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TITLE

Challenges of Identity Work in Africa's Temporary Organisations: Developing Tsenay
Serequeberhan's Horizons

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CHALLENGES OF IDENTITY WORK IN AFRICA'S TEMPORARY ORGANISATIONS: DEVELOPING TSENAY SEREQUEBERHAN'S HORIZONS

ABSTRACT

African organizations are becoming more and more complex in terms of the identities of project managers (PM) and the organisational structure of their temporary organisations. This creates interesting notions about PM in an African environment, and how this continuity mirrors the ever-changing nature of the built environment. In this paper we develop an approach to 'process ontology' to explore questions of complex and conflictual identity work in an African context. We draw on Tsenay Serequeberhan's idea of horizon as a key ingredient for interpreting identity in an African context. We demonstrate how the idea of horizon can lead to understanding of identity work in challenging and ever changing project environment. We argue that horizons as recognition of historicity and context are essential in the understanding of the processes and contours involved in identity work in an African construction project especially as influences of standards and standardisation cause tensions and disequilibrium to the African project manager. This paper therefore contributes to the understanding of identity work and demonstrates the importance of the work of Tsenay Serequeberhan.

Keywords: project managers, temporary organisation, horizon, process ontology,
African historicity

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1 INTRODUCTION

Temporary organisations in Africa are entities and can challenge ideas PM hold about ourselves in terms of how the various interactions in the organisational structure redefine who PMs really are (Watson, 2008, Scheld, 2003). This is positioned in the organisational identity literature as the intersection of organisational identity and institutional forces (Besharov and Brickson 2016). However, on a daily basis, PMs encounter ideas and situations that deeply affect beliefs about themselves and these beliefs affect who they are in complex ways. There is always that dimension of commentators reassessing the complexities of the PM's 'role-in-temporary organisations' or 'role-in-the-permanent organisations' (Young, 2000). This can cause some conflicts and put our understanding of ourselves in certain dissonance with project delivery requiring a redefinition of who PMs are and what PMs are becoming. These becomings and transitions can obscure the professionalism of the African PM and this paper seeks to assess the becomings and identity work required.

Historical and cultural horizon dimensions offer a novel theoretical approach to identity work, showcasing a deep reflection of individuals about themselves and society in general (Kalua, 2009). Appropriating ideas about horizon as a perspective for understanding a person as a being in process facilitates understanding of identity work in an African organisation. In this light the hermeneutical works of philosopher Tsenay Serequeberhan offers a new light to our understanding of identity work and in process metaphysics as such. Discussing the works of Tsenay Serequeberhan serves as a pivot for understanding the dimensions of the African PM situated in an African project vis-à-vis the components that make up the African PM, being in the profession. The colonial and post-colonial African history embodies rich arrays of understandings about the dissociation of African personality from African reality and the appropriating of certain standardised categories in an irremediable way. It is these dissociations and appropriations that are the continuity ingredients for African PM horizon. In the understanding of identity work therefore, as far as management in an African built environment is concerned, horizon should indeed become the core of the discourse pointing towards a new identity for the African PM. This paper discusses how African horizon contribute to an emerging vocabulary and theoretical discourse of identity work in Africa's temporary organisation and how African horizon could account for a new type of African PM identity not fully conceptualized yet by scholars.

2 IDENTITY AND THE ORGANISATION

The ideas we hold about PMs and how these ideas interact with managing built environment projects creates tensions. These tensions force commentators to constantly reassess who African PMs are. Many stakeholders encountering these tensions seek daily to solve the problems by ascribing to themselves new identities and forming new relationships with the view towards creating a more balanced built environment professional, one in tandem with the very idea of standardized temporary organisation. The African project teams are replete with diversity in terms of ideas about how to best standardize project delivery in an African built environment especially as formerly alien professionals permeate the delivery team and skills refugees, both economic and political refugees, flood the city, creating big cities akin to what is found elsewhere in the standardised and industrial economies of Asia (Price and Benton-Short, 2007). As these diverse skills enter the project team, the PM in the built environment find themselves shifting from one post of being to another, suggesting that the PM dweller is never in an apodictic immutable position but is constantly becoming another professional. Becoming another professional also entails that projects organizational structure must be built and maintained with a hind sight on the fact that the project team is a non-being but a becoming, a being in process. The PM is emerging as the built environment space

