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Afrocentric leadership coaching among Shona men in Zimbabwe

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A research report submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, in partial fulfilment of the requirements for the degree of Master of Management in the field of Business Executive Coaching

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2019

ABSTRACT

This study looks at the need for an African approach to leadership coaching. It aims to contribute towards a leadership coaching model that is Afrocentric or is framed around the African concept of "Ubuntu". Leadership coaching is a profession that is widely practiced and yet has limited scientific theory. Practitioners on the African continent rely heavily on the Eurocentric philosophical approaches to leadership coaching without taking cognizance of cultural considerations among other things. Using the social identity theory, and a case study of Zimbabwe Shona male executives will be conducted on selected Shona cultural aspects on leadership and how gender, spirituality, socio-economic and political factors have impacted on leadership coaching. The tools used for data collection included observations and interviews (semi-structured face-to-face). The target population comprised eight Shona male executives and four leadership coaches working in the provinces of Mashonaland East and West, Harare and Midlands, Zimbabwe. Data collected for this study is qualitative and was interpreted using QSR-NVIVO in uncovering emerging themes, patterns and insights. The findings of the study reveal that the Shona traditional ways of healing are appropriate and can be integrated into western and modern leadership coaching. The study also established coaching in Zimbabwe among Shona men is perceived to be a western leadership development tool and fails to embrace African spiritual consciousness sufficiently. The study gives an understanding of how Shona men understand and experience leadership mastery revealing the need to accommodate some of the Shona aspects of culture to leadership coaching. Insights from this exploration will contribute towards the formulation of an Ubuntu Leadership Coaching model that could add value to leadership coaching not only in Zimbabwe but potentially across the continent.

Keywords: Afrocentric, Masculinity, Ethnicity, Gender, Zimbabwe, Inter-cultural coaching

DEDICATION

This project is dedicated to the memory of my mother, Theresa Mponda who taught me resilience, courage and gave me the gift of faith.

DECLARATION

I, _____, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in the field of Business Executive Coaching at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

Name: Signature:

Signed at ……

On the …….. day of …… 20…..

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My sincere gratitude goes out to the Order of Preachers (the Dominican Order in Southern Africa) for allowing me and giving me this opportunity to study. Thank you very much, brothers, for all your patience, encouragement, prayers and support during this journey.

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LIST OF ACRONYMS AND ABBREVIATIONS

ABCCCP	African Board for Coaching, Consulting and Coaching Psychology
ASC	African Spiritual Consciousness
BLCAZ	Business and Life Coaches Association of Zimbabwe
CBC	Cognitive Behavioural Coaching
CC	Coaching Centre
CPNZ	Catholic Professionals Network of Zimbabwe
GSAEC	The Graduate School Alliance for Education in Coaching
IEEA	Indigenisation and Economic Empowerment Act
OD	Organisational development
SIT	Social identity theory

CHAPTER 1: INTRODUCTION

1.1. Purpose of the study

The purpose of this study is to contribute towards the development of an Afro-centric framework on leadership coaching by drawing insights from selected Shona cultural aspects of leadership. Toward this end, the researcher will examine the approaches to leadership coaching, its development and perceptions; the experiences and effectiveness of leadership coaching as perceived by Shona male executives; and the consequences it has for employee engagement in Zimbabwe.

The study will consider selected Shona cultural aspects in the light of African approaches to psychotherapy and social identity theory (SIT). Additionally, the study will take into consideration African philosophical thought on leadership and aspects of Shona culture that can be integrated into a coaching framework to facilitate employee engagement.

The motivation for this study emanates from a qualitative study that conducted at the Coaching Centre (CC) in Harare (2017) that discovered that Shona men were shying away from using coaching as a leadership development tool and talent management intervention. According to Mutero (2015), Shona men do not use counselling/coaching services as much as their Caucasian counterparts (p.34) in Zimbabwe. The researcher like many therapists and counsellors in Zimbabwe wonders why Shona men shy away from using coaching to assist them as leaders or in leadership roles.

1.2 Conceptual Framework

This research is a cross-sectional survey study, the findings and insights of which will contribute to an Afrocentric coaching framework. As such the conceptual framework aims to observe and describe (without manipulating variables) selected Shona cultural aspects and their relationships as they pertain to leadership coaching in Zimbabwe. The study will occur over a twelve month period with a focus on prevailing cultural leadership characteristics in male executives, which is the selected population group.

1.3 Context of the study

1.3.1 Zimbabwe: Afrocracy, the 2nd Republic and implications

The socio-economic and political dynamics in Zimbabwe provide the context of this study, which will be centred in Mashonaland Central and East as well as Midlands's provinces. Zimbabwe is a Southern African developing country once the breadbasket of Africa only to lose this "status during the former *and late* President Robert Mugabe`s tenure" (Sihlobo, 2017, p.79). The latter due to the land reform programme, which expropriated land from white farmers without compensation. The programme contributed massively to the country`s economy to collapse and political turmoil. The ruling Zanu-Pf party through its President Robert Mugabe pinned the blame on "the imposition of illegal sanctions by the European Union (EU) and the United States of America" western critics and colonisers (Dzudzo, 2016). The result of this was a total revolt of anything that was European and perceived to be western followed by the call to return to *Afrocracy*. Sithole (1968) describes *Afrocracy* as "an effective instrument" of eliminating Eurocracy (p.57). This political consciousness in the context of Zimbabwe became doctrinal and fundamentalist to an extent that it impacted the corporate culture of Zimbabwe, and subsequently on cultural aspects of leadership coaching and development.

Robert Mugabe succumbed to a peaceful *coup d'etat* in 2017, which pressured him to resign from being the President of the Republic and leader of the ZANU PF. The importance of Mugabe lies in that he promoted the rejection of Eurocracy in favour of a

strong African nationalistic agenda through Afrocracy. This has implications for leadership development and coaching.

1.3.2 The Dawn of the 2nd Republic

The demise of Mugabe marked the rise of Emmerson Mnangagwa to the presidency of Zimbabwe ushering in an era styled ‘The Second Republic’ or ‘The New Dispensation’. This republic would be characterised by a radical transformation of institutions, government and business as well as reengaging the Eurocracy of the West previously rejected by his predecessor. This again impacts on leadership development approaches and coaching according to Mutero (2015).

1.3.3 The 4th Industrial Revolution

In addition to the above dynamics, is the advent of the 4th industrial revolution. According toDzudzo (2017) the significant shift in the trajectory of Zimbabwe coincides with the advent of the 4th industrial revolution that is forcing businesses and leaders to change and completely adaptthe way they operate and lead organisations. Faced with these adaptive challenges, companies in Zimbabwe desperately require new leaders to emerge who are globally aware, interpersonally competent, and sensitive to diversity and community builders as recommended by Conger (1993). In order for this leadership to take place in the workplace, there is a need for mind-sets and worldviews to change, especially with regards to Afrocentric leadership development and coaching.

1.4 Implications

Leaders that have transformational and inspirational skills will be able to foster change in organisations by creating an engagement culture. Leadership coaching is an intervention and developmental tool that can help Zimbabwean leaders to change their

behaviour despite it being regarded as remedial action to executive development (Mutero, 2015, p.37).

The coaching industry in Zimbabwe is fairly new and therefore small. As a profession, little is known about the subject as there is limited research. At the moment there is no specific body/federation/council that claims to represent professionalization of the discipline. The 'pseudo' federations are non-statutory bodies that are often perceived as being European or American due to their origins, orientation, focus and appeal. On the one hand, as the country is attempting to rebuild itself many organisations are depending heavily on executive coaching as part of their development strategy (Joo, 2005), and on the other hand, is the lack of professionalization of the coaching field in the country that creates an aversion of leadership coaching.

Lately, the Catholic Professionals Network of Zimbabwe (CPNZ) reported that in 2018 there has been an increase in its members seeking executive coaching, with women being the largest consumers of this service. This follows the continental trend as the African Board for Coaching, Consulting and Coaching Psychology (ABCCCP) study revealed.

It is important, therefore, in the light of this background that a case study of Zimbabwe focusing on cultural aspects of male executives can contribute insights towards the formulation of and an effective model of leadership coaching not only in Zimbabwe but also potentially on the continent.

1.5 Research Problem

1.5.1 Main Problem

The main problem is to explore the perceptions and understanding held by Shona men regarding acceptability, desirability and the cultural appropriateness of leadership coaching against a background of prevailing socio-economic and political dynamics that centre around afrocracy.

1.5.2 Sub-problems

The first sub-problem is to determine how these perceptions and understanding impact on the coaching process.

The second sub-problem is to establish Shona cultural aspects that can be integrated into or contribute to the Afrocentric leadership coaching model.

1.6 Research Objectives

- To establish the perceptions and experiences of Shona male executives of leadership coaching.
- To explore the acceptability, desirability and cultural appropriateness of leadership coaching among Shona male executives.
- To establish whether and how these cultural aspects can contribute or integrate into an Ubuntu coaching model.
- To investigate how African Spiritual Consciousness can be used to inform leadership mastery.

1.7 Research questions

- What is the perception of Shona men on leadership coaching?
- What would make coaching acceptable and desirable for Shona male executives?
- Which elements of Shona culture that could be integrated into coaching to enrich it?
- How can African-spiritual consciousness inform leadership mastery?

1.8 Significance of the study

Coaching is one of the few disciplines whose practice is far ahead of theory. Whilst the practice is established, Kampa –Kokesch and Anderson (2001) noted that it is ill-defined, in spite of it being advocated as an intervention and developmental tool that assists executives in improving performance. According to Bacon and Spear (2003), whether this is true remains unknown due to the contention of the validity of the research and the neglect to explore the impact. The findings of this research nevertheless, will add local findings to the existing pool of international knowledge regarding leadership coaching. This research will assist in the understanding and appreciation of cultural and gender dynamics with regard to coaching in Zimbabwe. The findings of this study may be of use to coaching practitioners, academics and other stakeholders, such as the Business and Life Coaches Association of Zimbabwe (BLCAZ) that work with Shona men in addressing leadership barriers identified.

Coaching is a new discipline in Zimbabwe as is evident by the little or lack of local research on it. The study will further contribute to the debate on professionalization and "Africanisation of coaching". It also gives insights on Ubuntu coaching (Magadlela, 2014) and how it could contribute to the development of global leaders and assist organisational development (OD) practitioners in transforming organisational culture.

1.9 Delimitation of the study

The focus of this research is leadership coaching. Other types of coaching such as life and team coaching are thus excluded. The study will be conducted in Mashonaland Central, East and the Midlands provinces. The research is restricted to Shona executive males at management and executive levels across industries. The sample includes two groups, those who have received coaching and those who are currently receiving/undergoing the coaching. There are no tertiary institutions in Zimbabwe that offer formal academic training in coaching, either at the undergraduate or postgraduate level.

1.10 Definitions of terms

African Spiritual Consciousness (ASC) – "A metaphor that seeks to draw the African cultural conceptions of personhood, spirituality, and philosophy of being (consciousness)" (Vilakati, Shcurink& Viljoen 2016, p.19).

Afrocentric – "A manner of thought and action in which the centrality of African interests, values, and perspectives predominate" (Asante 2016, p.118). It is an ideology that stresses the achievements and culture of African people.

Coachee – the individual undergoing the coaching.

Coaching - "A helping relationship formed between a client who has managerial authority and responsibility in an organization and a consultant who uses a wide variety of behavioural techniques and methods to assist the client to achieve a mutually identified set of goals to improve his or her professional performance and personal satisfaction and consequently to improve the effectiveness of the client`s organization within a formally defined coaching agreement" (Kilburg 2018, p.67).

Culture – "is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values" (Hofstede, 2008, p19).

Leadership – as the ability to influence others to work together towards a common purpose or goal (Payne, 2008).

Perception – "is man`s primary form of cognitive contact with the world around him" (Hamlyn, 2017. p.137). As a psychological process, it involves analysis and interpretation of the present based on past experience, which can serve as motivation for action or reaction, behaviour, understanding or attitude.

Ubuntu – Humanness, and the "quality of consistently being humane in one`s interactions and relationships or being warm and loving when dealing with or relating to fellow humans regardless of their station in life. It is that quality that draws followers towards leaders even with no leadership position" (Magadlela 2016, p.44).

1.11 Assumptions

a) There is are no African coaching frameworks and philosophies.

a) Shona men seek and receive help differently from other men.

b) The participants will be honest with their views on the subject.

c) Leaders have the desire to grow and develop themselves.

d) Eurocentric leadership interventions are inadequate in developing Shona male leaders in the emerging economy.

e) Current leadership development interventions do not embrace sufficiently African Spiritual Consciousness (ASC).

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This section reviews the literature relevant to the study. It explores definitions and provides a broad overview of leadership coaching. This is followed by a review of literature on three significant themes; culture, leadership coaching and Ubuntu. The Zimbabwean Shona context will be the focus with respect to these themes. A review of the literature on 'Ubuntu coaching/ framework, its outcomes and factors contributing to its success will also be the focus. The chapter will conclude with a summary of the key findings of the literature review.

2.2 Definition of topic

Over the last decade, the narrative on Africa has shifted from one of death, gloom, disease, corruption and poverty to one about growth, opportunities, and development (Amphonsa, 2012 p.37), suggesting that Africa has become an economic hub. As a result, business operations have changed and become sophisticated with markets being characterised by rapid innovation and expansion; thus creating the need and high demand for skilled labour, higher education and training. According to Angawi (2016, p.3) the focus in business has become twofold: "(1) human resources` employability of individuals who are able to deal with these rapid advances, and (2) organizational competitive edge". This focus to a large extent has been interpreted to reveal the need in Africa of different skill sets other than the non-traditional development interventions. The latter effectively displays the place for coaching within businesses and organizations.

In Zimbabwe coaching is a fairly new discipline even though it is one of the biggest emerging professions on the African continent with South Africa, Nigeria and Kenya being in the lead with efforts of professionalization (Stout-Rostron, 2014). According to Angawi (2016), most countries in Africa do not have professional bodies that regulate or represent the profession apart from Nigeria, Kenya and South Africa. Thosecountries

that do have federations, have non-statutory bodies, which are often perceived as being European or American when it comes to their origins, orientation, focus and appeal. This lack of a formal African framework to coaching somehow suggests that coaching is a foreign concept to African people. It further suggests that the continent has not contributed much or come up with any recognized models of coaching for clients and coaches; this especially in light of the fact that coaching practitioners by default embrace the 'so-called international standards' of the western world. The "western" may explain the aversion and stigma by some Africans, particularly black male coaching clients to leadership coaching interventions. To this end Makhalima and Magadlela (2014) advocate for what they refer to as *Afro-centricity,* which is largely to do with the usage of home base in addressing challenges.

The leadership challenges of Shona men in Zimbabwe need to be addressed by using the appropriate coaching frameworks that speak and appeal to Shona male clients. Within the Shona, tradition sages have always been an important part of the community, with some playing a double or triple role of religious faith healer and traditional healer known as *N`anga* and *Mphorofit*a. Their primary tasks were managing the mental, emotional and social problems of their people, which also included being community leaders.

2.3 Leadership Coaching

2.3.1 Brief history

The history of coaching can be traced back to ancient Greece up until modern times in American sports tradition. Though it has changed over the ages, its focus has been on learning and development. Leadership coaching is one of the many genres of coaching such as life coaching, peer coaching, spiritual coaching, team coaching and transformational coaching. As an academic discipline coaching has been argued to be inter-disciplinary as it draws on knowledge from other disciplines such as philosophy, psychology, communication, spirituality and anthropology (Neenan, 2008).

2.3.2 Definition(s)

There are numerous definitions of leadership coaching and as such, there is no single agreed definition. The following are some of the definitions that have been put forward.

Bluckert (2006) has defined it as

> *"a personalized learning and development process that leads to "leadership development, career planning, performance improvement, behavioural change, assessment/feedback" (p.1) and job satisfaction of executives*.

Kilburg (1996) sees leadership coaching as,

> *"a helping relationship between a client who has managerial authority and responsibility in an organization and a consultant who uses a wide variety of behavioural techniques and methods to help the client achieve a mutually identified set of goals to improve his or her professional performance and personal satisfaction and, consequently, to improve the effectiveness of the client's organization within a formally defined coaching agreement" (p.67).*

The Africa Board for Coaching, Consulting and Coaching Psychology (ABCCCP, 2017) defines coaching as:

"*a process of supporting a person in a way that they discover their unused potential and use it to achieve accelerated success" (p.6).*

This study nevertheless specifically refers to Roger`s (2012) definition, which describes it as,

> *"a partnership of equals whose aim is to achieve speedy, increased and sustained effectiveness through focused learning in every aspect of the client`s life. Coaching raises self-awareness and identifies choices. Working to the client's agenda, the coach and client have the sole aim of closing gaps between potential and performance" (p.7).*

From the above definitions, it is safe to conclude that leadership coaching is a genre of coaching. The main goals are to facilitate and support personal change and growth in a learning and developmental business context and are targeted at individuals that currently have or will assume leadership roles in organizations. As a process, leadership coaching supports a leader to unlock their unused potential through self-discovery. Coutu, Kauffman, Charan, Peterson, Maccoby, Scoular and Grant (2019) agree with this assertion in their findings, which concluded that leadership coaching is a process that entails facilitating transitions, developing high potentials, or addressing derailing behaviour.

2.3.3 Basic tenets of leadership coaching

Bluckert (2016) recommends that leadership coaching practitioners maintain the following basic principles of coaching as they are what differentiates it from other similar activities such as consultancy, training, and counselling;

1. From tell to ask
2. Performance and potential
3. Awareness and responsibility
4. Building self-belief
5. Business focus
6. Systems perspective
7. Coaching as a mind-set

Whilst it can be argued that the above coaching principles can be applied to other genres of coaching, “the systems perspective and business focus are more specific to leadership coaching” (p.4). This means that the organization is the primary client rather

than the client being coached, thus making it the task of the coach to find alignment between the goals of the individual and organization.

