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The Adaptation of the Shadow Corpse Belief System for Change Management in Corporate Organisations

by

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A thesis submitted to the Faculty of Commerce, Law & Management at the University of the Witwatersrand in fulfilment of the requirements for a degree of Doctor of Philosophy

Supervisor: Dr. Christoph Maier

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ABSTRACT

This thesis examines how the use of an African natural idea and practice, *Mumvuri* loosely translated in English to the Shadow on the Corpse Belief System can be adapted and used to understand change management in corporate organisations. While the talk of *Ubuntu* and other African ideas has received a lot of prominence in organisations and academia of its potentially untapped value in management, few to non-existent African ideas and practices are known to realistically permeate and guide management thinking and practices in corporate organisations.

This thesis is informed and guided by the interpretive paradigm. It adopted and followed the qualitative approach where the basic interpretive qualitative research design was used. In-depth, semi-structured, open ended and thematised interviews were used to collect data from 35 carefully selected experts that were placed into 3 homogeneous groups. Thematic analysis was used as the data analysis method aided by ATLAS ti version 8 software package, a computer assisted data analysis software package (CAQDAS).

The evidence from the research revealed that *Mumvuri* is a known and commonly practised African socio-cultural belief system. Even though it is rooted in the *Karanga* ethnic culture of modern day Zimbabwe, its traces are found in other African cultures. Despite the prevalence of *Mumvuri* in African culture, it has not been adapted and used in corporate organisations.

The main contribution was the development of a conceptual framework for change management in corporate organisations and the accompanying guidelines of implementation for executives and practitioners. These guidelines outline the process of adaptation of *Mumvuri* as an African idea, belief and concept in management. The thesis makes an empirical, methodological and practical contribution. Further research is suggested in testing this conceptual framework in corporate organisations.

Key words:
African*; Mumvuri;* hovering; shadow; corpse; beliefs; culture; practices; philosophy; change management; corporate; organisations; adaptation; conceptual; framework.

DECLARATION

I, **Richard Gwauza Chazuza**, hereby declare that this thesis is my own unaided work except where due recognition has been given. The thesis is submitted for the degree of Doctor of Philosophy at the University of the Witwatersrand, Johannesburg, South Africa. It has not been submitted in part or full for any other degree or any other university.

_____

Richard G. Chazuza

_____

Date

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My heartfelt appreciation is extended to all the experts who I cannot name for ethical reasons for their time and invaluable contribution to the thesis. It was not easy but they created the time and applied their expertise into shaping the thesis and advancing the frontiers of knowledge. I am particularly grateful to experts who saw value in this thesis from the word go and accommodated me unreservedly on numerous occasions and offered their offices and literature in their libraries. Some of

these experts, due to their passion for the study area availed their unpublished manuscripts to demonstrate the amount of work that still needs to be accomplished in getting the African story and perspective on the radar of conventional management and organisational thinking and debate. It was a privilege to walk and share this academic road with them all.

To my lovely wife Tendai and son, Donovan, you were my pillar of strength throughout this journey. Your patience and encouragement was the light at the end of a long tunnel in undertaking the thesis.

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To my countrymen, African brothers and sisters, fellow researchers, executives, practitioners and ancestors, I salute you and thank you for this journey.

To Almighty God, I am grateful for this opportunity to undertake and reach this milestone and the encounters I had with all the wonderful people that had a part in this thesis even those that declined to participate in it. All shaped what it is and what I eventually am, a balanced researcher. I am truly grateful.

DEDICATION

To all those who seek knowledge, expose it, as what it is truly, this is a piece for you.

To my parents and family, you deserve this one.