emerges. So articulating the best description of identities in the project team requires a theory that can encompass the various epistemic and metaphysical resonances in the project. Such a theory developed in an African project should factor in the history of Africa, the African aboriginal personality, the interaction with the standardisation, the dissonance caused by this interaction and the necessary movements of identities as the built environment continues to emerge. The project team itself is shaped by the identities therein. The cost of living, the type of buildings, the life style and other humans engagements shape the project. To determine what shapes the identities is therefore very central to the understanding of the 'worlding' of the built environment (Roy, 2014, Simone, 2001).

The built environment in Africa, which is part of what is now termed urban South, are growing more than cities on any other continent. Indeed, Parnell and Oldfield, (2014) suggest that the cities of the South are our future showing the huge growth taking place in these cities of which African cities are included. This growth has shifted attention to Africa as a place embodying the future of urban dwelling. There are certain defining factors that are positioning African cities as one of the most important entity in the world today. According Samara, et al (2013), 'three defining aspects of the built environment in Africa' turn out to be 'social polarisation and spatial division [with] ... local expressions of transnational governance'; 'refashioning of certain developmental quarters into cosmopolitan landscapes'; and 'complicated politics arising from ... changes cities are experiencing'. These are the distinct features, which help to show that African PMs are indeed emerging in an interesting manner. The remainder of the paper will discuss the adopted theoretical framework, identity and urban metabolism, process metaphysics and situating horizon in the standardisation of project management practices in organisations in Africa.

3 TSENAY SEREQUEBERHAN: HORIZON AND IDENTITY

The African philosopher, Tsenay Serequeberhan, pursued a hermeneutics of African identity in its historicalness. His conception of 'horizon' has elicited a deeper understanding of the African identity, which can now be used in dealing with problems of identity work in an African urban environment. Although the works of Tsenay Serequeberhan, as it concerns horizon, have probably not been applied in understanding the identity of African persons in an urban environment, critical attention should be paid to it as it indeed presents a theoretical opportunity to understand identities of the African urban personality. This paper seeks to move this debate forward by demonstrating the theoretical potential for the idea of horizon in understanding identity work in African organisations and cities.

Central to Serequeberhan's conception of horizon is the designation of the historico-hermeneutical and politico-cultural milieu within and out of which specific discourses (metaphysic, artistic, scientific, social, religious, etc) are articulated. According to Serequeberhan, (1990) it is the overall existential space within and out of which they occur. In other words, horizons entail 'discourse' of the lived experience of the person in the complex and changing environment which is constantly emerging into a new becoming'. Serequeberhan went on to submit that 'discourse refers to the articulated concerns interior to the concrete conditions-of-existence made possible by and internal to a specific horizon. This means that horizon and discourse are mutually exclusive'.

In view of the above, the discourse of modern European philosophy, beginning with Descartes, for instance, originates in the concerns arising from the horizon of modern science. Out of these concerns, associated with names of Galileo and Newton, the discourse of modern philosophy is articulated. In the same vein, the discourse of modern African identity centers on politico-existential crisis interior to the horizon of post-colonial Africa which

brings forth the concerns and originates the theoretic space for the discourse of contemporary African identity (Serequeberhan, 1990, 1997).