Furthermore, Bluckert (2006) affirms the following to be the benefits of leadership coaching;

7 Becoming an effective leader

8 Developing influencing skills

9 Becoming more strategic

10 Creating a high-performance organization and team (p.67-70).

A brief description of some of the theoretical approaches underpinning leadership coaching is given below. It should be noted that all have different intended outcomes for their clients. They are relevant to the study as they assist in the design of the questionnaire.

2.3.4 Theoretical Approaches Underpinning Leadership Coaching

2.3.4.1 Humanist Psychological Approach

Humanistic psychology is built upon humanistic western philosophy. It is traced back to ancient eastern philosophy in China and India even though it has roots in ancient Greece. It arose between the 15th and 16th centuries in Europe as a social movement rejecting the dominant behaviourist, and psychoanalytic theories, which were regarded to be deterministic therefore dehumanizing. Humanism generally sees people as autonomous and with the ability to solve their own life problems (Seligman, 2006). The philosophical foundations of this epic are attributed to the works of Francesco Petrarch (1304 – 1373), Francis Bacon, Sir Thomas More, Giovanni Pico Della Mirandola (1463 – 1494) and Francois Rabelais (1494-1553). Maslow and Rodgers (1961) are regarded as the godfathers of the humanistic psychology approach. This

approach is both existential and phenomenological because of its elements such as the person-centered approach often referred to as the client-centered approach in therapy.

2.3.4.2 CognitiveBehavioural Coaching

Cox, Bachkirova and Clutterbuck (2010) describe CBC as an integrative approach, which combines the use of cognitive, behavioural, imaginal and problem-solving techniques and strategies within a cognitive behavioural framework to enable coaches to achieve their realistic goals. This approach does not give clients solutions but rather "is a collaborative process called guided discovery that helps individuals to reach their own conclusions and solutions" (Neenan& Palmer, 2001 p.15). Using the Socratic style of questioning, clients are challenged to examine self-limiting beliefs that prevent them from reaching their full potential. Neenanand Palmer (2001) found that the ultimate goal of CBC is for individuals to become their own coaches.

2.3.4.3 Gestalt Coaching

The Gestalt coaching approach is often associated with Gestalt therapy. Stemming from Germany, the Gestalt approach according to Clarkson (2014) "is for a person to discover, explore and experience his or her own shape, pattern and wholeness. The analysis may be a part of the process, but the aim of Gestalt is the integration of all disparate parts" (p.318). The main principles are;

- Creating awareness, which may lead to change
- Coach to assist clients in becoming aware of their own functioning
- Focus on the here and now
- Giving meaning to perceptions and experiences
- Our needs organise our field of perception (Bluckert 2006, p.119).

2.3.4.4 Systems Perspective

A systems approach to leadership coaching is one that acknowledges the ecosystem that a client functions as it is a strong proponent of the interconnectedness of things. Coaching clients are part of the human system, which interacts with their organization and a larger world. Unlike the above-mentioned approaches that focus narrowly focus on the clients` personal challenges the systems perspective. A coach that uses this approach would work through three levels; 1) the intrapersonal, 2) interpersonal and 3) larger external environment (face to face systems). He/she would have a greater appreciation of systemic connections (O`Neill, 2009).

2.3.4.5 Adult Development Approach

The adult development approach also known as the transformational learning perspective. Mezirow (1991) established it to reflect critically on experiences that adults have or had, which "may result in the elaboration, creation, or transformation of meaning schemes" (p.4). This approach helps clients construe and "reformulate the meaning of their experience" (Cranton, 1994, p.22). According to Mezirow (2000) for this to happen the following conditions are necessary;

1) A disorienting dilemma
2) Self –examination with feelings of fear, anger, guilt, or shame
3) A critical assessment of assumptions
4) Recognition that one`s discontent and the process of transformation are shared
5) Exploration of options for new roles, relationships, and actions
6) Planning course of action
7) Acquiring knowledge and skills for implementing one`s plan
8) Provisional trying of new roles

9) Building competence and self-confidence in new roles and relationships

10) A reintegration into one`s life on the basis of conditions dictated by one`s new perspective (p.22).

It is worth noting that for adult development to occur the above-stated processes do not necessarily have to take the sequential order. Coaching clients could skip some of the phases in the process of transformative learning.

While the above theoretical approaches of leadership coaching may be commended for being functional and evolutionary it is evident that all do not adequately embrace African spiritual consciousness. This understanding according to Vilakati, Shcurink and Viljoen (2016) is a gap that "poses a challenge to the facilitation of identity and potential realization for leaders in the complex Southern African organizational leadership context" (p.1). Coaching practitioners in Zimbabwe are still dependent on some of the above coaching frameworks from the West, which are predominately individualistic in their view of the person/personhood (Nkomo, 2011). In the post-colonial Zimbabwean context this could easily be viewed as a form of scientific imperialism that is attempting to suppress, erase and misappropriate the identities of Zimbabweans.

2.4 Types of African Coaching Clients

Ebigbo and Ihezue (2015) established that "there are types of clients (in black Africa, non -whites) – the traditional, the mixed, and western-oriented types" (p. 39).The traditional ones being those that spent most of their formative years in rural areas. Some in later stages of their lives may have had the opportunity to move and live-in high-density township communities. Their worldview is "analogical, magical and pictorial" (Madu, 2015, p.9). When Africans have personal challenges such as physical health, financial trouble, and dysfunctional marriages, spiritual blockages and emotional problems they will consult a traditional healer.

The ‘mixed type of client’, is born and bred in rural areas, has formal education and then relocates to the city to work. This client maintains a strong connection to their customs in the rural areas or either born in the city to traditional parents but are open to western customs. According to Madu (2015), 80% of the black African community fall under this category as they tend to be both western and traditional. This category “is a compendium of two cultural systems” (p.9).

The western-oriented client is either born or bred in the township or in the suburbs. They are educated at private or multi-racial schools and “mostly Christian or Muslim, they come from monogamous families and their parents are also educated” (p.9). They are comfortable with western customs to an extent that they tend to mimic that way of life, speech patterns and mannerisms. Some of them regard themselves to be different from their fellow blacks. According to Clarkson and Pokorny (2012) “as far as they are concerned, white is the way to be – it is correct” (p.76). In essence, there are clients that are Afrocentric, multicultural and Eurocentric.

The following section explores coaching in an inter-cultural context because culture plays a big part in the group identity and “the belief systems of that group” (Clarkson and Pokorny, 2012, p.75). Black African people are not a homogeneous group and as such one could argue that there are certain common social realities that are attached to each group with respect to being black on the continent.

2.5 Coaching in a Multicultural Society

As people, we live in a diverse society with people that have different cultures thereby making culture “an important construct for assessing, interpreting, and changing psychological processes in the future” (Baruth& Manning, 2011 p.14). Multicultural coaching may have originally begun as a movement of coaches that had an interest in clients that had cultural differences in American society and “were at a disadvantage in a predominantly majority culture and middle-class society” (p.15). This focus led to multicultural coaching as a coaching relationship in which the coach and

coacheebelong to different cultural groups. It may entail subscribing to different worldviews, or having "distinguishing differences such as gender, sexual orientation, disabilities, social class, and spirituality and lifespan period" (p.15). It is against this background that Abott (2010) urges coaching practitioners need to be ever mindful of the cultural backgrounds of their clients in order to provide effective and professional interventions. To this end, one could further conclude that a client`s cultural heritage is of great value to the coaching process. Furthermore, Rosinski (2003) adds that a client`s cultural dimension is vital in assisting clients in unlocking their potential as individuals.

In the context of coaching, culture is defined as the way of life of a specific group of people. Within the African context, this may be viewed from the perspective of language and vocabulary, rituals, idioms, artefacts and customs. The latter is not static but rather dynamic. According to Abott (2010), the following four conditions are significant for coaches working in a multi-cultural context:

- An appreciation of the client's culture or the host country
- Self-awareness (coaches' cultural background)
- Experience of cultural adaptation and acculturation
- Familiarity with research theory in cross-culture psychology (p.306).

Peterson (2007) established a trusting and understanding relationship to be critical to the success of coaching across cultures. This finding and its implications for Shona men will be explored in detail below under the coaching process section.

Proposition 1 *Leadership coaching in Zimbabwe among Shona men is perceived to be a western leadership development intervention because of its Eurocentric and individualistic approach, which are contrary to cultural and psychological underpinnings.*

2.6 The Coaching Process

Baron and Morin (2009) identified two key independent variables that make any coaching engagement successful; "the coaching relationship" (p.86) and the coaching process. The coaching process is both a systemic and emergent form of collaborative inquiry. It is designed to be an alliance of the client, coach and key stakeholders in pursuit of personal fulfilment and organizational goals. This section will focus on the coaching process and the various components that occur between the coach and the client. Bluckert (2006) established that the coaching process follows,

> *"A similar sequencing to the classic organization development methodology of engagement and contracting, data collection and feedback, action planning, implementation and follow-through and evaluation, which either leads to termination or contracting for further work" (p.11).*

There are many coaching models. What follows below is an adaption by Bluckert (2006) of the methodology for leadership coaching and the different stages to be explored in-depth:

1. Engagement and contracting
2. Assessment and feedback
3. Creating the coaching agenda
4. Structuring the coaching intervention
5. Delivering the coaching
6. Review and evaluation (p.11)

In order for effective coaching to take place, various authors (Clutterbuck, 2010, Kampa-Kokesch& Anderson, 2001) contend that it should be aligned with particular standards of competencies that are set out for business coaching. The Graduate School

Alliance for Education in Coaching (GSAEC) is one amongst many bodies that sets out these professional evidence-based competencies that will be used for this study.

2.7 Traditional Shona Coaching and Mentoring methods

According to Dzudzo (2016), for one to deny the presence of mentoring and coaching amongst Shona men would be a misinterpretation of history. He asserts that the Shona people have always had mechanisms of developing and supporting their leaders, which included mentoring and coaching. These mechanismsmanaged by designated people such as traditional healers, faith leaders, sages and traditional heads/chiefs. These individuals handled all the problems/challenges of both leaders (individuals) and the community (collective). For the Shona people, life is not compartmentalized and because of this, any form of intervention to dysfunction or disruption of harmony isunderstood holistically. All aspects of life including the environment are considered.

Madu(2015) found that "most of the Africans in the past (and many even at present) believed that sickness originated from one or a combination of the following: punishment from the gods for evil done, a wicked eye look, a curse, witchcraft, an offence against the gods" (p.8), evil possessions and angry ancestors. It is against this belief and background that traditional and faith healers would intervene.

They would make use of the following techniques in a one-on-one context;

1) Dream interpretation
2) Exorcism
3) Prayers, and mediation between the client and his/her ancestors
4) Healing rites and rituals
5) Total withdrawal/retreat
6) Use of singing, proverbs and idioms

7) Fasting

8) Prophecy

Currently, in Zimbabwe, many coaching clients fall into the mixed category. Thus, western orientated coaching frameworks alone or the Shona healing methods alone will not be able to address the needs of such clients. For this reason, it is not a surprise for Shona executives to seek the assistant of both African and Western coaches.

Proposition 2 *The coaching process negates the ontological/spiritual inclinations of Shona people, and the result is that it is not desirable and acceptable.*

2.8 The Zimbabwean Socio-economic Context

One of the most important consideration in this study is the Zimbabwean social-economic context which Shrivastava, Selvarajah, Meyer &Dorasamy (2014) established to include the way organizations are managed and led. Since independence in 1980, the country has been described to be in transition at various levels of society. The legacy of the British colonizers, which resulted in an imbalance in the proportion of the number of black Zimbabwean executives incorporates had to be dismantled. To address this, the government introduced the Indigenization and Economic Empowerment Act (IEEA) of 2008, also known as the Third Chimurenga (Anderson, 2010) and also included a land reform programme.

2.9.1 Indigenisation and Economic Empowerment Act (IEEA)

The indigenisation policy of 2008 is a Zimbabwean government policy that was aimed at empowering indigenous people for a "truly independent Zimbabwe, whose resources and the economy will be controlled by the Zimbabweans" (Ministry of Indigenisation and Empowerment, 2013) as well as reducing aid dependency. This policy was

criticized in theory because it failed in part to meet some of its objectives as a result of political hi-jacking. This policy was developed to allow black Zimbabweans to contribute to the economy by becoming owners and strategic economic partners. According to Murombo (2010), the IEEA was engineered for citizens to reclaim their national pride and patriotic commitment and for this reason, one could argue that it directly increased economic agency since it resulted in economic participation by black Zimbabweans.

The introduction of the indigenisation policy by the former President Robert Mugabe was a demonstration that government and ruling party ZANU-PF were committed to the agenda of transformation in Zimbabwe, thereby making the IEEA a reconstruction and redress strategy. This redress does not exempt the workspace from transformation, particularly in existing institutions. It is in this context therefore that Myres (2012) proposes coaching as an intervention tool for transforming the workspace and the country, and should incorporate a culturally sensitive approach. Stout-Rostron (2006) agrees with this by stating "coaches have unique opportunities to significantly engage and intervene in the on-going process of transforming the country from a racial tyranny into a free, open and democratic society" (p.34).

2.9.2 Masculinity and gender relations in the Shona context

Men`s behaviour/masculinity in Zimbabwe is often in the spotlight and as such has been the subject of research. However, Connell (2000) notes that in order "to understand 'men' or 'masculinity' we must first have some idea of how to understand gender" (p.17). Gender is a social construction of femininity and masculinity acquired within a social context. It is associated with the responsibilities and roles that both men and women have, which are influenced by culture, society and families. In addition to this, most societies have expectations on both men and women, which are prescribed and to which all are expected to conform. In turn, it is these social prescriptions that largely determine what is acceptable gender behaviour? According to Robert Morrell (2014) "masculinity is a term that refers to specific gender identity, belonging to a

specific male person. While this gender identity is acquired in social contexts and circumstances, it is 'owned' by an individual "(p.7).

Gender relations and identities are not static, they fluctuate over time as the context shifts. In Zimbabwe particularly amongst the Shona, these have gone through significant changes in the past century as they have been strongly influenced by the history of the country. It has made some social scientists (Faludi, 2009) argue that there is possibly a crisis of masculinity in Zimbabwe given the high rates of male suicide, crime, the rise in case of violence against women and children, and "changes in the gendered nature of work which challenge male hierarchical entitlement" (Richter & Morrell, 2010, p.7).

Shona culture is predominantly patriarchal (Dzudzo, 2016). It encourages female subordination and male dominance. Underpinning this is power and how it is shared. To this end, Shona men are expected to be tough, aggressive, and stoical and not able to express or talk about emotions with easy nor have a sense of being defeated by them. Whereas girls are expected to share their thoughts and feelings, not be competitive and nurturing, for these reasons any behaviour contrary to such will be frowned upon. Gender issues and the erosion of masculinity may have implications for the coaching process and its outcomes. In such a context Shona men who adhere to this kind of norms are most likely going to have challenges expressing their emotions or accepting and seeking help, as this will be a direct admission of failure and weakness.

There is clearly a dilemma in how manhood is perceived in Shona society. On the one hand, is the '*Alpha male'* recognized as a source of concern and whose effects are very clear and on the other hand, is the overlapping and contradicting roles of men, which break away from conservative gender roles in society. This is a dilemma that can easily be resolved, but one that rather needs to be kept in mind as research on African masculinity and coaching continues.

2.9.2.1 Social Identity Theory

Social identity theory (SIT) is a framework that investigates gender relations. Developed in Europe by Tajfel and Turner (1979) it emerged as "a reaction to the earlier reductionist theories of intergroup relations" (p. 238). SIT attempts to explain how a group can contribute to a person`s identity and "focuses on the group in the individual" (Hogg& Abrams, 1988, p.3) giving an individual a sense of pride and belonging. The theory predicates the effects of belonging to a low-status group, and the reactions of groups of a higher status when one threatens their status. In the context of gender relations and this study, it will suggest that men`s consciousness of their sex makes them cognizant of their social status position in relation to women. Hogg and Abrams (1988) claim that the principles of distinctiveness, differentiation and comparison form the basis of this theory, which according to him are more characteristic to male behavior than female behaviour.

SIT argues that individuals categorise themselves others, which in turn contributes to their identities and enables social comparisons which in turn exaggerates differences between groups.

2.9.3 Challenges faced by Shona male executives

There seems to be a big need for learning and development amongst Shona male executives as is evident from the national educational statistics of 2017 that indicate a rise in the number of men registering for executive development in tertiary institutions. Although some authors on leadership development in Africa such as Van Rensberg (2007) maintain that one of the outstanding challenges for African executives on the continent is the absence of African consciousness in institutions and within organizations. Executives continue to be dependent on leadership frameworks from the West that are predominately euro-centric and with the embracing of the Chinese in Zimbabwean organizations, one cannot help but wonder if personal development which fosters self-expression will not be regarded by the communist worldview a threat.

In addition to this, the economy of Zimbabwe has not been stable, it has been characterized by instability in the workplace because of companies closing, merging and downsizing. There have been radical shifts in economic and political conditions, which have a direct impact on the mental health of leaders. At an organizational level, there are scandals of unethical conduct, a lack of shared values and vision, poor alignment between organizational strategies and the common good (Dzudzo, 2016). All this has made leadership a complex task due to unpredictability and increased pressure on leaders that emerge out of this context. Kets de Vries (2010) established the above mentioned to be the product of globalization that makes it difficult for executives to find a "dynamic balance of local and global trends" (p.23). Current literature further points out the failure by existing leadership frameworks in understanding the concept of personhood in Africa, thus making it an added challenge for Shona men (Mbigi, 2005).