LIST OF ABBREVIATIONS

ACAD	Academic expert
AMP	African Management Philosophy
CEO	Chief Executive Officer
ED	Executive Director
EXEC	Corporate Executive
FD	Finance Director
HRD	Human Resources Director
SCBS	Shadow on the Corpse Belief System
MD	Managing Director
PhD	Doctor of Philosophy
PRAC	Practitioner in Human Resource Management
WBS	Wits Business School
WMP	Western Management Philosophy
ZSE	Zimbabwe Stock Exchange

GLOSSARY OF TERMS

Chisi – a sacred and culturally observed day where working is not allowed

Chirozvamavi – the One who blesses and withholds blessings

Bvuri – the sinister and darker side of the hovering shadow on the corpse

Dare – the traditional chief's court

Duve, Dhuve, Dube – zebra totem

Duma – earlier name given to the Shona people

Gudo, Shoko, Tsoko, Ncube – monkey totem

Gumbo – leg

Hera – earlier name given to the Shona people

Indaba - meeting

Kalanga – dialect of the Shona culture

Karanga – dialect of the Shona culture

Korekore – dialect of the Shona culture

Kurova guva – a spiritual and cultural practice of bringing back home the departed

Lobola - bride price charged during traditional marriage negotiations

N' anga – traditional healer, traditional diviner and seer

Ndau – dialect of the Shona culture

Ngozi - the spirit of the departed that returns to torment the living

Magadziro – another name for *kurova guva* in Shona culture, a ritual practice

Matsvakirai kuno – a *Karanga* marriage custom of notifying in laws that their daughter is with the prospective husband

Marimba – an African musical instrument

Masoso – watery and leafy pasture or vegetation that is placed on top of the grave of the departed signifying the cooling of the hot tempered spirit of the departed

Manyika – a dialect of the Shona culture

Mbeva – mouse or rat

Mbira – an African musical instrument

Mbudzi – goat

Mbudzi yeshungu – the goat of anger or bitterness

Moyo – heart

Mudzimu – ancestral spirit, ancestor

Mukaranga – refers to the land of the *Karanga*

Mutangakugara – the One who originated before anyone else

Musikavanhu – God the creator of everything

Mumvuri – the hovering shadow on the corpse of the departed

- loosely translated in English as the Shadow Corpse Belief System

Munhu – a human being

Mhofu, Mpofu, Pofu – eland totem

Mwari – God

Sekuru – elderly relative or uncle

Shumba, Sibanda – lion totem

Svikiro – spirit medium

Ndoro – a spiral symbol that signifies the continuity of life in Shona culture

Nhimbe – a cultural practice of pulling resources together, collectivism

Nyadenga – the Owner of the skies

Nzou, Zhou, Ndlovu – elephant totem

Roora – similar to *lobola*, bride price paid during traditional marriage negotiations

Pwanyaruzohwa – refers to the *Karanga* custom of disturbing the protective hedge of the homestead in seeking the hand in marriage of one of the daughters

Vakaranga – refers to the inhabitants of the *Karanga* land

Vana tete – aunts in Shona culture

Vanhu – human beings

Varipasi – those who live below the earth

Unhu - ethics of humanity, personhood and humility

Watisiya – he/she has left us

Watungamira – he/she has gone ahead of us

Watsakatika – he/she has disappeared

Wazorora – he/she has rested

Zezuru – dialect of the Shona culture

Zunde ramambo – the Chief strategic grain reserve or storage

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CHAPTER 1

THE CONTEXTUAL BACKGROUND

1.0 INTRODUCTION

Chapter one gives the contextual background of the thesis. It outlines what the natural, socio-cultural phenomenon under scrutiny is and introduces key concepts that make up the thesis. The chapter is arranged in different sections as it unpacks the concepts and issues under investigation.

This thesis proposes a conceptual framework for the adaptation of a social, cultural and non business concept, *Mumvuri*, loosely translated and equated to the Shadow on the Corpse Belief System (SCBS) although maintaining the vernacular word best identifies and describes the true meaning and nature of this African phenomenon in corporate organisations. The thesis extends to provide guidelines of implementing the conceptual framework in the management of organisational change. There has been a lot of arguments for embracing indigenous knowledge concepts in traditional management theory (Khoza, 1993; Mangaliso, 2001; Mbigi and Maree, 2005; Nyathi, 2009; Nkomo, 2011; Jongwe, 2017; April, Makgoba and Forster, 2018; Marnewick, Erasmus and Joseph, 2018). However this talk has not translated in the adoption of any African concepts in reality for corporate organisations (Nkomo, 2011; Marnewick, Erasmus and Joseph, 2018). The adaptation of *Mumvuri*, it is argued, transforms the discussion on African concepts and provides a significant contribution to the existing literature on change management theory in corporate organisations.