To better articulate the African postcolonial conditions which is African horizon, Serequeberhan looks at the African humanity, as such in order to show the dissonance between the African person and the lived experiences of postcolonial African and which in turn gives rise to modern African person. Serequeberhan's concerns centers on understanding the being of the African and what constitutes its ontic immanence. He turned to the works of Martin Heidegger in order to show how African horizon is and is becoming a post-colonial becoming. Heidegger's ontological and phenomenological formulation which hinges on his submission that the substance of man is his existence or put in another way, his essence (*Wesen*), lies in his 'to be' (*Zu-sein*). In other words, the essence of a human being is really and properly in his ontological apprehension of reality as it presents itself to him. Sequeberhan points out that Heidegger's articulation of the being of man must be seen as focusing on his own personal political languidity and Eurocentric anti-semitic views but which does not limit his discourses or being (*Sein*). His formulation is grounded in the particular ontological specificity of the temporalizing ecstatic phenomenality of human existence. So Serequeberhan is suggesting that to the extent that we recognize both Europe and Africa as sites for humans historical becoming, the ontological explorations of the 'to be' of human existence, which Heidegger undertakes from within the ontic confines of European modernity, can also be posed from within the ontic confines of other cultures and histories, in this case that of Africa.

Serequeberhan also suggests that in Heidegger's deconstructing reading of the traditions of European metaphysics, starting from the lived ecstatic phenomenality of human life, Heidegger, asserts that human reality (*Dasein*) is not a present-at-hand substance or entity, but the lived fluidity/actuality of its own existence. Heidegger explores the 'to be' of European modernity through a destructive hermeneutic critique of its metaphysics of being, which used to be caught in the snare of the *Ge-stell* (en-framing) of modern technology. In other words, according to Serequeberhan, Heidegger's mission was really to free Europe from this *Ge-stell* and orienting it towards the striving to prepare the possibility of a transformed abode of man in the world.

Serequeberhan points out that the African person suffers from this *Ge-stell*, which in our case is Europe itself as it muscled itself through African through the neocolonial project. But this muscling is mediated now, mediated and imposed through the persistence of neocolonialism as the continued intrusion of European hegemony in today's Africa. So, to understand African identity today, the neocolonial *Ge-Stell* must be apprehended to pave the way for a grounded understanding of African identity in the organisation.

The African identity then becomes a struggle to escape the en-framing (*Ge-stell*) of colonialism and neocolonialism into a truly African person while at the same time living in a modern city. This escaping is a process metaphysics where the 'to be' of the African identity is always emerging and its contours are characterized by the metaphysics of freedom and un-freedom. This is why Serequeberhan submits that the fundamental struggle for freedom is to disclose an autochthonous traditions and history of politico-economic struggle interior to itself. This means that the African struggle is focused on dethroning the European dominated present, within which the colonialists feel at home, from within and out of the indigenous historicity of its own historicalness, its concrete political and cultural existence.

Going further, Serequeberhan says that 'to autochthonously overcome the indigene of our indigenous political and historic existence, created and perpetuated by European Colonialism and neocolonialism, is the basic and most fundamental historic task of the African struggle

for freedom. Thus in order to be true to itself, the struggle for African freedom has to begin by undermining and destructuring the historic ground on which the political discourse of the European colonialists unfolds'. So the African identity is that which violence is done to, that which is constantly emerging from a violent past into a 'to be', a being in process.

The implications of Serequeberhan's horizon is the concrete fact of the pervasive presence of colonialism and neocolonialism on the African personality and which indeed shaped everything there is to be learnt about the African personality. The violence of colonialism and the new violence of neocolonialism constantly color the African person everywhere and in the urban environment. This horizon of violence engenders a paradox which Fanon articulated. Fanon (1967), in looking at Africa's horizon and how it affects Africa's identity submits that we find linked together in Africa the will to break colonialism and another quite different will: that of coming to a friendly agreement with it. So the African horizon and its child, African identity is that of ambivalence a paradox which has no being since the being is in process, always emerging. This is why Fanon categorized Africans' existential predicament as an identity of 'black skin, white mask'. The African person is always fluctuating, moving from a state of Kafka's humanized Ape (Kafka, 1952), who suspects its own indigenous culture and history of being worthless and at other times wants to embrace that same 'worthless' culture or mix it with the colonial culture. This ambivalence in African identity brought about by Africa's horizon shows the African urban environment mirror this ambivalence, creating a paradoxical entity, one at once African and at the same time not African. The identity is mixed in a multifaceted way.