2.10 An Ubuntu Approach to Leadership

Ubuntu is a word derived from a Nguni (isiZulu) aphorism: *UmuntuNgumuntuNgabantu,* which can be translated as "*a person is a person because of or through others*" (Dzudzo, 2016 p.12). It refers to the capacity in the African culture to express kindness, reciprocity, dignity, humanity and mutuality in the interest of building and maintaining communities that are just and mutually caring. Magadlela (2014) described it as "humanness, or as the quality of consistently being humane in one's interactions and relationships or being warm and loving when dealing with or relating to fellow humans regardless of their station in life" (p.44). In other words, it is a way of life, in addition to being a way of being that is best understood only when experienced rather than theorized. Ubuntu is about the interconnectedness of human beings. Tutu (1998) described it as the essence of being human as it allows us to acknowledge our common humanity in spite of the socially constructed differences. A leader that operates out of this mindset, therefore, would be preoccupied with serving and putting the interests of the common good. This belief for Mbigi (2005) is because "in indigenous African … traditions, a leader is the ultimate medium or channel of

meaning, hope and value.' (2005: p.20). Zimbabwean organizations and institutions currently thirst for leaders that will impart hope and meaning. The burning quest is how? Current leadership development literature proposes an Ubuntu approach which often is hidden in symbols, rituals, metaphors, idioms and dance. In addition to this, Magadlela (2014) suggests what he terms "Ubuntu coaching", the aims of which are to assist African clients with leadership development in accordance with Ubuntu values. The Ubuntu ethic thus challenges businesses to rethink ways of conducting business in a caring and generous manner that is of service to humanity while at the same time creating the kind of world that works for all.

Proposition 3 *Masculinity norms govern the way men seek and receive help. For this reason, coaching practitioners need to incorporate cultural elements and dimensions in their coaching frameworks.*

2.11 Conclusion of Literature Review

The above literature review established that leadership coaching in Zimbabwe has to take the form of a hybrid of both, western frameworks and the incorporation of Shona traditional and religious values. What this means as far as Shona men are concerned is that coaches need to be broad-minded in their understanding of leadership coaching to include "principles of human behaviour inherent in the western-oriented methods" (Madu 2015, p.14) and the Shona forms of coaching and mentoring. The work above validates Ubuntu and African spiritual consciousness as a coaching framework that is holistic in its approach to leadership development. Furthermore, the literature review warns coaches about the dangers of ignoring national/group cultural dynamics in any coaching intervention. The discussion above reached three propositions which are presented below the related research question/s of :

Proposition 1 Leadership coaching in Zimbabwe among Shona men is perceived to be a western leadership development

intervention due to its Eurocentric and individualistic approach, as is evident from the psychological underpinnings.

Research Question 1 *What is the perception of Shona men on leadership coaching?*

Proposition 2 The coaching process negates the ontological/spiritual inclinations of black Shona people, and the result is that it is not desirable and acceptable.

Research Question 2 *What would make coaching acceptable and desirable for Shona male executives**?***

Proposition 3 Masculinity norms govern the way men seek and receive help. For this reason, coaching practitioners need to incorporate cultural elements and dimensions in their coaching frameworks.

Research Question 3 Which elements of Shona culture that could be integrated into coaching to enrich it?

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology that will be followed to answer the research questions that have been put forward. The research paradigm that informs the study will also be discussed as well as the justification of the research design. The research instrument, the procedures for data collection and the data analysis of the target population will be presented. The study concludes by stating ethical considerations and discussing the limitations of the study and outlining the measures employed to ensure trustworthiness and reliability.

3.2 Research Approach

This empirical study adopted a qualitative interpretivist approach, which is relevant for business and executive coaching as it deals with unique and complex situations pertaining to individuals. The interpretivist paradigm is premised on the fact that social reality is not objective or a singular (Wahyuni, 2012) but is a product/result of multiple human experiences and contexts. This implies that meaning and truth are created through the interaction of an individual and the world. According to Denzin and Lincoln (1998), the reality is 'interpreted' hence the inquirer is tasked with interpreting subjective experiences of participants. This approach was appropriate because it is subjective. The inquirer and participants are both involved in creating an understanding jointly. According to Symes (2010), this allows for a deeper description of content and factors provided.

The interpretivist approach was suited to this research as it explores the lived experiences of Shona male leaders and aims to acquire a deeper understanding of their perceptions of leadership coaching. Furthermore, it allowed for in-depth data to be collected through interviews (Wayne, 2012). The analysis of themes was shared with

the men participating in the study so that they could assess if their realities had been captured correctly. Because this study tended to focus heavily on culture, signs, rituals, meanings and symbols, the interpretivist approach will be used because it will bring out the perspectives of participants involved in the study, which would be different if a constructivist approach would have been chosen.

The researcher prefered to use the qualitative approach because it is driven by human interests and not numeric data. This study was carried out through interviews on a small purposively selected group of Shona males utilising the technique of semi-structured face-to-face interviews. Polit and Hungler (2014) maintain that this method is useful for exploring the full nature of the phenomenon that is little understood. The qualitative approach is a valuable method of generating theories of what is occurring in organisational settings, which Leedy and Ormrod (2005) refer to as contextual findings. This approach was significant for the research topic which is subjective and conceptual and requires respondents to explore their perceptions and articulate their opinions about coaching.

This research was also exploratorywhichBrown and Suter (2008) state "is conducted to provide a better understanding of a situation. It isn`t designed to come up with final answers or decisions" (p.28). The researcher intended to explore propositions from the literature review of what leadership coaching should be within the Zimbabwean Shona context.

3.3 Research design

According to Creswell, Hanson, Clark and Morales (2010), there are five designs used in qualitative research namely; case study, action research, grounded theory, narrative and phenomenology (p. 238). This studyadopted the case study design which is defined as the collection of respondent's stories and "reporting individual`s experiences, and chronologically ordering the meaning of those experiences" (p.240). It allowed for the quick collection of data in addition to being cheaper and easier to administer within the Zimbabwean socio-economic context.

3.3.1 Advantages of the case studydesign

The advantage of using the case study designis that it focuses on real-life situations and individual experiences of respondents. Crooks (2010) states that it is "participants are actively involved in the inquiry as it unfolds" (p.218) hence collaborate. Furthermore, data saturation will be achieved without difficulty. Case studies allow for the understanding and exploration of complex issues in particular contexts.

Social identity theory was able to explain complex social phenomena among Shona men such as masculinity, culture, identity and hybrid identities allowing the researcher to pierce the reality of Shona male leaders.

3.3.2 Disadvantages

The case study design is criticized by postmodernists as being heavily biased due to its subjective nature. Case studies lack rigor and do not provide sufficient grounds for scientific generalization as they use small numbers as the subject.

3.3Data collection methods

Data was collected by the use of the following techniques; observations and interviews (semi-structured face-to-face). Polit and Hungler (2004: p.17) maintain that this method is useful for exploring the full nature of the phenomenon that is little understood. Interviews are the ideal method because they provide insight into participants` value systems, attitudes, concerns, cultures, motivations and behaviours which will be hidden in a questionnaire. Face-to-face interviews have the advantage of social cues such as body language and voice that give "the interviewee a lot of extra information that can be added to the verbal answer of the interviewer" (Opdenakker, 2006: p.3). Observations enabled familiarity between the population sample and the researcher

preventing an inhibited ambience. It also enabled the researcher to have specific information to populate the theoretical framework.

3.4 Population and sample

Polit and Hungler (1999) refer to the population as a particular group of either, people or objects that a researcher is interested in and would like to draw conclusions from and make generalisations (p. 278). The study considered a sample of12individuals and the following criterion was used for this study:

- Coaching practitioners (male and female)
- Coaching clients/Executives (male and Shona)

The executives were either have received coaching or undergoing it with a minimum of six coaching sessions.

3.4.1 Sample and Sampling Method

Polit and Hungler (1999:714) define sampling is a process and method of selecting a part of the population to represent the entire population. There are two categories of sampling techniques for the coaches and coachees. For the coaches to be included they need to have coached Shona men in Zimbabwe and have multi-cultural coaching experience.Jooste (2011: p.464) points them to be probability sampling and non-probability sampling. According to Cooper and Schlinder (2003) probability sampling is the process whereby a sample is selected in a manner that each member of the population has a non-zero chance of being selected. Whereas, non-probability sampling, on the other hand, allows the researcher to select members from the population meaning each member of the population does not have a zero chance of being selected, hence samples are based on subjective judgments (p. 183).

In this study non-probability, judgement/ purposive sampling was applied because "the people most suitable to 'wander with' on the research, journey are selected at the time they are needed" (Henning, 2004: p.71). The rationale for this approach was that the researcher was looking for insight into how coaching can be Afro-centric in Zimbabwe. Furthermore, this is ideal for a qualitative study due to time and financial constraints. The sample size was twelve participants if another sampling strategy would be used this could prove to be difficult (Chen, 2010) as it would have been difficult to reach saturation.

Table 1: Profile of the Sample

Description of the respondent type	**Number stapled**
Shona male executives	8
White female coaching practitioners	2
Black make coaching practitioners	2
Total	**12**

The participants were all volunteers known by the researcher in a professional capacity were sent official emails describing the purpose of the study, intended outcomes, and inviting them to participate in interviews and the study assuring them of the highest ethical standards to be adhered to throughout the research process. It was made clear that participation would be voluntary and that there would not be any negative consequences for not participating in the study.

3.5 The Research Instrument

Owen and Jones (2004) state that there are two types of data, namely primary and secondary. The former is raw data whereas the latter is processed and used before either

in a previous study or by someone (p.39). The data that wasused in this qualitative study was primary, which was obtained through semi-structured face-to-face interviews with participants after a participant information sheet was sent to them stating the purpose and importance of the study. (Annexure 1). This approach allowed the participants to guide the researcher "to issues that are of concern for them" and uncover their true thoughts and feelings (Halloway& Wheeler 2010, p. 8) thereby giving detailed data regarding the phenomenon being explored. The face-to-face interviews were guided by specific themes derived from the literature review allowing participants to share their experiences of leadership coaching. The interview appointments were set up in clusters of geographical location.

3.6 Procedure for Data Collection

The researcher conducted pre-arranged face-to-face interviews subsequent to being granted clearance from Wits Business School's Ethics Committee. These interviews were conducted in an environment of their choice. They lasted about on average about 45 to 60 minutes. All interviews were taped and kept safe by the researcher, who also kept hand notes. Respondents were observed in settings they felt secure in, which could result in the researcher accessing information that might otherwise not have been shared directly with him. Holloway and Wheeler (2010) add that pilot studies are not always used in qualitative inquiry as the research is developmental, but novice researchers could try interviews with their friends and acquaintances to get used to this type of data collection. To this end, therefore, the researcher conducted a pilot study which gave him insight and confidence in the research project. Pilot studies help in examining the feasibility and eliminate errors.

Each interview began with the researcher explaining the aims of the research and providing an assurance of the researcher`s commitment to confidentiality. For this reason, both the researcher and participant signed a consent form indicating an informed willingness to participate in the study and commitment to ethical codes.

3.7Data Analysis and Interpretation

The data collected for this study was qualitative in nature. Recordings of interviews were transcribed into text format with the goal to "uncover emerging themes, patterns, concepts, and insights", (Miles, Huberman & Saldana 2013, p. 344) while at the same time develop theory. After this thematic categorisation the researcher re-read the interview transcripts in order to be acquainted with data gathered. QSR-NVivo, a computer software package (a retrieve, code and theory tool) was used for data analysis. This software package was beneficial to this study as it helped identify patterns and themes according to their correlation with the literature. Furthermore, nodes were developed and a thematic analysis was conducted. Lastly, the researcher determined if the data that was presented was valuable in fulfilling the goals of the study.

3.8 Limitations of the Study

This research faced two major challenges in answering the research questions. Firstly, whilst coaching is not new in Africa and Zimbabwe, its scholarship is negligible to such an extent that there is no agreement amongst scholars on the ideal framework. Secondly, the concepts of Afro-centric and Ubuntu are used interchangeably by other authors. Furthermore;

- Qualitative research is open to bias by the researcher.
- Case study methodology used was been criticised for being biased, lacking rigor and logistical problems.
- The sample size was smaller.
- The researcher was not a Shona man thereby making him outsider (although he speaks Shona and resident in Harare) to the Shona

community and therefore this study could be conceived asthe interpretations of an outsider.

Lastly, this study was confined to Shona men in Zimbabwe, hence the findings cannot be generalised of all Zimbabwean men in the country and outside Zimbabwe.

3.9 Validity and Reliability

Joppe (2000) contends that validity determines whether research measures what it intends to measure. According to him, reliability refers to the extent to which results are consistent over time and an accurate representation of the total population under study. Wahyuni (2012) contends that both terms are compatible with qualitative research thereby advocating for alternative terms such as 'transferability', 'confirmability', 'credibility' and 'dependability' (p.139). Thus, the researcher presented the instrument to his supervisor for critique to avoid mistakes and ensure credibility.

3.9.1 Internal Validity

In order to increase the internal validity of this study, interviews will be transcribed verbatim for data recording. The researcher also engaged in peer debriefing so as to avoid distortions of factual accounts. This was to allow for an independent audit of data collection and analysis.

3.9.2 External Validity

External validity refers to the extent those findings of a particular study can be generalized in a greater population or context. This research was specific to the Zimbabwean context. It used, sociological frameworks and underscores the importance of context in making interpretations.

3.10 Demographic Profile of the Respondents

This study drew upon respondents from the Harare, Mashonaland and Midlands province in Zimbabwe. The participants were defined by the descriptions given below and other demographic factors such as race, tribe and gender were considered. In total, 12 interviews were conducted.

Table 2:Demographic Profile of the Respondents

DESCRIPTION OF RESPONDENCE	NUMBER SAMPLED
Individual Coaches	4
Shona Executive	8
Total	12

The above respondents do not fit strictly into one category. Some such as the coaching practitioners gave responses/ views from mixed perspectives such as buyers (clients both individuals and corporates), academic and members of professional bodies.

CHAPTER 4: RESEARCH FINDINGS

4.1 Introduction

This chapter presents the findings from 12 semi-structured interviews with Shona male leaders and coaching practitioners in Zimbabwe about their perceptions and experiences of leadership coaching. The responses obtained from the 12 interview transcripts were analysed using 166 codes falling into 22 categories. The codes were

derived from the literature review and grouped into different categories and themes. These themes and categories are discussed below using the main research question and two sub-questions.

In order to protect the identity of the participants, the 12 interviews are presented as Respondents 1 to 12. The quotations direct from the interviews are presented in italics.

4.1.1 Respondent Profiles

Twelve respondents were interviewed and of these include eight Shona men who were executives and senior managers in politics/government, corporate and civil society who had undergone a minimum of six coaching sessions. Four coaches were also interviewed; three of the four were white women and one black man. All of them had vast experience with cross-culture coaching. One of the four coaches was a Zimbabwean and resident in the country. Two were South African and one British. The age range of the coaches was 58-69, and 28-47 for the Shona leaders. The majority of the men interviewed described their upbringing as urban/township and middle class. They all had undergraduate degrees and international exposure in their careers.

It is worth noting that the eight executives were between the ages of 35 -53, whereas the three of the coaches were between the age of 57-72. The black male coach was 34.

Table 3: Profiles ofthe Respondents

Respondent	Background	Gender	Race	Category	Educational Qualifications
1	Urban	Female	White	Coach	College Diploma
2	Urban	Female	White	Coach	Bachelor's degree
3	Rural	Male	Black	Coach	Post-graduate degree
4	Urban	Female	White	Coach	College certificate
5	Rural	Male	Black	Leader	Bachelor's degree
6	Rural	Male	Black	Leader	Bachelor's degree
7	Urban	Male	Black	Leader	Bachelor's degree
8	Urban	Male	Black	Leader	Post-graduate degree
9	Urban	Male	Black	Leader	Post-graduate degree
10	Rural	Male	Black	Leader	Post-graduate degree
11	Rural	Male	Black	Leader	College Diploma
12	Rural	Male	Black	Leader	Post-graduate degree

4.2 Perceptions of leadership coaching

This section covers four themes; (1) early impressions and experiences of coaching. Included in this theme are the two categories of tokenism and sexism; (2) value captured from leadership coaching; (3) challenges faced in gaining the acceptance of coaching; and finally; (4) the impact of background and Shona social norms.

4.2 Early impressions and experiences of coaching

Research Question 1*What is the perception of Shona men on leadership coaching?*

A major theme that emerged from the findings was that Shona men did not understand leadership coaching and found it intrusive and very personal. All eight respondents had been referred to coaching by their companies, mostly multinational organizations that

did not provide them with a sound understanding of what coaching was. Thispractice seems to be the standard practice in multinational corporations that leaders do not actively choose leadership coaching norvolunteer to undergo it. Organisations use coaching attendance as part of performance management.

Coaching as a Eurocentric tool

Most of the respondents that had been coached were reluctant and suspicious of the intervention. Seven of the eight leaders reported that if they had been given the choice to attend or not, they would not have attended coaching.

"The idea of just speaking to a 'double stranger', white and woman puts Shona men off." Respondent 2

When questioned about this view they explained it as being unAfrican. One respondent said that they considered it a therapeutic space, therefore, he could not see it as a 'learning and developmental' intervention. Another respondent reported to be offended by the coach`s constant asking him of his emotions and of her inability to give him advice. Respondent 7 described this as something that African and Shona men, in particular, could not spend time doing, thus,

"*As Shona men in the country, we've more pressing issues such as where I get petrol, electricity/power, water and cash. Hard cash is even a problem in Harare. Look at what the sanctions have done to our country." Respondent 7*

Four of the eight male leaders added how they confused coaching with mentoring as in the following:

"I was confused. I used to do something that was mentorship which I thought was coaching. I was only corrected after one person after a colleague informed me that the two are like a couple. You can't do one without the other. Coaching and mentorship are like a brother and a sister." Respondent 4

"I expected her to have all the solutions for my career problems specifically." Respondent 12

Respondent 10 highlighted the lack of black Shona male executive coaches in Harare; this made him think that coaching was mainly for females and their targeted intervention, a view that was shared by Respondent 6:

"You're the first Zimbabwean, black male executive coach I've seen. Most of the coaches we've seen here are white women either from South African or Britain. Actually, I wonder if African men really need to do this thing." Respondent 6

Some of the leaders reported that they did not want their counterparts to know that they were undergoing coaching as this could've been interpreted to be underperforming at their workplaces or being weak. This finding has implications for where and when coaching takes place.

