno fein-apu (employees) to work with him. He also provides a canoe, and accommodation for his workers and co-ordinates the activities of the Kon. When the sea ebbs (omo minji), the employees drive in a canoe to the kon and bail out the fishes trapped in it, upon their return, they will sort the fishes on a kangara (a square card woven with sticks) and dry them. There are two fishing circles in a month - furu minji (moonless nights) and akalu minji (moonlit nights), so the fishermen dry and store their catch for two weeks before they take them to the city for sale. The kulodabo maintains the kon and shares the proceeds of sales with the dukuno fein-apu, there is an established sharing formula in which all the proceeds are shared into three equal parts and the kulodabo takes two parts while the dukuno fein-apu share one part. He motivates his employees when they perform well by increasing their share or by giving an employee time off. He also has authority to reward or discipline them and he expects loyalty and commitment from them in return because they are not allowed to fish with another kulodabo for as long as they are his employees. Sometimes, when there is need for the kulodabo to travel out of the borikiri, he delegates the co-ordination of the kon to his most trusted employee. To reward a loyal and faithful dukuno feinbo (employee) that has served him well over the years, the kulodabo may Aru sein opiri (fully equip such employee by giving him all he requires to build his own kon to enable him start up on his own).

5.   DISCUSSION OF FINDINGS

The traditional practices of Ido people before the advent of colonialism had the features of the scientific school of management thought. This was the era when subjects were forced into labour and the chiefs were revered and ruled with fear and terror, in fact, subjects were considered property of the chief and had no rights. This is why a chief could single-handedly tie up his subject and throw overboard if he deems this punishment appropriate for the crime he committed. However, with the advent of colonialism, tradition has evolved and now shows features of the human relations school of management thought. This can be observed in the collaboration that exists in the relationship between the chiefs and their subjects, there is now focus on leadership, communication, motivation and group deliberation and decision making.

The traditional practices of the Ido people of Kalabari discussed in this paper show several management principles and practices and this corroborates Oghojafor, Alamene and Kuye's (2013) position that Africans had their own management practices before the advent of colonialism. For instance, considering the magnitude of these traditional practices and the time and material resources involved in successfully undertaking each of them, a degree of the management functions of planning, organising, directing, and coordinating were observed in each process. The structure of chieftaincy institution in the community also indicates the management principle of hierarchy. According to Weber, (1980: 124), "hierarchy is a vertical formal integration of official positions within one organisational structure whereby each position or office is under the control and supervision of a higher one." This definition is reflected in the arrangement of the chieftaincy stools, as the waridabo stool is under the control and supervision of the polodabo stool and the polodabo stool is under the control and supervision of the Amadabo stool. Therefore, there is a scalar process in which duties are graded according to the degree of responsibility and authority for each stool and there is an unbroken line of authority and command that flows down from the Amadabo to the polodabo and then to the waridabo.

The chieftaincy institution also shows a clear span of control and unity of command for each stool, as the waridabo supervises, directs and controls members of his household, the polodabo supervises, directs and controls members of the compound, including the warida apu (chiefs of households) while the Amadabo supervises, directs and controls all of them. All the ten managerial roles described by Henry Mintzberg were identified in the functions of chiefs in Ido community as shown in this paper. This indicates that the chiefs were in authority and were effectively administering their domains before the advent of the colonial masters.

Group decision making, which is a participatory decision making process was also observed in the process of selection of an Amadabo and in the way matters concerning the community are deliberated by the Amadabo-in-council. According to Eliaz, Ray and Razin (2006), group decision-making is a process by which individuals collectively attempt to reach a required level of consensus on a given issue by making a choice from the alternatives before them. This is clearly reflected in the way in which all members of the Royal House are invited to a meeting to deliberate and reach a consensus as to who amongst them emerges as the next Amadabo, and in the way matters are deliberated by the council of chiefs.

Teamwork which is defined as "…a group of individuals working cooperatively to achieve a specific task or goal" (Sanyal & Hisam, 2018:17) was also observed in the kon sua process discussed in this paper. The fishermen work as a team in identifying the right location for a kon and in erecting one. The kon sua occupation of the Ido people also clearly indicates that the people of Ido were already engaging in entrepreneurship before the advent of the colonial masters. The initiator of the kon sua is a risk taker who takes risks with a view of making profit, and it was observed that he leads, co-ordinates and supervises his employees and exercises authority over them by rewarding and punishing them when necessary. It was also observed that as the employer motivates and rewards his employees, he in return expects loyalty and commitment from them as they are not allowed to work with other kon owners but are to work exclusively for him for as long as the relationship lasts, which could be several years. Delegation, which is a core concept of leadership, was also observed in the kon sua occupation discussed, as the director regularly assigns responsibility to trusted employees, especially when he needs to be away on visits to the community.

6. CONCLUSION

This paper identified and examined the management practices in the chieftaincy institution and occupation of Ido people of Kalabari. It is undisputable that the findings of this study indicate that the Ido people were already practicing management principles and practices before the advent of colonialism as can be deduced from their cultural and traditional practices. This view is further emphasized by the entrepreneurship tendencies that were observed in the kon sua occupation which was rather being administered like a business before the arrival of the colonial masters. This calls for urgent need for more investigations into the traditional practices of Africa and other developing economies to discover indigenous management theories and practices

of these geographies that will take cognizance of their contextual and environmental peculiarities in order to proffer solutions to their peculiar challenges.

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