4 IDENTITY AND URBAN METABOLISM

Urban metabolism is the study of the conglomeration of material and energy resources flowing into the city and how these resources are geared towards serving the city for its transformation (Wolman 1965, Douglas 1983, Douglas et al. 2002). This traditional definition of urban metabolism is limited to material resources and it tends to exclude the human dimensions of this metabolism, especially the mental and metaphysical dimensions. To improve on this definition, especially given what we know about re-description and refiguring of reality (Tengelyi, 2007), it is important that we consider the dimensions of this reproductive metaphor, metabolism, in order to refigure it properly in light of the known complex of urban life. Metabolism as a biological description and when used in the description of the city is indeed used metaphorically. Metaphors can indeed be conceptualized in terms of an interactive and dynamic production of meaning (Davidson, 2015). This means that we can indeed rethink our metaphors in the face of new ideas finding their way into an existing metaphor. This is in tandem with Ricoeur's understanding of a 'dead metaphor' which mummifies meanings tending to turn a metaphor into a literal meaning. This deadening of metaphor, which prevents impacting new meanings to it is rejected and an idea of a living metaphor should be enthroned (Tengelyi, 2007).

In this new understanding, we can suggest that the term urban metabolism can include the various identities immanent in the city since the city itself is a conglomeration of identities interacting with itself and with others into producing a more profound understanding of the city. The urban situations in Africa calls for a review of the African personalities since this understanding will show indeed the nature of Africa's urban metabolism as is being articulated in the present work.

The African cities are chaotic places (Soles, 2014). The serious poverty of infrastructures are very obvious and incessant lack of energy and plentiful poverty plus the poor architectural and urban layout suggest a gross tension between the very idea of the city and what it ought

to be. The cities of Africa mirror the effects of neocolonialism in its ugly form. The city in itself, starting from architectural poverty and poor town planning, shows the difficulty and the lack of control of city growth. Yet in the midst of this ontological tension, there seem to be a coming alive within the sick and poor cities. New developments spring up everywhere. Despite the emerging newness, there is also a clear sign that the new constructions will go the way of the old. The old is plagued by lack of maintenance and lack of scalability, no central sewage systems, no central water supply except the one that seem to be ailing constantly, lack of constant electricity, the general lack of order in waste collection and disposal, lack of monitoring of building constructions, presence of industrial layouts located in residential area, bad road construction, open gutters and canals, lack of fixed phone lines (Gandy, 2006). The problems of the African urban existence are many and diverse and vary from city to city. These problems are not addressed in the new constructions, by and large. They are being constructed without any plan to correct what is embodied in the old city architecture. Indeed, it is poverty that defines African city landscape despite the shining and emerging skyscrapers and modernist architecture in the African city's skylines (Linden, 1996).