The thesis further argues that corporate organisations in Southern Africa seem reluctant to embrace and make use of their indigenous ideas, beliefs and practices in enhancing their competitiveness (Khoza, 1993; Mbigi and Maree, 2005; Theimann, April and Blass, 2006; Nyathi 2009; April and Peters, 2011; Nkomo, 2011; Jongwe, 2017). The thesis argues that Africans are detached from their identity and cultural ecosystem due to the endearing effects of colonialisation (Biko, 1973; Nkrumah, 1973; Ramose, 2005; Nyathi, 2009; Thiong'o, 2009; Nkomo, 2011). Colonisation and neo-

colonialism has continued to entrench the inferiority complex and an unwillingness to embrace local ideas, beliefs, practices, philosophies and experiences and extending these in managing corporate organisations for enhanced competitiveness in the African context (Nkrumah, 1966; Nkrumah, 1973; Biko, 1973; April and Shockley, 2007; Nussbaum, 2003; Nyathi, 2009; Nkomo, 2011).

The thesis advances a conceptual framework. This framework seeks to assist corporate organisations to adapt social and cultural ideas, beliefs and practices in their management conceptualisation and practice. The conceptual framework is rooted in *Mumvuri* loosely taken as the Shadow on the Corpse Belief System (SCBS) which the thesis draws from its rich social and cultural sources for adaptation in corporate organisations.

Mumvuri is an African social and cultural idea and belief system that is found among the *Karanga* ethnic culture of modern day Zimbabwe (Mhaka, 2014; Tatira, 2014). According to this belief and cultural tradition, a corpse of the departed that manifests a hovering shadow on it is not buried as the presence of the hovering shadow is believed to represent negative feelings of the departed (Mhaka, 2014). These negative feelings need to be addressed as failure to do so may attract bad luck and misfortune to the living (Mhaka, 2014; Tatira, 2014; Zinyemba and Machingambi, 2014; Ndlovu, 2019).

The adaptation of *Mumvuri* in the corporate environment is anchored on empirical data from experts. The empirical evidence from experts was used for theory building. The existing literature was used to point to gaps that informed the researcher of specific areas, themes or questions to further explore and ask in the inquiry. It is argued by the researcher that theory building through *Mumvuri* generates a framework that is academically and practically adaptable to corporate organisations. It is argued that change management offers the greatest potential for a conceptual framework than other management areas that encompass organisational culture, leadership and strategy management. It is argued that by offering an adaptation conceptual framework anchored in African culture and philosophy, corporate organisations in Africa and those around the world can become relevant and competitive in the global economy (Mbigi and Maree, 2005; Theimann, April, Blass, 2006; April and Ephraim, 2011; April and Peters, 2011; Nkomo, 2011). The thesis therefore builds a theoretical argument and framework primarily based on African culture and philosophy; anti-colonial thought perspective; post colonial

theory; black consciousness philosophy; identity theories and change management models and proposes a research agenda for future study based on this argument.

1.1 BACKGROUND OF THE STUDY

Corporate organisations in Zimbabwe, Southern Africa and the greater African continent seem not to possess that slight edge to out compete the best in the world (Ibrahim Index, 2014; Mbigi and Maree, 2005), This is despite Africa being projected as the emerging high growth region in terms of economic growth (Seny Kan, Apitsa and Adegbite, 2015). Walsh (2015) argues that in recent years Africa has surpassed the rest of the world in terms of economic growth and argues that between 2004 to 2013 African countries achieved a growth rate of 4.99% consistently indicating vast wealth and business opportunities existing on the continent. Carmody (2011) argues that while Africa is the focus continent, greater growth and attractive investment is concentrated mostly in Sub Saharan Africa. This part of the African continent is viewed as more engaged to the changing global economic trends than the rest of Africa (Carmody, 2011). This view is supported by a study published by the Wall Street Journal (2014) of the top ten African economies that attracted the attention of 200 European and American multinationals. The Wall Street study revealed that a staggering nine top countries in Africa were found to be in Sub Saharan Africa pointing to the vast opportunities and potential that the region and its organisations possess as economic engines for growth and prosperity (Seny Kan, Apitsa and Adegbite, 2015). With these economic indicators and favourable perceptions, corporate organisations in Southern Africa as economic vehicles for wealth creation find themselves unable to rise up, compete and exhibit their uniqueness in tapping into this booming focus on them and the Sub Saharan region by international investors and capital.