"*There's a stigma associated with coaching; it's as if one is admitting to having issues which they can't resolve themselves or alone. It can be viewed as a weakness and a need for a remedial action leaving one feeling like a broken telephone." Respondent 8*

Three of the four coaching practitioners reported that most of their male clients in Zimbabwe during chemistry sessions, the selection process where both the client and coach determine if they're the best fit, expected them to be subject or industry experts that had all the answers. In addition to this, coaches did not see coaching as a tool that could align professional and personal goals with organisational ones,

"*There's the misconception at times that coaches are there to solve problems and to make sure that tasks are done because they think we're technically competent and the best counsellors. " Respondent 11*

The research suggests half of the respondents initially saw coaching as a waste of resources such as time and money and given the opportunity to terminate the engagement, they would have,

"*In Zimbabwe, coaching is nice to pursue baba; how many companies can afford such in our political and economic crisis? I bet you it's only the big multi-nationals. For this reason, I couldn't help but wonder if it was really necessary." Respondent 10*

Only three of the eight coaching respondents saw coaching as necessary from the start of their coaching engagement,

"*Since I was required to undergo coaching, I decided that I'd take it as an opportunity to work on my leadership traits and characteristics. I'd received feedback on what I now considered to be my blind spot". Respondent 6*

"*I did it for my team. I knew they too would be beneficiaries of my coaching" Respondent 8*

"My boss always complained about my lack of tact, thus, I only accepted coaching as a way to transform that". Respondent 12

Sexism

Eighty percent of the respondents reported at the beginning of their coaching that they would have chosen a black male coach and, preferably, a local one. When questioned about this choice, they acknowledged a cultural bias towards the Shona against the women. They pointed out how cultural norms assigned women in Shona culture a lower economic and social status than men, thus, limiting theirperceptions of how women could contribute to their development as male leaders. Respondent 11 described it as the silencing of women, thus,

"*Shona cultural norms make us expect women, in general, to be uninformed about matters pertaining to leadership, thus, making it inappropriate for us to discuss such matters with them. It's so true that women can't display knowledge to a man as it could seem as challenging the man." Respondent 11*

One of the coaches revealed that Shona culture is underpinned by proverbs preventing men from trusting women and opening up about their troubles and weaknesses as that would expose them; thus disadvantaging them,

"*Chakafukidzadzimbamatenga." (What covers a house is the roof) suggesting that whatever happens inside a home should be confined within those walls. Respondent 5*

"We don't do that; I'm not going to sit with somebody else; let alone, a white woman and tell them what my problems are. Maybe,this could be so because it symbolises defeat in their minds which they're probably unaware of." Respondent 8

"I was very skeptical about sitting one on one with a White female." Respondent 7

Tokenism

All of the eight leaders described their initial experiences of coaching as an attempt by their sponsoring organisations to be assimilated into "whiteness,''

"Whiteness is defined as the norm" Respondent 10

The reason for this perception was that coaching had been sold to them as "being a gift and investment" indirectly making them feel that they were the "chosen one/special one" resulting in enormous pressure to perform. All of them interpreted the coaching process as an indirect manner of isolating them from other black Shona men with intention of enculturating them into "whiteness" and making them proxies of western corporations, white people and individualistic culture. One respondent described so plainly, thus,

"…..a*lways experienced feelings of displacement and isolation when I'm my true self either in the boardroom or with my white colleagues. Being the only black male executive made me visible, however, in the process it made my individuality overlooked, reducing me to an ethic expert. " Respondent 7*

Another respondent remarked;

"I'm aware that I'm a different person each time I walk in through the door to this place. I've had to change the way I talk, act and even walk. I'm originally from a small village in Mutoko and when I'm here, I leave all that and its nuances at the door. They don't want it here." Respondent 12

"Black executives that work in predominately White institutions are racial tokens" Respondent 8

In summary, the early experiences and impressions of coaching by the Shona male leaders were marked by suspicion, resistance, isolation and entrapment. The aforementioned can directly impact on the coaching process if not taken into consideration.

4.4 The value captured from leadership coaching

Eight respondents indicated that they had found coaching to be a positive, inspiring and motivating experience. This experience resulted in increased self –belief, performance, confidence and development of leadership competencies:

"Yes, I felt like I've learned a lot." Respondent 5

"When you're forced to go for this course… and you suddenly realise that it's actually adding value to you." Respondent 8

"It's magical. I was…just new to the business and I think it was one of my best experiences ever." Respondent 9

"It was a surprise that during those sessions, I did most of the talking." Respondent 12

"When the opportunity comes to provide guidance and recommendations, you do that. So she did that as well. In other words, she used her experience of a senior leader in a company to also guide me after she understood my challenge." Respondent 10

"In many instances; I've been undermining myself unnecessarily and thinking that I'm humbling myself at wrong places whereas it was not about my humility but how I undervalued myself." Respondent 11

Respondent 6 commented on how coaching had been a very positive and stimulating,

"It helped me carry on in times and moments when I was stuck. It has helped me with problem-solving due to the reflection component and not to mention creative thinking because of having an accountability partner". Respondent 7

"Actually, you feel empowered and indeed real empowerment" Respondent 9

Seven respondents reported that as a result of the coaching received, they're able to be responsible for their actions as they'd become more aware of themselves which is a key aspect of leadership development.

"It was very helpful, very very helpful because it gives you extra confidence. Most of the time people don't know what they're talking about and also where they've to go but if they're mentored or coached they're likely to feel reinforced and move strongly in the direction that they already planned. It's actually good. Basically, it gives you extra confidence. Actually, it increases your confidence levels as people have noticed this in me." Respondent 5

Some respondents indicated that they were able to review their lives and develop a better of the world around them as in the case of Respondent 12,

'It's possible for them to manage their time and be goal-orientated, and really see results in a short space of time".

"*I mean, for me, it's really changed me a lot and I think it's improved my health either and even my home life; the way I handle things now, I'm amazed at myself.* "Respondent 8

Two respondents who are coaching reported that not all of their Shona male clients derived value from coaching because:

"Local black males have difficulty in accessing their inner worlds" Respondent 3

"Shona men have hidden worldviews that they'll not make you access as a coach, thus at times, it's difficult to get results. They'd rather be seeing you as a coach, their pastor, traditional healer and spiritual leader at the same time as they see those

domains as separate and distinct and at some point, there's no alignment." Respondent 2

Respondent 11 commented that it was a waste of his time as he was not impacted by the coaching;

"*Um, I think she'd an attitude thing, to be honest. You know it was about a bit of you I know, and you don`t know. She was arrogant and abrasive. I think I'm at that stage in life and level in my career where I can't take much. It was as if she's entitled to basically coach me due to her connections in this company.*" (laughs)

"*It felt like counselling or therapy, being constantly asked how do you feel about this, that….baba 'ayiwa', I don`t have feelings; let's get on with the business of the day. At times, she'd just sit in silence the whole session and look at me and say nothing. I never felt very comfortable with her views about Zimbabwe*." Respondent 10

4.5 Challenges faced in gaining the acceptance of coaching

The coaching discipline in Zimbabwe is in its infancy stage. The study considered the players in the industry and the extent to which coaching can be considered an autonomous and full-time profession. Table 4.1 illustrates that some coaches practicefulltime even though that was not their only source of revenue as they either taught in academia, wrote books and had other business interests.

"Coaching alone my friend doesn't pay the bills so I'm also involved in HR and business consulting." Respondent 2

"I teach at the University of Johannesburg, North West Business school and the Coaching Centre. I supervise Coaches at Wits. I finished my book recently. I'm currently the Head of HR at ……bank." Respondent 3

Table 4.Classification of coaches

RESPONDENT	FULL-TIME	PART-TIME	NATIONALITY	GENDER	RACE
Coach	x		American	Female	White
Coach		x	South African	Female	White
Coach		x	South African	Male	Black
Coach	x		British	Female	White

Seven of the eight executives expressed concern over the credentials of some of the coaches,

"So they're doing coaching as a hit and run whatever practice. I don't know why they're even allowed and by who?" (laughs) Respondent 11

"These ones coming from a three-month course and wanting to coach me, a Harvard MBA graduate. Really! There's a lot of them. What do you call them? You call them coaches." Respondent 8

"Um… so like I'd talk to guys at the gym about coaching – they've no inkling what it's about. I talk to colleagues at work and they've no idea what it's about. Even academics, when you talk to them about coaching, they view it as um…. you know, it's not a discipline, right? It's not peer-reviewed in these journals and so on." Respondent 3

"So I think one of the biggest challenges with coaching right now is that everybody thinks they're a coach and people don't even feel that they must train." Respondent 6

All the respondents agreed that the lack of barriers to entry posed a risk to both clients and organisations as they're no minimum standards underpinned by research.

Qualifications and Training

The findings show that in Zimbabwe there is no formal coaching education and training at any of the universities and colleges where indigenous coaches should be trained. All

the coaches had qualifications either obtained in South Africa, the United States of America or England. They all did not begin their careers as executive coaches and had become practitioners by taking short courses and attending seminars. Only one coach reported using a holistic and integral approach in his practice,

"I was trained as an integral coach, hence, that integral approach of working with head, heart and gut is a kind of guiding principle for me." Respondent 4

Table 5. Previous occupations and qualifications of coaches

RESPONDENT	BACKGROUND	HIGHEST QUALIFICATION
Coach 1	Primary School Education	Diploma in Education (JSE)
Coach 2	Pharmaceutical sales	B.Pharm (RAU)
Coach 3	Business Development	MBA (GIBS)
Coach 4	Executive Secretarial	Certificate in Office Administration and Advanced certificate in coaching

The study revealed how coaching lacks professional status from both academia and society.

Respondent 3 remarked that:

"*When I was exploring to become a coach in South Africa, I couldn't find programmes at the postgraduate level. They've only come recently and actually, it's possibly three or four leading universities offering them." Respondent 3*

"I started off as a teacher and one school holiday my colleague asked me to drop her off for a seminar and whilst I was there, my car broke down so I didn't have a choice but to attend the course and whilst attending it, I thought mhmhmh this was something I could do. And the rest is history. I've overseas and locally attended courses and programmes on coaching. I'm currently an ICF (International Coaching Federation) and COMENSA (Coaches and Mentors of Southern Africa) accredited." Respondent 1

All of the coaching practitioners belonged to professional bodies. All the women are members of the ICF and the only black male coach belonged to ABCCCP (Africa Board for Coaching, Consulting and Coaching Psychology) and had previously been with COMENSA. When probed about this move he said,

"*ICF and COMENSA have something good to offer, however, those gogo`s at times seem so blind and deaf to the context of South Africa and the continent. ABCCCP is an African body that's laying the foundation for professional coaches in Africa. Besides, each body has different practices" Respondent 3*

No regulation

Both coaching practitioners and clients expressed concern over the market and industry that are unregulated.

"Unlike the medical and pharmaceutical industry I come from, I've always been worried about the absence of statutory requirements for coaches. This is dangerous. But hey, I'm an entrepreneur so, I see it as an opportunity." Respondent 2

"*When I first met with my coach, I asked her was about her credentials, designations and affiliations. (laughs) Bra would you not do that with your doctor the first time you meet? And she was very shocked I could see." Respondent 7*

This indicates that organizations and individuals that seek the services of coaching are becoming interested in professionalism and quality.

4.6 The impact of background

All the respondents indicated the fundamental elements for the acceptability and desirability of leadership coaching in Zimbabwe and this includes theunderstanding of the social context that most Shona men are a product of and second,it is about the role of the exposure to education and other worldviews, cultures and paradigms.

Background

Four of the executives reported that they had been born and bred in rural Mashonaland. They only moved to the city when they had gone to study at university. They all described their upbringing and family structures as “traditional” and “rural”.

Respondent 6`s, father was polygamous, he was a village headman and one of his step-mothers was a traditional healer. As the first male child of his father, he was the family leader by virtue of his gender although he had older female siblings.

“I’m a fourth born in the family but somehow I get elevated as a boy to a point that almost everyone including the older ones, they look upto me. When they need something, they call. When there’s a funeral or some family activity, it doesn’t go until Mukoma/baba gets here. I’ve three elder sisters but their views aren’t considered but mine. So we elevate men over women to a point that for a man to listen to a woman, then, there must be something very special about that woman.” Respondent 6

Respondent 11 had similar experiences when growing up in the rural area:

“Women and girls are invisible and marginalised. In most cases, they’re not part of the decision-making.” Respondent 11

“As Shona, men are raised to be dominant, self-reliant and knowledgeable. Consequently, we don’t seek or receive help easily.” Respondent 9

This perception of invulnerability makes men perpetuate toxic masculinities,

"*I've two sons I'm raising in the city and I'm doing exactly what my father did to me. The basics I was taught back then seem to work. I know they don't like it but one day, they'll thank me." Respondent 11*

Respondent 2, a coach commented that most of her clients that fall this category,

"are magical, superstitious and usually consult with traditional healers when they face a crisis either at work or in their personal lives. I've a client who was appointed FD (Financial Director) and the first thing I'm told he did was get rid of his successor`s chair because he believed he was a deeply evil man. His healer asked him not to sit on it." Respondent 2

The study also revealed three respondents who were born in rural areas but had grown up in the urban area stillhad both strong ties with their customs. In the time of crisis, they would generally seek help from religious leaders,

"As a man, when you've an issue, you won't be running around crying; you deal with it and you can't be taking it into the public domain. If you need guidance, the best person to approach is your pastor" Respondent 7

The study revealed that urban township life had a sub-culture that was regarded as an upper-middle-class. The respondents in this study who had this background found it easier to take on coaching and were very open about it,

"I've never stayed anywhere other than in Harare so I'm a proper Harare guy. Some people say ndirimuSalad." (Laughs) Respondent 8

Respondent 12, commented*'*

"I'm originally from Manicaland. It's the Eastern side of Zimbabwe. Nyanga. My father was in the military there. That's the only reason I turned out this way." Respondent 12

The absence of any form of coaching or mentoring for men made the respondents' culture uneasy to embrace coaching,

"As men/boys we're not taught how to bath but my sisters were taught how to do so. I think we're not prepared enough for life. Men, it is just a few beers, hey, you've to take care of your woman. The men have to be prepared. We need it." Respondent 5

"One of my shared with me that only women get coaching amongst the Shona at different stages of their lives; either how to be a good wife and mother or preserve yourself for your husband. There's no rite of initiation for us, Xhosa men." Respondent 3

Education and exposure

Another main theme that emerged from the data education and exposure of the respondents which improved their experiences of coaching. Respondent 10, who had just completed a Master`s degree in Public Health in the United Kingdom explains how his overseas experiences had broadened his world-view, setting him apart from his peers,

"My experience of living in Europe for three years during my postgraduate studies opened my eyes. I came back home a different man. Before I left, I thought I'd made it only to discover that there's a bigger world out there. I guess I was just being arrogant. However, I'm telling you that my worldview is different from my teacher's brother who has never left Zimbabwe and only worked and lives in Mashonaland." Respondent 5

Respondent 8, shared the same sentiment that education exposure had assisted him in accepting coaching,

"If I didn't have the opportunity to leave Bindura and travel extensively, man, I was going to be like them. Fortunately, I was also on a leadership development programme in South Africa which I think prepared the way for me." (sighs) Respondent 8

One coach had this to say,

"…found it easier to work with men that were educated and had some exposure to other ways of beingone unlike artisans whose worlds were very limited." Respondent 4

Table 6. Qualifications and exposure of respondents

RESPONDENT	HIGHEST QUALIFICATION	INTERNATIONAL EXPOSURE
5	Bed	x
6	B.Com	✓
7	B.Acc	✓
8	MBA	✓
9	MA	X
10	MPH	✓
11	Diploma in Logistics	X
12	D.Tech	✓

In summary, the interviews suggest the extent to which education and exposure enhance the experience of leadership coaching. Education and exposure offer respondents the tools to critically examine some of the underpinnings of culture such as patriarchy, entitlement and misogyny.

4.7 Intercultural Coaching

This section comprises three broad themes namely coaching frameworks, cultural intelligence and effects of western psychotherapy.

4.7.1 Coaching frameworks/models

Research Question 2 *What would make coaching acceptable and desirable for Shona male executives**?***

The coaching model is pivotal to the coaching experience. Many models exist which can be applied depending on the outcomes of the intervention. The respondents in the study had some in common. Three of the four coaches reported using the GROW model of coaching

"I use a very simple yet powerful framework in my sessions. I ask a series of questions connecting to my client`s Goal, Reality, Options and Reality. And then, of course, there's all the other stuff like the wheel of life as you know, balance; I don't work directly with the wheel of life because I've only ten sessions." Respondent 1

"I use the STEER and GROW models. STEER is the acronym for; Spot, Tailor, Explain, Encourage and Review. Like GROW, it's a task-oriented model and derives from the world of sport." Respondent 4

Respondent 2, reported to use GROW constantly even though she also had extensive experience with The OSKAR model.

"Of late, I use GROW a lot, however, I've lots of experience using the OSKAR model, Outcome, Scaling, Know-how and Resources, Affirm and action and Review. What I like about OSKAR is that it's a solution-orientated approach. It's designed to discover what works well and replicates it. It's rooted in bringing out existing skills, gifts and talents of the client to reach their goals." Respondent 2

The only coach that did not use GROW nor did STEER remarks,

"Ooh, you know I tend to veer a little off the conventional frameworks like your GRO models…etc. (laughs), your David Cobb models; it's important to use it as a length but to also let go of that – for me, I find that they don`t work at times with our people. I use the integral map just to see where I'm at, as a coach, and I use it to see where the person is. " Respondent 3

Respondent 3, however, emphasizes that in the context of Africa, it's imperative to be flexible and contextual,

"In this context. I do everything. So there're certain models that I invent and run with a single client and they're self-awareness, spirituality and physical activity. I call it accelerated self-awareness. At times, I use the enneagram because this cuts through so much stuff! I do work with unconscious limiting beliefs, you know – every single client, because that holds them back." Respondent 3

Ninety percent of the executives observed how they found some of the coaching's approach such as the GROW and STEET to be clinical and not person-centred,

"At some point, I actually thought I might as well be coached by a computer because she kept asking me the why, what do you think and so what is next? She was an ice block." Respondent 9

"*I just felt her approach didn't resonate with me. Not once did we engage my spiritual beliefs nor emotions. I tried at some pointed and I was told directly that we're not in therapy and that wasn't what my sponsor had set out as the agenda. From then on, I switched off. I mean, leadership development in this century is now paying attention to this." (laughs) Respondent 12*

Respondents 1, 2 and 11 pointed out that white people were transactional whereas black people were relational in coaching relationships and this had an impact on the coaching process. Where were not aware of this dynamic that coaching was functionalist and sought to change the client`s dispositions in line with employers` demands,

"The coaching goals are determined by me, the coach, as established via the organisation even though they're shared by the client." Respondent 1

"My coaching would've been transformational had it not been merely task-centred." Respondent 11

"There is a lot of debate as to whether some of the frameworks we use are taking into account the intellectual, rational and emotional dimensions." Respondent 2

Respondent 11, further remarked that;

"Whilst coaching is about structured and meaningful conversations, sometimes the conversations aren't verbal. It involves my beliefs and practices." Respondent 11

In summary, 10 of the 12 of the respondents agree on the importance of the coach to consider the context, the experience and objectives of the client when choosing an approach or style. The other two respondents did not agree with this understanding. A critical success factor of the coaching process is the relationship between the client and the coach.