These noted problems say a lot about African urban metabolism. The African personality, which shapes these entities are in dissonance (Azibo, 1989). The traumatic disruption of Africa's 'to be', the disruption of ontologies, disoriented the identity of the African and his disrupted identity is still emerging into the unknown. International donor agencies and world habitat forum are still amazed at the emerging African urban life. They wonder what the cities of Africa are becoming. The mixture of decadence and progress fascinate the scholars of African cities and other cities in the South. This fascination lies in the co-existence of ugliness and beauty, and its effects of the person living therein. The mainstream diagnosis of this contradiction is the refusal to adopt best practices in city plans and corruption on the part of the city planners. But above all this, the effects of Africa's ontological dissonance and the disruption of African identity by colonialism and neo colonialism alike is hardly considered. So the African cities are a symbol of ontological dissonance brought about by cultural degradation and political oppression. These two ideas contribute to the metaphysics of African identities and how this identity contributes to the emerging African urban life. It is to be noted that Africans themselves are silently fighting against political operation and cultural degradation by trying to enthrone the aboriginal African cultures. In doing so, further tension is created. There is at the same time a rejection of Europeanization through neocolonialism and enthronement of African culture. In this response to 'cultural degradation and political oppression' in Africa we find a certain kind of cultural traditionalism which has the following characteristics, among others: affirmation of an African world-view which is undergirded by a distinctive form or rationality; a certain degradation of scientifico-technical rationality and adoration of intuition and emotion as alternative sources of knowledge in Africa (Oladipo, 1995). While this is true about Africans, there is also a push towards an understanding that there ought to be a transition which incorporates the traditional and the modern, that is the European modern in order to bring the African up to date with modern realities created by Europeans, the same Europeans accused of suppression of African identity. This process of transition 'entails changes not only in the physical environment but also in the mental outlook of our peoples, manifested in their explicit beliefs and in their customs, and their ordinary daily habits and pursuits' (Wiredu, 1980).

These contradictory outlooks go on to shape the African living in the city leading to both ontological dissonance and ontological stability depending on what one is looking at. It is therefore imperative that when considering urban metabolism in Africa a serious analysis of the effects of these contradiction about African identify should be considered as part of urban metabolism.

The African urban environment mirrors the African in his lived environment. This African as a being is living a contradiction as he is grappling with both European modernity and African traditionalism. It can be said that the cities of Africa which harbors such enigmatic figures as Africans has to mirror this dissonance and that explains the weaknesses and strengths we witness in the African urban environment. The African cities are both emerging and not emerging. Their metaphysics is process metaphysics as we see that the cities are becoming something and we do not really have the appropriate concepts to capture this becoming in time.

Apart from this, the increased interest in the urban South which Africa is included, centers mainly on the fact that the population of the cities is increasing presenting many problems as far as urban demographics are concerned. This increase also emphasizes the problems we are presenting here. As the cities increase in size, the organisational diversities increase and so theoretical understanding of the city should be crafted to include what we have learnt about Africa's horizon and process metaphysics. This will help bring us to a deeper understanding of urban life in Africa and how this can be used in the humanistic improvements in the cities of Africa. We can no longer limit urban metabolism to sets of materials and use of materials in the city. We must now include the African 'to be', and his ontological dissonance as part of the integral understanding of urban life. This entails appropriating process metaphysics and making it the pivot on which African horizon and its relationship with identity rests.

5 PROCESS METAPHYSICS, HORIZON AND IDENTITY

'Process philosophy is based on the premise that being is dynamic and that the dynamic nature of being should be the primary focus of any comprehensive philosophical account of reality and our place within it' (Seibt, 2012). Acknowledging this means that, we can no longer ascribe to being a particular totalizing and static description that encompasses all beings. There is dynamicity in all beings as long as reality is a continuum. This does not deny basic static points in reality but it is an affirmation of Heraclitian flux, the idea that reality is in a constant flux. Seibt, (2012), affirmed 'while process philosophers insist that all within and about reality is continuously going on and coming about, they do not deny that there are temporally stable and reliably recurrent aspects of reality. But they take such aspects of persistence to be the regular behavior of dynamic organizations that arise due to the continuously ongoing interaction of processes'.

The consequences of process metaphysics is that it 'has full systematic scope: its concern is with the dynamic sense of being as becoming or occurrence, the conditions of spatio-temporal existence, the kinds of dynamic entities, the relationship between mind and world, and the realization of values in action'.

So the Africans' horizon necessarily becomes the 'becoming or occurrence' of their being and also the conditions of their 'spatio-temporal existence'. The African eternally bent over by the political domination and cultural subjugation of the colonizing and neocolonizing realities becomes a new being, a being whose becoming is ever emerging as the effects of his horizon is ever new in his lived experiences. The Africans unconsciously reject the Westernization of life and at the same time embraces it in living in urban environment modeled after that of the West. There is no escaping into an African utopia where the horizons of African reality can be abandoned creating an original African as such! The African is always truncated never arriving at integral freedom in his being. He is always struggling to determine who he is in the true sense of having an original African identity.