This seemingly stagnation can be explained as arising from the inability of corporate organisations to adapt and apply their indigenous ideas, beliefs and practices in managing and transforming corporate organisations for sustained prosperity at the global stage (Mbigi and Maree, 2005; Jongwe, 2017; Schaffer, 2017; Marnewick, Erasmus and Joseph, 2018). The prevailing management concepts and practices in corporate organisations are predominantly western based (Mangaliso 2001; Maier, 2002; Lessem, Schieffer and Moussavian, 2010). These western ideas, concepts and practices seem not to be congruent with corporate organisations found in emerging economies in Southern Africa (Khoza 1993; Mangaliso, 2001; Theimann, April and Blass, 2006; Lessem and Schieffer, 2009; April and Peters, 2011; Jongwe, 2017).

This incongruence seems to have triggered anxiety in academic corridors on the efficacy of management theories conceptualised and developed in the west to address African phenomena (Jongwe, 2017). This restlessness has resulted in the calls for an African focused management research which has been termed "autochthonous high impact research" by the African Academy of Management (Jongwe, 2017). Autochthonous research is management research that seeks to generate theories that address local management problems. These theories are grounded in the African social and cultural context and its uniqueness. Jongwe (2017) argues that there are a few studies that have attempted to explore the impact of culture on management in the African social and cultural setting. There are no studies of note that have tried to explore indigenous concepts such as spiritualism, traditionalism, communalism, co-operative team work and mythology (Zinyemba and Machingambi, 2014; Jongwe, 2017).

Apart from the seemingly reluctance to adopt and embrace indigenous ideas, beliefs and practices, academic literature on African management concepts and philosophies appears to be limited in the traditional management discourse (Nkomo, 2011). Western management philosophies and practices seem to ignore African ideas, beliefs, concepts and practices in management theory and practice (April and Ephraim, 2011; Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011). African theories are rarely captured in academic literature on organisations (Theimann, April and Blass, 2006; Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011; Jongwe, 2017, Marnewick, Erasmus and Joseph, 2018).

African Management philosophy has attempted to offer an alternative concept to the western philosophy (Khoza, 1993; Nkomo, 2011). However, Africa as a continent is broad. Africa is not culturally homogeneous (Nkomo, 2011). Khoza (1993) advocates for a narrower South African based management approach as a way to gain impetus towards an African management approach for the entire continent. Nkomo (2011) argues that projecting the African management philosophy as an alternative to the western management philosophy reinforces the binary dichotomy of West versus African management concepts and systems. This distinction leads to the continued self perpetuation of western management concepts, philosophies and practices in organisations (Nkomo, 2011).

Conceptualisation of existing organisational theory is strongly rooted in the western school of thought (Khoza, 1993; Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011). To substantiate this position, aspects of organisational change management are used in the thesis (Todnem By, 2005). There are six theoretical categories of

organisational change management in corporate organisations with each category bringing out models that reflect its understanding of change in organisations (Kezar, 2001). These categories assist in the conceptualisation of the change process in corporate organisations. These categories explain the nature of change and why it happens. These six change categories explain change in the context of evolutionary models, teleological models, life cycle models, dialectical models, social cognition models and cultural models. These models are discussed in detail in chapter two that is focused on literature review.