4.7.2 An appreciation of culture and understanding of the context

Culture and context are significant elements in the coaching processes and relationships.

Culture

All respondents were asked if a culture has an impact on coaching and nine of the twelve suggested that it is relevant and also can be a hindrance, particularly in multicultural societies. Coaching practitioners who work with clients that are from different backgrounds from theirs have to be culturally proficient.

Respondent 3, was one of the two coaches that asserted,

"Clients that grow up in a particular culture are definitely socialized in a manner that internalises fundamental aspects of that culture. This has a bearing on how people make meaning of their experiences." Respondent 3

"And those highly influence their beliefs, thinking, values and behaviors. And as coaches, we should not only have a deeper respect and understanding culture but should be flexible to adapt our coaching strategies if we want to have a deeper impact and be transformational especially when working culturally different people." Respondent 2

"There're differences between nations, states and countries. In Zimbabwe we have a different set of national value systems; if one is blind to that, then, they're heading for a crush." Respondent 10

One of the coaches argued against using her cultural lens in their interactions with her clients suggesting that the respondents have different perspectives regarding culture,

"I don't think it's a culture thing. I think people are different in the way they seek and receive help but I've never really experienced culture as an issue in receiving help. I don't see race or ethnicity. People are more than that." Respondent 1

"I would rather adapt my coaching style to a client's profile which is more than culture. The coaching practice is already sensitive culturally so adapting it is unnecessary." Respondent 4

"All misfortunes such as a demotion, non-performance at work, strained relations, illness or accidents are attributed to a mystical power that is either a sorcerer, witch, taboo or wizard." Respondent 9

"The question related to misfortune or lack of harmony at work or in one`s personal life is "who" caused it rather than "what" is the cause. It's because as Shona people, we believe life is lived as composed of unseen and seen spirit beings" Respondent 6.

Respondent 11 and 7 argued strongly that with coaching being a Western enterprise there would be a danger;

"…in seeing individual clients via one or a particular cultural lens which oftentimes leads to the inappropriate labelling of clients and stereotyped perceptions. Not all Nigerians are corrupt." Respondent 7

Two of the coaches reported that eighty-seven percent of their Shona male clients in a survey had indicated that they would have preferred a coach closer to them culturally. When asked what could have led them to choose, Respondent 1 indicated;

"Being a white woman, I've received feedback that I position myself as culturally inexperienced and unknowledgeable to some of my clients. One even went on to say I was out of sync." Respondent 1

The respondents were in favor of celebrating cultural differences rather than understanding them. Understanding is prohibited: Celebrating another`s culture goes beyond understanding.

"Coaching should help us celebrate our diversity in the workplace. It should go beyond understanding" Respondent 5

Context

Understanding and adapting the coaching intervention into the client's context has been identified as a critical success factor. Entering the clients' context helps one drop their judgement and be empathic,

"*In the Zimbabwean economic context, if you don't have contacts or networks, you can never have anything done. And if you don`t know or understand this and hear me talk about how my networks have assisted me with A or B, it would be easy for one to conclude that I'm corrupt or unethical. It`s the order of the day." Respondent 6*

Respondent 8 encouraged coaches that were unfamiliar with the context they find themselves in to learn as much as they can of the social context they work with clients:

"I expect my coach to notice some of these things and be curious. It even sends the message that they're willing to learn." Respondent 8

"Somehow, there has to be a connection and some form of an equal partnership." Respondent 11

Coach 3 also agrees with this assertion and argues how it will be difficult for him to coach a client without an appreciation of his context,

"Without the context, how do I know about the person?" Respondent 3

"There's a danger in universalising coaching. There's a need for African and Zimbabwean coaching rather than coaching in Africa or Zimbabwe." Respondent 5

"In Zimbabwe, Shona culture in particular personhood is not individualistic, hence, any leadership developmental intervention can't alienate the person from the community. Furthermore, it's important to move away from approaches that compartmentalise people" Respondent 12

Most respondents agreed that coaching across cultures requires that issues around context, diversity and culture be addressed. Nine of the twelve participants agree that the subject of acceptability is significant because if an intervention is suggested to a client who does not believe the theory of the cause, the client receiving the intervention is most likely not going to benefit from it. Hence, any theory of cause and intervention will have to be contextual and speak to the realities of a client.

4.7.3 Effects of Western psychotherapy

The question of what aspects of the coaching process would the respondents consider inappropriate raised a number of concerns that relate to coaching skills which include a wide repertoire of non-verbal and verbal responses. The researcher intentionally reports the findings under "the effects of western psychotherapy" because most of the participants mentioned the significance of communication and bodily movements.

Bodily movements

Many respondents, 7 out 8 highlighted that in Shona culture eye contact is not common and could be considered inappropriate especially between opposite sexes. In some places, it could be interpreted as a form of aggression especially towards elders,

"Perhaps, a little moment of eye contact would be acceptable between a woman and a man, if at all." Respondent 12

"I'm often told that if I maintain eye contact with my male clients, it could be considered rude or romantic interest." (laughs) Respondent 1

"Our wives, sisters and at times our mothers have to slightly bow whilst they talk or listen to us so when a white woman looks you straight into the eye, constantly, it's regarded extremely disrespectful and confrontational." Respondent 5

Respondents 2 and 4 indicated how their "non-contact culture" of the west which discourages physical contact with people and clients would cause distress to them as coaches if a client,say, were to touch their hand. However, they indicated the need for learning and sharing cultural norms which help to cope and understand different nonverbal styles.

"First of all, they'll have to ask to touch me and second, if they did it accidentally, then, they should apologise for overstepping." Respondent 2

"It should be appropriate for us to bring behaviors that appear odd and see the values that are imbedded in them.

Four of the respondents agree that silence can be very meaningful with the coaching process and should not be viewed in a negative light as it offers clients the space to reflect. However, if silence is imposed on the client, Respondent 8 explains,

"It may make people feel uncomfortable" Respondent 8

"It's regarded as a sign of being disinterested or inattentiveness." Respondent 3

"The forced silence to me was torture. I didn't understand it. I suspect my coach intentionally used this technique on me to control me." Respondent 7

"Some of the western 'inappropriate' ways don't support coaching in Africa and need not be used in the Zimbabwean setting." Respondent 9

Most of the respondents agreed that coaches need tolerance to handle some of these differences in their clients, thus, the need for coaches needs to develop behaviors and attitudes that assist them to function optimally at psych-social levels.

4.8 Findings of aspects of Shona culture that can be integrated

Research Question 3.*Which elements of Shona culture that could be integrated into coaching to enrich it?*

The respondents were asked to describe their understanding of leadership with the context of Shona culture and aspects from their culture that could be integrated into a Shona coaching model to enrich it.

The concept of leadership

Several ideas resulted from this question and have been categorised into three broad themes. These are leadership as self-mastery, leadership as a vocation and leadership as influence and power.

4.8.1 Leadership as a vocation

One respondent asserted the following on the matter of employment,

"Zim corporate culture is full of competition, we're encouraged to fight for going up the ladder which on one hand satisfies the ladder creators. Then, on the other hand, we've business leaders that are unaccountable; look at our own president here using dubious rhetoric and choosing to be blind to the plight of our people. We've lots of leaders who are liars and greedy people. In such a setting, vocation would become that pursuit serving the common good and the people." Respondent 7

While one of the respondent admitted to having been influenced by the Church in his understanding of leadership he asserts that understanding was unsound as it did not have people at the centre,

"…because at that time, I was very involved in church and so the leadership that I was most accustomed to was church leadership and how at that time that leadership was very autocratic, very strong and they valued loyalty. But that was wrong because even in church it was not people centred but rather pastor centred. In Shona culture, a leader is someone that inspires, supports, influences and respects people because he realises that he is their chosen servant." Respondent 5

"Some may see leading or the position in a very individualist manner, a means to achieve their personal goals, however, amongst the Shona, work is not merely a means of having a livelihood but it's about service and the wellbeing of the community." Respondent 12

For the Shona communities, self-interests and needs are not ignored.However, these concepts are not a major drive in the life of the leader. Respondent 9 highlights this clearly when he says,

"Inasmuch money as this job is important for survival, money is not important in itself. It should be associated with a bigger purpose. Hence, I'd not take a job or a role in leadership if I felt it was not aligned to my purpose. Money certainly can't be an end in itself." Respondent 9

"Money is not THE motivator; the purpose of my work as a leader is to find meaning in my life and live out what I'm destined for." Respondent 10

"I'm because of this community or organisation. Without them, I'm nothing. It`s what we call Ubuntu/Unhu. So I can't afford to not promote solidarity, strengthen relationships and even share power." Respondent 6

Two respondents connected the notion of Ubuntu with their understanding of leadership as a vocation with the connectedness of life.

"Having grown up in the villages, I always had the awareness that I was part of and belonged to the community and not my family alone. I'd sleep at my friend's house and my parents were not worried because they knew I'd be treated as the child of the house

where I was. I'm blessed that my village taught me the connectedness of life. This shapes how I see myself as a leader. I'm not a boss but I'm a facilitator with delegated authority." Respondent 8

"So my understanding of leadership is that somehow you should be light to somebody's darkness." Respondent 3

Leadership as self-mastery

Closely associated with the concept of vocation is the notion of "belonging" which is the basic premise of self-mastery, a critical feature in Shona leadership thought. This research shows how self-mastery is missing in modern business but is a feature in the Shona community. The unquestionable route to self-mastery is through spiritual practice.

"Worldly power that lacks self-mastery is the demise of leadership." Respondent 9

"A person that understands and lives Ubuntu is available and open to others. He can easily affirm others without feeling threatened that they'll be good or better. Why? Because this person has the self-assurance and confidence of who they're and what they're part of which is a reality bigger than them." Respondent 3

Most of the respondents argued that in Zimbabwe, particularly amongst the Shona people, spirituality is not an aspect of one's life that one can switch on or off,

"Spirituality is the essence of life; it's that vital force and penetrates all aspects of my life." Respondent 12

Three respondents identified how they understanding leadership,

"Leadership can't be isolated from the cultural, historical, situational and practical situations in which it's practised. That's why it's important to develop leadership

frameworks that don't compartmentalise nor alienate people but give them a sense of meaning." Respondent 10

"From a western perspective, self-mastery is predisposed towards controlling and regulating identity as compared to the African perspective which is an ongoing process of being." Respondent 7

In summary, the notion of mastery within the Shona understanding is not individualistic. Mastery equips leaders not only to understand themselves but also other people and the world. This understanding is the cornerstone of leadership.

Power and influence

Several respondents reflected about how corporate had shaped and changed their understanding of leadership. Power and rank underpin their understanding. In the context of capitalist societies, the respondents were convinced that the organisation strives to optimise profit rather than prioritise the care of employees,

"These men are powerful. They even see themselves as bigger than their organisations." Respondent 1

"... (laughs), generally, the leadership is extremely dictatorial; it's not very collaborative as such. It's normal instructions flowing from certain levels to other levels without any way of seeking contribution from others and a leader who does more of that in this context is seen as a good leader as opposed to somebody who's always asking 'how are we going to tackle this'... but a leader who says 'this is where we're going; this is what we're going to do' is seen as a great leader. They call it to influence baba." Respondent 5

"I have to be honest; for me, leadership is power; the bark stops with me so it makes me the Oga. It's my way or you ship out. (laughs) Corporate has not time to be nursing individuals. If it was in a village, maybe. But I've shareholders sitting on my head." Respondent 7

4.8.2 Aspects of Shona culture that could be integrated

Ten respondents believed that in Zimbabwe the economic and political instability has hindered the development and growth of coaching as a science. This was confirmed by two respondents who said,

Politics

"The ZanuPf lead government has consistently failed us by their greed and by killing our economy which has destabilised the country. The lack of national capital has created a gap in prominent professions like coaching and psychology, thus, promulgating the research output of other countries." Respondent 12

"We need different players on the playing field that can come up with different philosophies and models that are in line with the Zimbabwean - Shona way of understanding." Respondent 4

It is in light of the above assertions that the researcher discovered that the respondents argued for what they called an indigenous coaching framework, one which consists of cultural views, classifications, theories and assumptions.

"Coaching interventions in Zimbabwe should attempt to address issues such as colonisation, violence, gender, sexuality, corruption and poverty." Respondent 9

Nine respondents emphasised the importance of using Shona religious and traditional techniques during the coaching process. They argued that helping professions such as coaching needs to be open to what could appear as contradictory or pathological behaviours by Shona clients.

Spirituality and Existential Purpose

For the Shona people spirituality is a vital force of life,

"Shona people believe in a multitude of spirits such as the wandering spirits (Mashavi) and ethnic spirits (Mhondoro)." Respondent 7

"Sporadically, one gets a sense that the Shona community has a unique way of dealing with contradictions and ambiguity such as taking the problem to church, the ancestors, traditional healer or any helpful professional." Respondent 3

"Practitioners that deal with Shona clients need to know we believe in the ancestors, Vadzimu which to a large extent informs our rituals and behaviours we engage in to address life and work challenges. Vadzimu/Midzimu who are our departed family members have a central place in Shona religiosity. They're a source of help and guidance." Respondent 10

"Rituals and rites are, thus, important because our ancestors are considered to be forces behind the good or evil/misfortune. Any coaching practitioner who criticises ancestor veneration or worship should explain to me the candles and flowers on the graves placed by white people on the tombs of their friends and relatives (sighs)." Respondent 5

Two respondents raised a point around how the Shona have a strong belief in a Supreme Being/God,

"We've our own notions of God/Supreme Being who in turn helps us to come to terms with existential questions. Religion provides us with emotional support in times of distress and helps us understand the world and human nature." Respondent 12

"God is not a stranger or distant to Shona people. The Divine is self-evident such that catechism is unnecessary." Respondent 8

"Shona people believed in the Supernatural way before the missionaries made us Christians. It's an integral aspect of our worldview. Many of us have accepted the Christian faith, however, we've not abandoned our beliefs in the ancestors and notions of the Supreme." Respondent 11

Dreams, Rituals and folktales

This study discovered the importance of rituals, dream and folktales within the Shona cosmology,

"Dreams are taken seriously; they're considered to be rich. They'd be foretelling, warning or revealing things. So why can`t the coach help me interpret my dreams?" Respondent 6

"In Shona culture, one can communicate with the use of idioms and proverbs. I find them indirect, however, they can be metaphorical and be helpful in the coaching process." Respondent 1

"Rituals such as the clapping (Kuombera) and laying of hands have a huge effect on the followers. Also, this includes singing like a big aspect of Shona rituals" Respondent 9

"Shona people believe that a person owes everything to God and ancestral spirits. For this reason, prayeris also important as it's one way of communicating with the above-mentioned." Respondent 5

"Proverbs and idioms are a big component of folklores. They've vast ethical and religious relevance to the Shona people. From birth up to adulthood, we're repeatedly instructed directly and indirectly by listening to them." Respondent 7

All the respondents (coaching clients) acknowledged their beliefs in witchcraft. The respondents strongly believed that a big aspect of their work and personal challenges, was because someone had bewitched them.

Witchcraft and Traditional healing

The Shona people believe in spiritual therapy which brings harmony between the physical and metaphysical world,

"*In Chipinge, nothing just happens. I'd a terrible car accident which led me to be off work for nine months. Fast forward to three months, my wife filed for divorce. Don`t you see a third hand here? Like some evil eye?" Respondent 5*

"It's a common belief in Shona culture that sorcerers and witches have the power to harm other people. This can be caused by jealousy, envy or hatred because one is succeeding." Respondent 9

Three of the four coaching practitioners and the Shona leaders reported what they called belief in traditional healing.

"I'm not ashamed to say that I consult traditional healers. Yes, healers because like doctors, they also have specialties. Some are herbalists, diviners, healers and diagnosticians." Respondent 12

"I was told that unless I was cleansed and exorcised my career was going nowhere and at the time I didn't believe it. So things did indeed go wrong in my career. I'd be accused of things I didn't do, had court case left, right and centre. Bra, I can go on (laughs).It was only after I consulted a N'anga that things become better." Respondent 8

Several respondents indicated that rites of passage had a symbolic meaning and were an important aspect of Shona culture that could be incorporated into coaching as they served as a mark of transformation.

"The average Shona probably undergoes at least four rituals. There's the one during the pregnancy called Kusungira. The expecting mother is taken back to her mother three months before she gives birth so that she is given some herbs for the stability of the pregnancy and advice on how to look after the newborn." Respondent 6

"After the child is born, there're birth rites and naming rituals. The newborn is given a name which usually has meaning to the family. This also introduces the child to a corporate community." Respondent 10

"As the child grows out of childhood and enters into adulthood socially and physically, there's a ceremony to mark this, especially for the girls. Who'll still have to undergo kurairwanatete before marriage? There are also have a death ritual/rites." Respondent 9

4.9 Conclusion

In summary, the section above indicates that the Shona-centred worldview that coaching practitioners could incorporate in their interventions with Shona Clients. It is for this reason that the researcher agrees with Respondent 7, who argues that coaching within the Shona culture; *"requires openness to the irrational and rational."* Respondent 7

CHAPTER 5. DISCUSSION OF RESULTS

5.1 Introduction

This section will provide a discussion of the research findings from the preceding chapter. The findings are analysed, interpreted and compared with literature. Anomalies, gaps and deviations in the findings are discussed. The discussion is structured using the key findings from the research questions and participants` demographics.