This inner struggle is a process in action in the African 'to be'. The interest here is therefore in identity, and identity work, in process (Sveningsson and Alvesson, 2003; Beech, 2008). This reflects the changing nature of individuals who regularly (re)assess their sense of self (explicitly or implicitly) in response to their personal desires but also to the provocations and challenges of the city as an entity.

Understanding Identity as a concept has developed into two closely related research directions (Stets 2005). The first focuses on how social structures influence identity and how identity, in turn, influences social behaviours (Stryker 1980; Stryker and Burke 2000; Stryker and Serpe 1982). The second direction focuses on the internal dynamics of the self that impact on social behaviour (Burke 1991; Stets 2005). Both strands of research directions compliment the argument that structural features of organisational identity and institutional forces act as filters (Besharov and Brickson 2016). In the case of African urban metabolism, the social structures that influence behaviour is the colonial and postcolonial structures designed based on foreign categories. This foreign category influences the urban individual to act as any individual that can be found in Any European city. This person's identity is essentially un-African. On the other hand, the individual possessing unique identity affects social behaviour by bringing to the fore the inner workings of his being. The conglomeration of these inner workings of many individuals shows us what each African city is about. The culture of the city, the lifestyles of the city are all determined through this process of individuals bringing their personal cultures to form that general social culture. This dynamicity shows the ever changing conditions of the urban environment. A critical look at these two dimensions leads to the understanding of what happens in the city as far as the African condition is concerned. The ugly side of African city which have mentioned earlier only represents the continuous movement of the African personality in a negative direction and how these negative dimensions helps in the understanding of African horizon. The question we ask in this analysis is whether colonialism and post colonialism affects the general understanding of African identity. This has been answered in the affirmative since the African cannot escape such ontological reality. Therefore any theory about urban metabolism must necessarily include the African identity as if crafted from the ravages of colonialism and neocolonialism which is African horizon.

5.1 Situating Horizons in African Cities

The basic thesis of this work has been to show that African identity is in process and its being is that of horizon. Horizon here means those historical and cultural anomalies that have come to define the African and which shapes the African. It is believes that these horizon account for the person an Africa living in the city is becoming and the city itself mirrors this person in his becoming. We submit that these understand about the being of an African identity ought to be part of the concept of urban metabolism as a metaphor used in the study of what shapes the city, its 'worlding' and its ontological end.

Bearing the above analysis in mind, there is a 'deconstructive challenge' facing anyone wishing to discover the true African identity. This discovery must be accepting of the horizons explained as being inextricably linked to the African, and deconstructing the attempted made to view the African identity work as mere failure of planning and good governance. There should be an understanding that African identity is directed at the Eurocentric residue inherited from colonialism. The institutional structures, including the urban existence and constructs, which Africans have taken over from their colonizers- the grounding parameters and cultural codes inscribed in the political, economic, educational and social organizations- remain, ij their essential constitution, oriented by colonial and European

condescending attitudes. In every respect, these vital societal structures remain unthought and unchanged. Thus the unmasking and undoing of this Eurocentric residue on the level of theory is a basic task of African through and urban studies. This theory must now account for the ontological dissonance the African being has become. The distancing by African scholar who seek to recover the African personality from his horizon is an exercise in futility since the colonial and neocolonial scare on the African consciousness is indelible and it is also in process. Our understanding of process philosophy should inform our current understanding of the African as someone who is permanently truncated and whose emerging being leaves behind its authentic Africanness. Ngugi wa Thiong'o's 'decolonizing the mind' (Brown, 1987) and Cabral's call for a 'return to the source' (Dallmayr, 1996) longs for a new substance metaphysics with nostalgia. This nostalgic remembering is not feasible since the African is moving on, holding his predicaments with him. We submit that the African horizon has become a metaphysical burden of existence which remains forever since the authentic African is lost, strictly speaking. What we have is a longing to 'return to the source' mixed with a forwardness of being equally mixed with a longing to be modern in the European sense. There is a permanent strife in the ontological reality of the African which makes him move both backward and forward in embracing his predicament. This paradoxical analysis mirrors the process nature of contemporary African as a being moving towards a new being while remaining in his old being.