The following broad themes arose in Chapter 4, will be examined in light of the theory and relation to the research questions of the study:

Question 1

1 Findings on perceptions of leadership coaching

- Early impressions and experiences
- The value captured from leadership coaching
- Challenges faced in gaining the acceptance of coaching
- The impact of background and Shona social norms

2 Findings on how inter-cultural coaching impacts on the coaching process

- Coaching frameworks and philosophies
- Cultural intelligence
- Influence of Western psychotherapy

3 Drawing on some Shona leadership hallmarks

- Humanness and belonging: leadership as a vocation

- Leadership as self-mastery
- Power and influence
- Belief in ancestors, a Supreme Being, Traditional healing and witchcraft.

5.2 Demographic profile of respondents

In this study, four coaching practitioners were identified and invited to participate. While they were identified to offer their views from this capacity they also offered their opinions from different perspectives such as academia and/or from a professional body or association. Their understandings were influenced by the roles which they had fulfilled either in the past or present. This overlap between individual coaches and professional bodies' perspectives reflects a spirit of activism, which suggests that the industry is in its infancy stage.

Gender

In this research, the most noticeable deficit in the coaching fraternity seems to be significantly influenced by gender. The Zimbabwean study by Hatfield (2015) and that of Kenya, Kathiga and Mchila (2017) reported that there was a lower representation of men in developing countries working as coaches. The reason being that black African men are socialized and encouraged to choose careers that are either require 'hard skills' such as technical or practical jobs and not 'soft skills'. Developed countries such as the United States of America, the United Kingdom and France reported different results with male representation being higher than females in the coaching industry (Frisch, 2015). In this study representation of male coaching, practitioners is lower than that of women. This trend has also been seen in other African countries such as South Africa, Kenya and Nigeria (Enwerem, 2018). The need for black, Shona male coaching practitioners in Zimbabwe and on the continent is urgent and real.

Age

According to a study conducted by Lindegger and Mpofu (2017), the current coaches in the industry in Southern Africa are mostly above 57 years of age. They argue that this should be taken into account when allocating coaches to leaders, as middle-aged men prefer coaches that they can relate to with regards to age, race and gender. In this study, three of the four coach's age range was between 58 and 69. For this reason, there is a need to train young Shona male coaches and have a pool of coaches that can close this gap in Zimbabwe. This gap in the market could also be a strategic move in changing the face of coaching in Zimbabwe. Eight of the Shona leader's age ranges were between the ages of 28-47 indicating Zimbabwean corporates and institutions have young leaders.

Race

Three of the four coaches were white women and the other coach was a black man. The researcher could not find more than the one black man to be interview nor could he findany white coaches to be interviewed. This severe imbalance can explain the "stereotypical perceptions about executive coaching being a white (Western) occupation requiring European feminine traits" (Boldwin, 2017, p 149). It is interesting to note that a similar trend has been observed in South Africa and Botswana, (Dzudzo, 2016).

Education and Training Profile

All the respondents had –attended tertiary education. The executives were successful in their careers. All of them are in senior management roles with two having specialist functions. Of the four coaches interviewed, only one respondent has trained to be through completing a university qualification and holds a post-graduate qualification from a South African university. Other coaching practitioners held different short

learning courses in coaching in addition to their other qualification and experience. This finding reflects that coaching for all of the respondents is a second career as none of them began their careers as coaches. The mixed educational profiles of the coaches point to the fact that at a professional level coaching is at its early stages as there was no standard base training. To that end, one can safely conclude that coach training "has predominantly been in practice, skill and technique rather than having a theoretical grounding" (Masiza, 2017, p. 86). The implications of this are the lack of professionalization of coaching and academic rigor. This is not unique to Zimbabwe and seems to happen on the continent.

Three of the executives have spent time in Europe or America, either working or studying. One of the coachees has a Ph.D. from a global university.

The literature agrees and confirms with these findings when it points out that, the average executive coaching client in developing countries has a professional background with experience in management (Nicky, Terblanche, Jock & Marius Ungerer, 2018, p. 4). It is interesting to note that in this study all 100% of the Shona leaders have a tertiary qualification/education and more 18 years of senior leadership in organizations.

5.3 Findings on perceptions of coaching

Four categories of perceptions associated with leadership coaching will be discussed in this section. These are: (1) early impressions and experiences of coaching. Included in this theme are the two categories of tokenism and sexism; (2) value captured from leadership coaching; (3) challenges faced in gaining the acceptance of coaching; and finally; (4) the impact of background and Shona social norms.

5.3.1 Early impressions and experiences of coaching

The findings here include both pre and -post-coaching exposure. What emerged was that coaching is a Western leadership development tool and intervention for a particular gender (women):

Western leadership development tool

The results reflected that 7 of the 8 of the Shona participants would have preferred a black male as a coach. The main reasons behind this were that they found it difficult relating to and receiving help from white women due to lack of trust, comfort and familiarity. They also reported that the intervention seems to have alienated them from their context, whilst at the same time fostering them to compartmentalise. Carrol and Levy (2010) confirm this discovery and furthers asserts that most leadership development interventions such as coaching aim to control and regulate identity.

Other factors included the advanced age of the coaches, which they considered to be in touch with the reality of Zimbabwean men and the 'new Zimbabwe'. The only male coach, however, pointed out that due to coaching`s narrow and individualistic view of personhood this could easily construe or render it as not being 'African'. In other words, Western. For this reason, and specifically in the Zimbabwean context coaching is perceived to be a colonial product. To this end, Kets de Vries and Cheak (2010) argue that "organizations need leadership development tools that can contain the micro, the macro and the global cultural and political aspects of understanding leadership processes" (p. 312).

This study highlights similarities with the one conducted by Boyce et al. (2010), which found two significant elements of the coaching intervention; namely commonality and compatibility when matching coaches with clients. The study suggests that a crucial element of an effective coaching intervention is matching. Though the desired coach may not give advice or direction to a client, this study found out that clients are inspired to take action by a coach with a shared reality such as culture, background, race, gender

or religion. Thus, similarities between the coach and client within the Zimbabwean context are important as the coach is not placed on a pedestal but regarded as a partner. The client-coach relationship becomes one of the equals.

Mbigi (2009) and Van Rensberg (2007) agree with the above assertions and findings when they argue that current leadership development tools in Africa "have a western individualistic approach that fails to embrace the holistic and relational nature of African thought and behavior" (p.21). For this reason, one can understand why the perception that coaching is Western is prevalent in Zimbabwe. Contemporary research on leadership development advocates that interventions should not be disconnected from the cultural and historical contexts in which it is practiced.

This study affirms the work of Blunt and Jones (1997) and Jackson (2014), African leadership specialists, who argue that "because leadership and management challenges in Africa are embedded in a very different cultural, political, economic and social context, Eurocentric leadership philosophies are inadequate in developing culturally relevant leaders in the emerging economy"(p. 369).

Based on this study one can safely conclude that race has a significant impact on the outcomes of intercultural coaching in Zimbabwe, which contradicts Sentara's (2015) assertion that race has no impact on the effectiveness of an intervention. There is however a need for decolonization if Zimbabweans are to succeed with their quest for a Zimbabwean approach.

Gender

The study shows that all of the eight leaders found the coaching experience to have resulted in growth and change. All of them, however, acknowledged that they would have preferred to have a male coach as they found it difficult at the beginning to be vulnerable with a female; as respondent 7 puts it *"I was very skeptical about sitting on one with a white female".* All the respondents in the study further expressed perceived differences between feminine and masculine gender roles and noted the lack of black male practitioners. This finding could suggest why coaching is perceived to be

feminine, and for females possibly due to the lack of male practitioners. In this study, this evidently caused a mismatch between the clients and coaches. Research carried out by the American Management Association suggested that a mismatch was a sound reason for a coaching programme to be terminated (Anon, 2008).

The positive experience in some of the men (3 out of 8) in the study, however, appears to contradict the notion that the gender of a coach has an impact on the effectiveness of the coaching intervention in a multi-cultural context. The work of Gray andGoregaokar (2010) regarding coaching across gender affirms this finding as it reveals that male clients valued having a female coach as they regarded it as having a different perspective or lens.

Tokenism

The findings of the study show that all the executives worked for international organizations that were profit-making and non-profit. Seven of the eight reported feeling highly visible amongst their white colleagues. They were all aware of the fact that they were either the only Shona executive or one of very few in their organization. The result of this was a feeling of being on display in addition to being the outsider. They represented differences and saw coaching as enculturating them into being tokens of white masters. The underlining assumption here is that local black executives are not capable, until or unless proven otherwise. This is aligned with literature from McKaiser (2011, 2012), Oosthuizen (Oosthuizen & Naidoo, 2010), Motileng (2005) and Booysen (Booysen, 2010).

This study found out that coaching in organizations within the political and social context of Zimbabwe does offer support even though leaders were left with the experience of being isolated and patronized. The literature produced by Kanter (1993) referred to this as *racial tokenism*, which resonates with these findings as it describes "the experiences of racial minorities working in predominantly white institutions" (p.67). Kanter (1993), observed that tokenism has three characteristics; visibility, assimilation, and contrast. This study highlights this tendency and is confirmed in literature by the work of Booysen (2007) and Hayes, 2009). This study appears to agree

with the assertion that the Shona men that participated were racial tokens. That is, solely based on numbers of men that undergo coaching.

The lack of the use of Shona or any local language in coaching sessions is a concern and enforces the perception stated above. This could change if Zimbabweans were to use their own languages such as Shona in formulating a Zimbabwean coaching framework. Decolonization, as established by Wireduu (1998), begins with language. A study by the American Psychiatric Association (2015) in the United States of America revealed how mental health services for minority groups such as African Americans were inadequate. It indicated that black and Native Americans would terminate psychotherapy and counselling earlier and also attend fewer sessions than whites. Among the reasons for these findings were the lack of bilingual, or black therapists, and the stereotypes held by therapists about ethnic clients.

5.3.2 Value captured from leadership coaching

The executives that had undergone coaching reported the experience to be a positive and rewarding one. The majority were in favor of it though with some pointing out the need for adjusting the coaching process. Two key findings on the value of coaching emerged, namely 1) human skills (intrapersonal and interpersonal) improved, and 2) conceptual thinking shifted.

In study eight of the 12 respondents reported emotional intelligence as one of the skills that had been derived from the coaching engagement. Emotional intelligence had helped them in building, creating and managing teams as they had acquired intrapersonal and interpersonal skills. Executives had worked on their strengths and weaknesses. From this, one could conclude that emotional intelligence made the leaders effective in the context of business. This finding is similar to the findings identified by Katz (1974) who divided coaching benefits into three areas; conceptual thinking, human skills and technical skills.

It is important however to note that in this study none of the respondents reported having gained technical skills. This could itself could contribute to coaching being regarded as an intervention for soft skills. The reason being that all the coaches of the leaders were perceived not to be experts that could teach or pass down technical skills. Currently, there is no literature on how coaching can tackle technical skills within organizations, this aspectneeds further research.

Half of the respondents pointed out that business acumen is something coaches could focus on, which implied that coaching does not give business skills. Although there is limited literature and research on the subject, this study certainly does not agree with this assertion. There are empirical studies by Dagley, (2006) and Lankau, (2009) that advocate that coaching always has a business focus as it works using the agenda of the client and the organization.

The executives reported that post their coaching journey their leadership skills such as communication, navigating corporate politics, listening and socializing had shifted significantly and were stronger. Nine of the 12 respondents agreed to have a better understanding of corporate culture in addition to an increased sensitivity to context. It is also interesting to note that the executives further observed how they were able to manage performance by creating environments that encourage and reward performance. Although there is limited research on the effectiveness of coaching in Africa, studies in South Africa by Geber (2010), Simpson (2010) and Wallis (2011) affirm coaching to heighten self-awareness, systems thinking and increases productivity.

The executives that reported to have not benefitted from coaching strongly believed that coaching was a pipeline for growing talent. Literature by Booysen (2007) and Hayes (2009) directly agrees with this assertion as it views coaching as a support mechanism for executives as it gets potential talent into the pipeline rather than develop it. The study discovered how coaching at times can have negative effects not only on the executives` self-esteem but also their reputations and organizations.

5.3.3 Challenges faced in gaining the acceptance of coaching

The study revealed that coaching was not a full-time occupation for any of the participants who were coaches. Most practitioners coach on an ad hoc basis coach or in addition to another job or task. However, there is evidence that coaching can become a fulltime profession. This is consistent with the findings of Andre and Beatie (2009), who assert that coaching is both full time and part-time occupation in many countries. Whether this will be the same in the next decade in Zimbabwe is something that time will tell, however it certainly does contribute to perceptions that people hold.

The lack of racial diversity and the diverse professional backgrounds amongst the coaching practitioners as reflected above in the profiles of the respondents is similar to that of New Zealand, America and Australia (Bono, et al 2009, Grant &Zackon 2004) and confirm coachingis still in its infancy stage. This finding means that coaching does not have a standardised knowledge base making it difficult to have a professional identity and to a large extent regulated. Based on this finding one can argue that practice has superseded theory development and research.

The findings about the educational backgrounds of the coaching practitioners indicated that only one practitioner had post-graduate education/training obtained outside Zimbabwe as the rest of the coaches had attended short courses in Europe, South Africa or the USA the longest being a two month course. This finding indicates a lack of barriers to entry as anyone can claim to be a coach, which does attract the criticism that coaching has no set standards. The profession is neither legally recognized nor protected in Zimbabwe. Another factor that is directly linked to this is the fact that coach credentialing is voluntary for practitioner coaching in Zimbabwe. More recently coaches are belonging to various professional bodies or associations, which to a large extent reflects fragmentation in the industry though it can be argued to promote diversity and unity. This is not unique to Zimbabwe but seems to be a trend on the continent, Bono et al (2009) confirm the observations mentioned above that there is fragmentation in the coaching profession.

Another finding was the plurality of codes of ethics that practitioners have to subscribe to. There is no literature to affirm or contradict these findings. Thisgap in literature calls for further research, especially for the Zimbabwean context.

5.3.4 The impact of background and Shona social norms

An important finding of this study was that most of the respondent's upbringing had influenced their attitude and approach of coaching in either a negative or positive light. Half of the participants were born and bred in a rural environment and had attended single-sex boarding schools with a strong Christian ethos. Most of them reported having had role models, such as their father, an uncle, older brother/cousin or teacher who had a major influence in their childhood. It is interesting to note that all of the executives identified male figures. The findings of this study confirm how women in Shona culture are marginalized and how the men suffer from trying to live up to the traditional ideals of manhood. A study by Ulrike (2003) mentions how such structural inequality can promote and perpetuate violence and discrimination against women. For this reason, Faludi (1999) argues that there is a crisis of masculinity that can be considered to be the case in Zimbabwe. This study verifies that in as much as manhood is an archetype, it has social and cultural roles.

Somewhat of a concern in the study is the fact that all the men in the study underwent coaching at the request (or demand) of someone else – a manger, the organization, HR department or a spouse, and not because they saw the need or value for it. Literature produced by the American Psychological Association`s (APA) (2017) confirms that this is not a unique experience. It states that "many men do not seek help when they need it" (p.103), mostly because asking for help goes against the social, cultural, religious and familiar images of masculinity.

All the executives that had grown up in urban and rural areas understood illness, wellness and misfortune in a religious-cultural framework suggesting that if cultural understandings of health, wellness and misfortune are not integrated into leadership

development, it will fail to accomplish its outcomes. Research conducted in South Africa by African Religion Health Asset Research (ARHAR) (2010) has confirmed the persistence of traditional African concepts of illness and health operating parallel with bio-medical and Christian beliefs.

It is, however, important to note that most of the Shona clients in the study fall within the intermediate/mixed type, this was determined by their profiles. Therefore, traditional healing interventions alone or western-oriented coaching alone does not address their needs. This finding could be the reason why most of them admitted to being pursuing two types of interventions (traditional and western) concurrently.

5.4. How inter-cultural coaching impacts on the coaching process

This section covers five categories that relate to coaching practice when working with diversity and how it impacts on the coaching process.

5.4.1 Coaching Frameworks and philosophies

The study found out that a variety of coaching approaches and philosophies exist which are applied with Shona men in Zimbabwe. This study nevertheless revealed that two-thirds of the coaches used the GROW model, STEER model and the OSKAR model religiously at the expense of the needs of the clients. These models have been critiqued by all the respondents as being directive, simplistic and not holistic. Literature by Koortzen (2015) indicates that if executive coaching in organizations, particularly in Africa is to be effective it will have to validate both the conscious and the unconscious. This understanding means that there is a need for coaching models that embrace African spirituality, cosmology and are client-community centered. The study by Kets de Vries and Cheak (2010) found out that leadership development interventions that have acknowledged and incorporated people`s internalized schemas of self-

understanding, developmental issues, geopolitics and meaning-making yielded tangible results.

The work of Passmore (2009) emphasizes how the coaching approaches are deeply Western and European in their given form. Most of the coaching model were developed in the United States and Europe in the 1980s,therefore there is need for them to be adapted in different countries that they are used, particularly now as coaching becomes accepted more as a business and leadership development tool. Ignoring diversity will make traditional coaching models ineffective.

This research thus confirms the findings from the work of Magadlela and Makhalima (2016) who saw the need for they called an *Ubuntu Coaching* model. At this current stage, there is no mention of the former in any literature.

In the context of Zimbabwe, Motsoaledi&Cilliers (2012) advocate for coaching practitioners to be intentional about fostering diversity.

Another key finding was that all the coaching respondents in this study inspite of being explained what coaching was at the first session they still expected expert advice from their coaches and were opposed to coaches from South Africa, Europe and America who view the coachee as a collaborator. Why that was the case remains open to further research. What is evident nevertheless is Zimbabweans seriously need to think the role of coaching as the search for African frameworks continues.