Understanding this theoretical landscape enriches the urban riches and poverty in Africa. It is no longer possible to use the same parameters used in the study of other cities for African cities since Africans are unique in their realities, their horizon such that this is mirrored in the cities of Africa. In studying urban realities in the world, 'the twenty-first century is commonly understood as an age of historically unprecedented urbanization, notably in the global south' which Africa is part of. UN- Habitat (2012:25), notes that, 'today of every 10 urban residents in the world more than seven are found in developing countries' notably African countries. Generally there is a huge increase on the number of those inhabiting the city, especially in the underdeveloped countries of the South. At the top of these bigger cities, African cities form a part, helping to form what has been called 'urban millennium'. It is believed that, 'if nothing else, contemporary urban theory has to take account of the material realities of the urban century'.

But Brenner and Schmid (2013) warn, the idea of the urban age is a 'chaotic conception'. They caution that 'the urban is not a pre-given, self-evident reality, condition or type of space' (Brenner and Schmid 2013: 20). Instead of a focus on settlement types, they call for the study of historical processes of spatial change and global capitalist development. Such an approach is in keeping with Lefebvre's (1974) philosophical mandate to understand urbanism not as objects in space but rather as the production of space. These scholars miss out a salient point which we try to account for in this work. The ontological status of the inhabitants of the city must also be accounted for in the study of the city since the city is not just a material space within a geographical area, the city is also about the inhabitants, each with unique identity borne out of a shared horizon. This is true about African cities especially as African cities continue to contribute to the current understanding of urban existences in an 'urban millennium'. To this extent, we submit that African identity, truncated and embodied by colonialism and neocolonialism, creates a new personality that is neither authentically African nor European. The African identity, burdened by its horizon, distances itself from the categories imposed on it into a process category which is still emerging while shaping urban life in Africa.

6. CONCLUSION

The debates about African identity always seem to center on a return to the original, to the source. These debates berate the standards and standardisation of the PM in African with its consequent cultural bastardization and political domination, and so calls for a recovery of the authentic African identity which should stand in sharp contrast with the identity imposed by pluralization of PM practices. This professional limitation and political domination account for what Serequebarhan calls horizon, as it is situated in any discourse about Africa and African professional. In the study of African cities, and the existences therein, there is need to incorporate Serequebarhan's horizon to properly understand first and foremost who the African PM has become and what the profession is becoming in a form of process metaphysics. When we analyze the nature and consequences of African horizon, we discover that the historical horizons of Africa namely his being-in-the world and his 'to be' as it relates to the PM forever obliterate a certain aspect of African identity. In other words, the African PM can no longer effectively hope to go 'back to the source' or hope for a 'decolonization of the professional mind' since the mind is not mummified in a strife between becoming African and not becoming African. Given today's temporary organisation realities and what we have learnt from process metaphysics, it is imperative to submit that African identity, authentically so called, has disappeared, its remnants is now mixed with a modernity crafted from the standardization world views and which defines the African urban existence. The contribution of this paper is in pointing out that the identity of the PM in African is emerging, becoming a mixture of standardized ontological reality and the remnant of authentic African identity. Understanding this theoretical construct will help in understanding the African projectification towards creating a more humanistic existence within project teams and create a better research landscape especially in crafting befitting research problems as it concerns both African identity and its place in management of projects. Notably, the connection between the philosophical framework described in this thesis and the managerial world of project functions will form the of a further study to examine if individuals really feel the tension and paradox of African horizon.

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