Certainly, coaching discourse and philosophies in Zimbabwe and Africa stand in need of liberation from ideological hegemony which gets power from “the hegemony of Western Eurocentric forms of universal knowledge”(Higgs, 2003: p.22).

5.4.2 Cultural intelligence

It is evident from the findings that an understanding of culture and context is at the core of the coaching process. Most of the respondents reported that a significant factor within the coaching partnership is respect and an understanding/appreciation of the context and culture. The findings of the research by Abbott and Rosinski (2007) established that a client's cultural heritage can add great value to the coaching process. This finding has been confirmed by findings from this study. Where participants felt that the coach respected and understood their culture the impact was visible and greater. Respect has a central role in any coaching intervention ensures that there is a connection between parties involved. It is demonstrated by being sensitive to diversity and acting in an inclusive manner.

Despite the strong debate in current coaching literature on the integration of culture in coaching practice, research by Rosinski (2003) confirmed coaching to unleash human potential if it considers issues of diversity (gender, race and culture). Rosinski`s (2006) work builds on the research and work of other coaching practitioners in the last three decades, such as Hofstede (1980), Hall (1976), Ryde (2000) and Sue (1990) that one can argue that coaching practitioners should be culturally competent and raise cultural awareness.

It is also interesting to note that this study discovered that amongst the coaching practitioners there is a diversity of opinion regarding coaching and culture, suggesting that coaching situations be complex (Cox, Bachkirova& Clutterbuck, 2014). Literature suggests that culture has a multiplicity of meanings, Hofstede (1991), which means that culture is a subjectively interpreted concept in the practice of coaching.

Culture and context, however, cannot be dismissed but rather should be embraced and leveraged with the coaching process.

In the Zimbabwean context if coaching does not explicate oppression, colonization, blackness as well as liberation it will not be effective.

5.4.3 The influence of western psychotherapy on coaching

Understanding a clients` intrapersonal and interpersonal aspects is vital for a coach. While the coach does not have to be a psychologist, it is important that the coach understands psychological theory in order to understand client behaviors and thinking (Stout-Rostron&Janse van Rensburg, 2009). This study discovered that all of the executives initially experienced coaching as therapy the reason being the approaches that the coaches used were similar to that of a therapist. All respondents reported having been thoroughly questioned about their emotions, background and personal history. Literature produced by Bluckert (2005b) disagrees with this view even though it argues for both foci on the client and is dependent on the collaboration of the client in addition to sharing the same practices. This finding, however, confirmed there are some similarities between coaching and therapy such as the practice of understanding the root causes of behaviors and thinking patterns. This is different from the work Rogers (2012) that states coaching is about change and action and is forward-looking.

From the client`s perspective, some of the techniques used when learning emotional intelligence during the coaching engagement can be mistaken to be psychotherapy. This could be one of the causes of resistance to coaching and other development interventions in the workplace. In the context of Zimbabwe, this study contradicts the work of De Haan (2008), Clutterbuck (2008) and Garvey (2010) which points out coaching to be a partnership of two people that leads to discovery of unused potential. Eighty percent of the participants in this research agree that some of the therapeutic skills when not used appropriately and accurately could affect the process of coaching thus making it undesirable to clients. This calls for greater discernment by the coaching practitioner, which is notably missing literature. Canfield and Chee (2013) in their work mention intuition and its importance, which one could conclude to be discernment.

The future of coaching is in expanding in Africa, contributing to the development of psychologies designed to fit each culture on the continent yet linked to global psychology, (Lawson, Graham &Bakerk, (2007).Therefore understanding indigenous

psychologies and knowledge systems and how they can be incorporated into leadership coaching will positively change the practice of coaching.

This study revealed how all the Shona men argued that indigenous culture, as outlined by Heelas and Lock (1981) comprises cultural theories, views, assumptions and classifications whose aim is to support a client`s ability to explore spirituality in a secure environment. To this end, Zimbabwean coaching has to address specific issues related to politics such as poverty, HIV and AIDS, spirituality, colonization and tribalism. This study confirmed coaching currently offered appears devoid of these aspects

The Shona leaders that had been coached suggested that coaching should not be used for fixing or as remedial action to poor performance as it makes coaching 'industrial therapy'. Literature refers to this as derailment (Shipper & Dillard Jr, 2000; Thach, 2002).

The above unexplored and rigid stereotype is cause for concern and requires further research and work in order to be shifted.

5.5. Findings on aspects of Shona culture that could be integrated into coaching

Six broader themes emerged from the findings, categorized as aspects of Shona culture that be integrated into the Zimbabwean way of coaching to enrich it. They are leadership as a vocation, leadership as self-mastery, power and influence, and belief in ancestors and a Supreme Being.

5.5.1 Leadership as a vocation

All the executives cited how Shona culture valued people and emphasizes concern for the vulnerable in society. The reason is that leaders are aware that they are part of a greater whole. The result of this in the Shona context is that work and leadership responsibility is about the common good. This perception is the opposite of the Euro-centric view of leadership which is often an individualistic pursuit of attaining personal goals. Booysen (2001) affirms this finding when he argues that the Afrocentric leadership style is one which emphasises "collective solidarity, inclusivity, collaboration, consensus and group significance, concern for people as well as working for the common good, structure through rituals and ceremonies, patriarchy, respect and dignity" (Booysen, 2001, p. 54).

Khoza (2006) describes the above understanding to be the Ubuntu approach to leadership. The work of Mangaliso, (2001) and Poovan (2006) confirm his understanding though it emphasizes the importance of the leader to be transformational. It is encouraging to note that employees that work with a transformational leader are generally loyal to the organization and intrinsically motivated. This study discovered that Shona leaders interviewed operated out of this principle of being stewards/trustees. The Shona executives who subscribe to this school of thought, they all reported discomfort with their experience of being a leader in some of the Zimbabwean corporates mainly those that had a US orientation which impacted their performance. Such leaders were assumed to be incapable and had to prove themselves. This finding is consistent with literature produced by (Oosthuizen & Naidoo, 2010), (Booysen, 2001; 2010) and McKaiser (2011, 2012).

This study points out how in Zimbabwe, particularly amongst the Shona, one cannot reduce people to competencies because it disconnects them from their existential purpose.

It is interesting to note that there is no literature that seems to directly deal with the impact of a Shona leadership style on executive performance and this could, therefore,

be interpreted to be results of politics of global leadership development interventions that promote western leadership paradigms.

5.5.2 Leadership as self-mastery

Leadership in Zimbabwe is a tale of two worlds; one bleak, marked by corruption, greed and dictatorship, the other one is people-centered, marked by solidarity and common purpose. According to the findings of this study, all respondents identified to start with the self of the individual. This implies what literature terms *self-leadership* or *self-mastery*, defined as a process through which individuals regulate and control their behaviors, by influencing, managing and leading themselves maximizing potential (Anderson and Prussia, 1997; Manz and Neck, 2004; Manz and Sims, 2002; Prussia et al., 1998). This study discovered that how in the Shona context individuals that fail to lead themselves also fail in leading others and organization. This aspect is an area that requires further research as there is no literature available to affirm this finding. This finding further affirms the current gap in leadership development theories and interventions on the role and place of self-mastery in leadership.

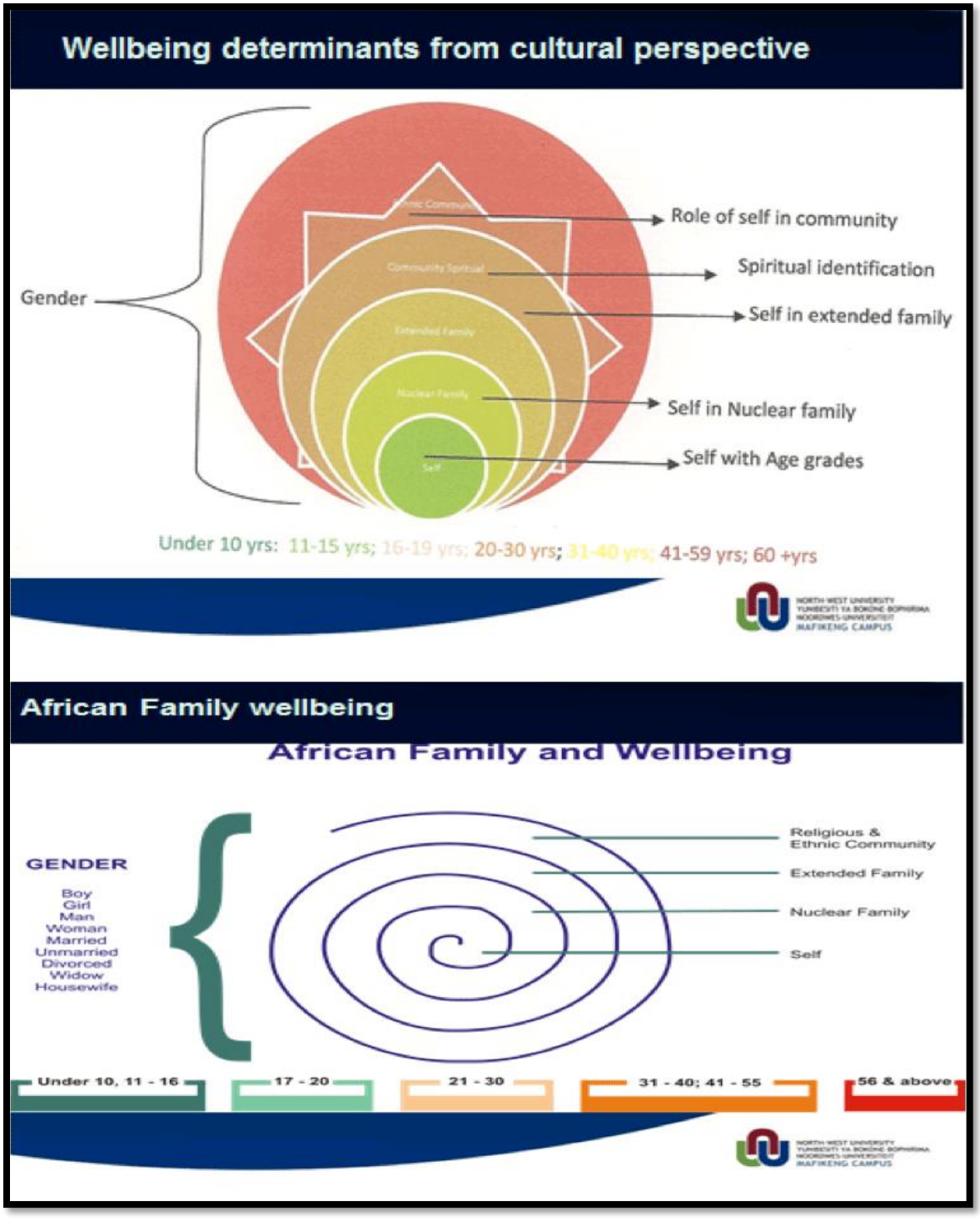
It is affirming that the leaders interviewed identified themselves as 'self-leaders' and were key in their organizations creating and fostering a culture of self-mastery. Self-leaders were individuals who were in control of their own personal lives.

Most of the respondents identified self- mastery as a spiritual dimension that should be embraced in leadership. Thus spirituality was understood by coachees to be a vital force of life. The work of Hawks (1994) confirms this finding, even though Hicks (2003) argues that embracing spirituality is not embracing religion. Spirituality in this context thus raises purpose and meaning, and awareness.

5.5.3 Power and influence

It is evident that some of the executives in the study saw their role and positions of leadership as having power and influence. This study discovered patriarchy to be at the center of this articulation. While this should not mean that patriarchy is the sole lens and motivation of all Shona executives, this study confirmed its central role and association with leadership and rank. Connell's (2000) theory of masculinity and gender mirrors similarities of the above findings. Connell`s work established what he refers to as "institutionalized masculinity". According to his study, relationships in society are governed by hierarchy and hegemony. The latter finding in this context indicates a linkage between gender roles and their impact on leadership. Whether this facilitates authenticity or authentic leadership is beyond the scope of this study but is worth further research.

Figure1.



Vilakati, Shcurink and Viljoen's African person/family and wellbeing (2016:105).

5.5.4 Community, belief in ancestors, a Supreme Being and traditional healing

The study revealed how Shona culture uses community, rituals, belief in ancestors and a supreme Being, symbols and myths as sources of knowledge and to deny this worldview of Shona people would be robbing Shona people their identity and culture. The figure above displays this.

All the respondents in the study indicated elements of Shona culture that coaching disregarded but could be incorporated namely; the value of community, place of ancestors and belief in a Supreme Being and the value of traditional healing. This research, therefore, confirms findings from Drake (2008), Koortzen&Cilliers (2005), Mnyandu (1997) and Viljoen (2008) that suggest people will not be empowered and transformed if indigenous forms of knowledge that provide them with identity as people are not incorporated. One can contend that this search for a Shona coaching model is part of the resistance to give Zimbabwe what is rightfully hers and a search for authenticity.

It is a concern that the all-Western trained (except the black coach) coaches in this study specificallyindicated resistance to incorporating community, belief in a Supreme Being and ancestors and traditional beliefs such as healing suggests that the coaching industry and practice in Zimbabwe bear many characters from colonial institutions and systems that remove anything African. This study confirms the legitimacy by Shona executive's demands for decolonized coaching. It is a call for leadership development tools that respond to the Zimbabwean experience. This aspect does not appear in literature even though one could contend that this 'culture clash' is an aspect of Ubuntu (Matandela, 2008).

This study established a tension to exist between Western-orientated leadership coaching and a Shona/African orientation, which one could argue to be limiting for the development of coaching in Zimbabwe.

It is apparent from this research that, in the next decade, coaching practitioners should attempt make coaching take the form of a hybrid, where traditional aspects of Shona culture and Western forms of coaching are integrated and cherish mutual respect. Based on this study it is clear that adaptation of coaching for use in African cultures has not been given the appropriate attention. Literature has no mention of this, maybe this is peculiar to the Zimbabwean situation? However the recent developments in South Africa that have seen some traditional practitioners becoming affiliates of the Health Professions Council of South Africa, and traditional practitioners studying psychology at tertiary level and some psychologists are undergoing exposure to African traditional healing methods, is a move in the right direction and is something that can be replicated in Zimbabwe and on the continent (Pennymon, 2004).

5.6 Conclusion of discussion

This chapter discussed the findings of the study and related them to existing literature, or highlighted areas where new findings exist. In conclusion, the answers to the three research questions have been addressed.

Main Problem

To explore the perceptions and understanding held by Shona men regarding acceptability, desirability and the cultural appropriateness of leadership coaching in Zimbabwe.

The findings are as follows:

- Coaching as a Western/colonial product.
- There is stigma associated with coaching, as it is regarded as a remedial tool.
- Men`s fear and mistrust of the feminine.

- Coaching as improving the quality of executives.

Sub-problems

The first sub-problem is to determine these perceptions and understanding the impact on the coaching process.

The findings are as follows:

- The need to redesign coaching frameworks and philosophies that are holistic
- There should be diversity and deep respect of culture and context
- The negative influence of Western psychotherapy values that fail to comprehend the concept of personhood in Africa.

The second sub-problem is to establish Shona cultural aspects that can be integrated into or contribute towards Afrocentric leadership coaching models.

The findings are as follows:

- Humanness and belonging.
- Leadership as self-mastery.
- Concepts of influence and Power need to discussed and negotiated.
- Meaning, belief in ancestors, a Supreme Being and traditional healing (Spirituality).

CHAPTER 6. CONCLUSIONS AND RECOMMENDATIONS

This chapter will highlight a summary of the main findings of this research, provide specific recommendations and suggestions for further research in this field.

6.0 Conclusion of the study

The teaching and the practice of leadership coaching particularly in Zimbabwe and on the African continent are Eurocentric, therefore, there is a need to universalise coaching in Zimbabwe and Africa. This study advocates for the correctness and a Zimbabwean (Ubuntu) coaching model/framework rather than adapting or altering coaching in Zimbabwe.

6.1.The understanding and perception of leadership coaching

Shona executives evidently benefitted from the coaching experience, including some of the ones that had a negative experience of the intervention. Coaching allowed the executives to reflect, undergo personal growth, reconstruct/reshape their lives and careers and have an alternative perspective. However, leadership coaching was not fully understood. There is a failure in practice to distinguish leadership from interventions such a mentoring, psychotherapy and counselling.

It is clear that the men that underwent leadership coaching did not understand its value as such they felt stigmatised and also stigmatised themselves. In the Zimbabwean context coaching initially was a remedial tool used by organisations in order to ‘correct’ employee’s handicaps such as performance or leadership skills. To Shona men in the Zimbabwean context, it thus represents failure, weakness both emotionally and mentally, and being defunct. Shona men feel emasculated by coaching and therefore resist it.

The male executives would have preferred a black male coach, citing compatibility, capability and credibility. This noticeable absence of male Shona practitioners in the Zimbabwean market perpetuates a rigid stereotype that coaching is a white and

feminine enterprise, which most black Shona men either fear or mistrust and which this study confirmed has a negative and disempowering influence. Furthermore, it highlights how a coachee's readiness is an important factor in leadership coaching. This study reveals how a lack of readiness by a client may negatively impact on coaching outcomes.

It is interesting to note how the socio-political background is a major contributor and enabler to the above perceptions and misunderstandings of situations. One of the key findings of this research is to encourage executives to critically reflect on how narrow stereotypes about masculinity prevent them from being authentic leaders leaving them to be transactional leaders. One of the findings of the study is for Shona men to recognise, address and respect the different facets that make people who they are, without focusing specifically on the traits that traditional gender differences define.

Furthermore, the lack of data in theory and research (academic degrees), credentialing and professionalization of coaching in Zimbabwe results in coaching to be regarded as a wave in learning and development.

6.1.2 Impact of perceptions and understanding of the coaching process

The coaching relationship and process are key factors in the success of the coaching intervention. This study focused on how the above-stated perceptions influenced the coaching process. Almost all of the coaching practitioners in the study indicated to use the traditional clinical coaching frameworks such as the GROW model, STEER model and the OSKAR model. All of these models are underpinned by coaching philosophies that have been critiqued for being inappropriate in the context, not addressing the needs of the leaders, not being holistic and geared towards controlling and regulating identity. For this reason, there is a need for coaches to understand the Shona world-view and concept of personhood.

Embracing diversity, inclusion and respect for context and culture have been identified in this study as an integrative and holistic approach aimed at authenticity that will be

able to hold sociological, existential and psychological factors of the client`s life. Though rejected in some literature, an interesting aspect of this study noted some resemblances between the person-centered theory of Carl Rogers (1959) in the therapeutic relationship and leadership coaching suggesting that coaching is influenced by psychotherapy. A key finding here is the exercise of discernment and prudence by coaches in applying coaching philosophies and models within the Zimbabwean context. The major challenge to coaches practicing in Zimbabwe is the need to respond to the challenges of Zimbabwean leaders and revitalize Shona ethos.

6.1.3 Shona cultural aspects that can be integrated into or contribute towards Afrocentric leadership coaching models.

In the quest to decolonize leadership coaching in Zimbabwe and Africa, there is a need for a system that is undergirded by Shona philosophy and pragmatism. This study identified aspects of Shona culture that can be inculcated into coaching practice and a model and namely; community and humanness, leadership as self-mastery, power and influence, and belief in ancestors, a Supreme Being and traditional healing (Spirituality).

Shona clients in Zimbabwe have their own “explanatory models” which is their particular way of understanding of what a human being is. To this end, coaching practitioners need to provide culturally responsive forms of leadership coaching. There is a need for them to be aware of values and customs within Shona culture that would help in understanding and addressing certain behaviors and attitudes.

It is unfortunate and concerning that Western coaching has tended to de-spiritualise the coaching endeavor thus undermining the spiritual dimensions of life and of experience. This study shows how the richness of Shona heritage and how any leadership and coaching approach in the Zimbabwean context should embrace some of the above-stated aspects of Shona culture.

6.2 Recommendations

This section gives recommendations to various stakeholders in Leadership Coaching working with Shona men in Zimbabwe and on the continent. In general, the recommendations suggest the need for decolonized coaching, which is a call for an intervention and frameworks that respond to the African and Shona experience.

6.3 Recommendations for coaching practitioners

The current practice of coaching in Zimbabwe should be revised. The concept of a Zimbabwean or African Leadership coaching ought to be pursued vigorously. "Coaching in Africa" denotes an imported discipline whilst "African Coaching" suggests a home-brewed model/framework that can be shared with others when fully processed.

This study highlights the importance of coaches being sensitive and taking into account the influence of context, gender, and racial, ethnic and cultural dynamics. Denying or ignoring that race and gender in the Zimbabwean context have an influence with regards to acceptability and desirability will be naive. If coaching practice does not take into account the above-mentioned factors it will be like building a house on sandy ground.

White, foreign and female coaches who tend to be direct in their coaching approach, need to have high levels of cultural intelligence when working with Shona men. This means taking time to learn and experience the Zimbabwean social, political and economic environments. While this will potentially move them out of their comfort zones it will help to assist them in adapting and developing coaching frameworks/models that respond to the needs and contexts of clients.

Furthermore, coaches need a holistic approach to leadership coaching and development practice. An approach that validates the rational, irrational, cognitive, affective and behavioral dynamics of groups and individuals.

In the context of diversity coaching, the coaching session should be an opportunity for the coach to learn from his/her client. This approach will prevent the coach from falling into the trap of being an expert. It also assists the coach with the use of a non-pathological framework.

In the new decade, coaching practitioners working with black Zimbabweans should use an Ubuntu approach which reflects unity in diversity. This approach will be a blend of Western and African coaching frameworks.

Community and the common good are a key feature of the Shona culture, to this recommend that practitioners incorporate this aspect in engagements. This addition could include joint sessions with a line manager, team, spouse or any key stakeholder in the eco-system of the client.

Lastly, this study pointed out how clients have a significant interest in the credentials and educational qualifications of practitioners more than the track record, it is important that coaches consider having qualifications (degrees, postgraduate certificates, Masters degrees) from tertiary and credible institutions as with other professions. A two dayonline courseor a month's course do not do justice to the field and profession.

6.4 Recommendations for organisations

It is twenty years since Zimbabwe was put under sanctions by the European Union and the US government due to the unhappiness about how the land redistribution was done. Whether the sanctions have achieved the intended objectives remains contested. There is however consensus that the sanctions have had negative effects on the people and economy of the country. The dominating narrative around this plight of Zimbabweans has been around neo-colonialism and western imperialism. This study suggests that Historically White institutions (HWI) in Zimbabwe have to be prudent about how they introduce and use leadership coaching. Coaching, which has many benefits, should be a key component of an organisation's leadership development and talent management strategy.

Companies have to be intentional about diversity in constituting or designing their coaching panels and a pool of coaches. This study displays how diversity with regards to; age, race, gender, sexual orientation and ethnicity are imperative to the success of coaching. To this end, these organisations should insist that a coaching panel should reflect the demographics of an organisation.

The Zimbabwean market is peculiar in the sense that coaches either belong to many professional coaching associations regionally and internationally this does not necessarily give members the right to practice nor mean that they are bona fide members. Therefore companies need to insist on credible credentialing that has ethical codes in order to protect employees from utilizing unqualified practitioners. This action will exert pressure on the need for regulation and creating barriers to entry.

This study suggests that the issues of fear and mistrust between the coaches and the clients be addressed so as to eliminate resistance, achieve better outcomes and ensure return on investment.

Lastly, organizations need to be aware of the levels of racism and exclusion that black executives' experience that is structural. This will help in embracing both Eurocentric and African leadership styles.

6.5 Recommendations for Academics and Professional Bodies

While in the neighboring country South Africa, there are three universities that offer coaching at postgraduate level, in Zimbabwe, there are no institutions of higher learning that offer coaching as a discipline of study. This study recommends a discussion about coaching education with one of the universities in the country. There is a need for homegrown theoretical foundations and practical expertise. This development will on one level attract aspirant coaches while on the other hand help to develop a pool of locally trained leadership coaches.

Research shows that there are lots of untrained individuals who parade and pride themselves as coaches. It is important academics and professional associations come together and prevent these individuals from practicing as most of them are causing harm and confusion.

Lastly, there is a need for academics to collaborate with professional associations/bodies on the continent to ensure that there alignment between academia and industry. It will also enable the inclusion of cultural components into the curriculum, grow the body of knowledge while at the sometime develop the profession.

6.6 Suggestions for further research

This study aimed to explore the understanding and perceptions of Shona men of leadership coaching in Zimbabwe. The study used a case study design making it challenging to generalize its findings. It would be ideal if a similar, quantitative study could be carried out using a much larger sample using women and aspects of Shona culture identified here. This research could cover a national sample rather than limiting it to Mashonaland and Midlands provinces in order to balance the views and better represent the understanding and perceptions.

Secondly, a study on the status of leadership coaching in Zimbabwe using different models of how professions can develop their skills will be useful in the Zimbabwean context.

Thirdly, the study exposed how the lack of scientifically verifiable information on the subject of African Spiritual Consciousness impacts leadership practice and poses a challenge in the facilitation of identity for leaders. There is therefore a need for contextualization of the approaches in leadership development within the Zimbabwean context. Further research in this regard could lead to a sound understanding and application of leadership perspectives that are African. The emergence of an African coaching framework called ‘Ubuntu’ requires a longitudinal study that demonstrates its merits and strengths before it can be applied contextually.

The challenges cited by the leaders on cross-gender coaching in Zimbabwe need to be explored further.

Lastly, the distinction made in the study between leadership coaching and psychotherapy deserves further attention particularly within the context of leadership development.

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APPENDIX A: CONSENT LETTER AND FORM

2 – 42 Avenue

Haig Park, Mabelreign

Harare, Zimbabwe.

14 February 2019

Dear Participant

Thank you very much for agreeing to take part in this research which is a part of my fulfilment of the requirements for the degree of Master of Management in the field of Business Executive Coaching with Wits Business School.

The purpose of this study is to explore the acceptability, desirability and cultural appropriateness of leadership coaching amongst Shona male executives.

Participation in this study is completely voluntary and anonymous. Data gathered during this study will only be used for this research and participants are assured of the highest confidentiality standards. All identifiable data will be stored securely on a cloud with password-restricted access and only the researcher and supervisor will have access to it.

The interview will take between 50 to 60 minutes and will be scheduled to take place at a venue of your choice. In the interview, you will be asked a few questions based on your professional and personal experiences of leadership coaching.

Should you decide that you do not want to participate in the study there will not be any negative consequences. Should you decide to withdraw from the study at any time and your data will be returned to you or destroyed.

Thank you for your willingness to participate in this study.

Regards

Brian Ndabaningi Mhlanga

Contact number + 27 72 109 7406

E-mail brianmhlanga@hotmail.com

APPENDIX B

CONSENT FORM FOR AUDIO-TAPING THE INTERVIEW(EXECUTIVES)

Afrocentric Leadership Coaching Among Shona Men in Zimbabwe

I hereby consent to the tape-recording of the interview.

I understand that:

- The recording will be stored in a secure location (a locked cupboard or password- protected computer) with restricted access to the researcher and the research supervisor
- The recording will be transcribed and the information that could identify me will be removed.
- When the data analysis and write-up of the research study are complete, the audio- recording of the interview will be kept for two years following any publication or for six years if no publications emanate from the study.
- The transcript with all the identifying information directly linked to me removed will be stored permanently and may be used for future research.
- Direct quotes from my interview, without any information that could identify me, may be cited in the research report or other write-ups of the research.

Name:

Date:

Signature:

APPENDIX C

CONSENT FORM FOR AUDIO-TAPING THE INTERVIEW(COACHES)

Afrocentric Leadership Coaching Among Shona Men in Zimbabwe

I hereby consent to the tape-recording of the interview.

I understand that:

- The recording will be stored in a secure location (a locked cupboard or password- protected computer) with restricted access to the researcher and the research supervisor
- The recording will be transcribed and the information that could identify me will be removed.
- When the data analysis and write-up of the research study are complete, the audio- recording of the interview will be kept for two years following any publication or for six years if no publications emanate from the study.
- The transcript with all the identifying information directly linked to me removed will be stored permanently and may be used for future research.
- Direct quotes from my interview, without any information that could identify me, may be cited in the research report or other write-ups of the research.

Name:

Date:

Signature:

APPENDIX D

CONSENT FORM FOR PARTICIPATION IN THE STUDY (EXECUTIVES)

Afrocentric Leadership Coaching Among Shona Men in Zimbabwe

I hereby consent to participate in the research study. The purpose and procedures of the study have been explained to me.

I understand that:

- My participation in this study is voluntary and I may withdraw from the study without being disadvantaged in any way.
- I may choose not to answer any specific questions asked if I do not wish to do so.
- There are no foreseeable benefits or particular risks associated with participation in the study.
- My identity will be kept strictly confidential, and any information that may identify me will be removed from the interview transcript.
- A copy of my interview transcript without any identifying information will be stored permanently in a locked cupboard and may be used for future research.
- I understand that my responses will be used in the write up of an honours project and may also be presented in conferences, book chapters, journal articles or books.

Name of Participant:

Date:

Signature:

APPENDIX E:

CONSENT FORM FOR PARTICIPATION IN THE STUDY (COACHES)

I hereby agree to participate in this study exploring the acceptability, desirability and cultural appropriateness of leadership coaching amongst Shona male executives in Zimbabwe. I understand that even if I agreed to participate, I can withdraw at any time or refuse to answer any question without any consequences of any kind.

The purpose and nature of the study have been explained to me and I have had the opportunity to ask further questions about the study.

I understand that I will not benefit directly from participating in this research.

I agree with my interview being audio-recorded.

I understand that all the information I provide for this study will be treated confidentially.

I understand that my responses will be used in the write up of a Master`s project and may also be presented in conferences, book chapters, journal articles or books.

Signature……..

Date:……

APPENDIX F: RESEARCH INTERVIEW GUIDE EXECUTIVES

Section One: Background Information

1. Name of Respondent

2. Age

3. Place of birth and where did you grow up?

4. Where did you go to school?

5. What kind of school was is? Mission/government/private?

6. Describe your family upbringing?

7. Do you consider yourself as being religious/spiritual?

8. What is your current role/job?

9. The number of working years and what kind of organizations have you worked for?

10. How long have you been working in the current job and what is your role?

11. Educational background – degree/diploma at which institution?

Section Two: Perceptions and experiences of leadership coaching and the coaching process.

1. Describe your coaching experience?

   1.1 Is it adequate in assisting you to meet your professional and personal goals?

   1.2 How did you feel about the coaching process?

2. If you were to have a coach from another/same culture or same-sex would the coaching process be the same or different and why do you think that?

3. What makes a good coach?

Section Three: Acceptability, desirability and cultural appropriateness on Shona men.

1. What would make leadership coaching desirable to you?

   1.1 What made you accept the opportunity to be coached?

   1.2 Is there an aspect of the coaching process you consider inappropriate?

2. In your experience what factors should coaching practitioners be mindful of when coaching Shona men?

3. How do men seek help and receive help in Shona communities?

4. Is there any comment around the cultural appropriateness of leadership coaching that we have not covered?

Section Four: Towards an Afro-centric model/framework of leadership coaching

1. Are they any aspects of Shona culture that could be integrated into coaching to enrich it?

2. Please explain how leadership is understood within the Shona and African contexts?

3. What are the effects of western psychotherapy on Shona culture?

4. Can African Spiritual consciousness inform leadership development? If so explain how?

APPENDIX G

RESEARCH INTERVIEW GUIDE: COACHING PRACTITIONERS

Section One: Background Information

1. Name of Respondent

2. Age

3. Place of birth and where did you grow up?

4. Where did you train as a coach?

5. How long have you been practicing as a leadership coach?

6. What motivated to you become a coach?

7. Do you belong to any professional body?

8. What kind of organizations do you work with?

9. Do you have a specialization within coaching?

10. Educational background – degree/diploma at which institution?

11. Do you have any experience of cross-culture and cross-gender coaching? If so describe it.

Section Two: Experiences of Coaching Shona male executives

1. What makes it difficult for Shona men to seek coaching?
2. What do your clients value within the coaching process?
3. Describe Shona men's knowledge of coaching.
4. What makes good coaching in the Zimbabwean context?

Section Three: Towards an Afro-centric model/framework of leadership coaching

1. Describe some of the coaching frameworks you use in coaching men.
2. How do you adapt your coaching to the Zimbabwean Context, particularly for men?
3. How can Shona men conceptualize leadership mastery from an African Spiritual Consciousness perspective?

APPENDIX H: RESEARCH OBJECTIVES

Research Objective 2: To explore the acceptability, desirability and cultural appropriateness of leadership coaching							
Research sub-objective	**Research sub-question**	**Literature Review**	**Hypotheses or Propositions**	**Data collection method**	**Source of data**	**Type of data**	**Analysis method**
2.1 To explore the acceptability, desirability and cultural appropriateness of leadership coaching among Shona male executives.	2.1) What would make coaching acceptable and desirable for Shona male executives	2.1) Mezirow (1991) Nkomo (2011) Ebigbo&Ihezue (2015) Baruth& Manning (2011) Abott (2010) Dzudzo (2015)	2.1. The coaching process negates the ontological/spiritual inclinations of black Shona people, and the result is that it is not desirable and acceptable	2.1 face-to-face interviews and observations	3.1 Which elements of Shona culture should be integrated into coaching to enrich it for men? 3.2 How is leadership understoodwith the Shona and African context	3.1 Ordinal and nominal	thematic analysis, open coding, Axial coding

Research objective 3. To establish whether and there are any Shona cultural aspects that can contribute or be integrated into an Afrocentric coaching model							
Research sub-objective	**Research sub-question**	**Literature Review**	**Hypotheses or Propositions**	**Data collection method**	**Source of data**	**Type of data**	**Analysis method**
Sub-objective 3.1 To establish whether and how Shona cultural aspects can contribute or be integrated into an Ubuntu coaching model	(Sub-question 3.1) Which elements of Shona culture can be integrated into coaching to enrich	Clarkson & Pokorny (2012) Madu (2015) Dzudzo (2015) Abott (2010) Morrell (2014	Proposition 3.1 Masculinity norms govern the way men seek and receive help. For this reason, coaching practitioners need to incorporate cultural elements and dimensions in their coaching frameworks	3.1 face-to-face interviews and observations	3.1 Which elements of Shona culture should be integrated into coaching to enrich it for men? 3.2 How is leadership understood with the Shona and African context	3.1 Ordinal andnominal	thematic analysis, open coding, Axial coding

APPENDIX I: APPROVAL OF TITLE LETTER

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

Private Bag 3 Wits, 2050

Fax: 0270865535224

Reference

Ms Jennifer Mgolodela

E-mail: jennifer.mgolodela@wits.ac.za

24 April 2019

Fath BN Mhlanga

Person No: 1872971

46 Derby Avenue Springs

PAG

Box 815

1560

South Africa

Tel: 02711 7173582

Dear Brian Mhlanga

Master of Management: Approval of Title

We have pleasure in advising that your proposal entitled *Afrocentric leadership coaching among Shonamen in Zimbabwe* has been approved. Please note that any amendments to this title have to beendorsed by the Faculty'shigher degrees committee and formally approved.

Yours sincerely

MrsMarike Bosman

Faculty Registrar

Faculty of Commerce, Law and Management

APPENDIX J: LANGUAGE EDITING CERTIFICATE

303 Merriman Building 9
Merriman Avenue
Vereeniging
1939

20 February 2020

TO WHOM IT MAY CONCERN

CERTIFICATE OF EDITING A MASTER'S THESIS

This serves to confirm that I have read and edited **Brian Ndabaningi Mhlanga's** master's thesis titled:**AFROCENTRIC LEADERSHIP COACHING AMONG SHONA MEN IN ZIMBABWE**. The candidate corrected the language errors identified. The document is of an acceptable linguistic standard.

Yours faithfully



…….....
Dr. K. Zano
Ph.D. in English
Cell: 0631434276 OR 0672398069
Email: kufazano@gmail.com
Email: kufazano@yahoo.com