There appears to be no other form of conceptualisation of organisational change management that is outside the existing western school of thought and value system. This position is despite a lot of talk on the promise that is held by the African philosophy of *Ubuntu* (Mangaliso, 2001). However *Ubuntu* has been criticised in management theory and academic discourse as lacking scientific rigour and hard evidence (Swartz and Davies, 1997). *Ubuntu* appears to be regarded as a myth and a fading African social and cultural philosophy (Swartz and Davies, 1997). Futter (2016) argues the uncertainty that lingers on the conceptual role of *Ubuntu* further complicates its standing and use in theory and practice in both academia and organisations.

This thesis however sought to come up with a narrower and deeper African conceptualisation of organisational change. This borrows and builds on the idea put forward by Khoza (1993) of the need for a narrower African management framework as the initial step towards a much broader African management approach for corporate organisations. This narrower conceptualisation is through the adaptation of *Mumvuri* in corporate organisations as a change management conceptual framework. The adaptation of social and cultural ideas and beliefs in management theory and practice is not a new phenomenon (Brunet and News, 2003; April and Peters, 2011). The Japanese *'kaizen'* concept is a well known concept that has been integrated into management theory and practice (Brunet and News, 2003; Lessem, Schieffer and Moussavian, 2010). A place and a voice from an African idea is unoccupied (Nyathi, 2009; Nkomo, 2011; Jongwe, 2017). Corporate change management can be conceptualised from an African perspective through the introduction and adaptation of *Mumvuri* by executives and practitioners in organisations.

1.2 PROBLEM STATEMENT

Corporate organisations seem to have predominantly western based management concepts and practices in use (Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011; Jongwe, 2017; Marnewick; Erasmus and Joseph; 2018). This extends to concepts and practices in organisational culture, organisational strategy, organisational transformation and change management (April and Peter, 2011). This prevailing status quo in organisational theory appears to undervalue indigenous ideas, concepts and practices that may lead to sustainable competitiveness of corporate organisations in emerging economies (Khoza, 1993; Theimann, April and Blass, 2006; Lessem and Schieffer, 2009; Jongwe, 2017). The predominantly western management concepts and practices seem to alienate and remove the identity of Africans (Biko, 1973; Ndlovu, 2019). It appears to remove Africans from their efforts to participate and contribute to management theory conceptualisation and their subsequent practices in corporate organisations (Nyathi, 2009; Nkomo, 2011; Jongwe, 2017). This isolation and marginalisation makes organisational theory poorer and lacking in multiple narratives and perspectives apart from existing western concepts and narratives (Theimann; April and Blass, 2006; Nyathi, 2009; Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011). The position that 70% of change management programmes implemented in corporate organisations fail is a worrying and disturbing state of affairs for corporate executives, practising managers and academics (Blogun and Hailey, 2004). This failure rate of change management efforts in corporate organisations appears to show that there is a conceptual gap in how change is viewed and implemented in corporate organisations. The existing western frameworks seem to be contradictory and confusing (Burnes, 2004). These theories seem unsupported by empirical evidence on organisational change and other broader management aspects of organisational culture and strategy (Blogun and Hailey, 2004; Burnes, 2004).

While the concept of the African Management philosophy has made significant strides in getting scholars to think critically of existing organisational theory and its shortcomings (Nyathi, 2009; Nkomo, 2011), there appears to be little or no adaptation of its prescriptions in conventional management theory and practice. This **lack of adaptation** may be explained in that there **lacks a conceptual framework of African or indigenous origin** (Nyathi, 2009; Nkomo, 2011; Jongwe, 2017). It appears that **the lack of** an adaptation conceptual framework has relegated the contribution of alternative narratives of organisation theory to the peripheries of conventional

management discourse and practice (Khoza, 1993; Nkomo, 2011; Marnewick, Erasmus and Joseph, 2018).

The existing conceptualisation of corporate change management is western inclined. There seems to be no indigenous framework that guides corporate organisational change from a conceptual and practical perspective (Burnes, 2004). The need to change, to survive and to be competitive is well documented in literature (Todnem By, 2005). However there appears to be a gap conceptually and practically on how to describe and explain organisational change including the envisaged benefits to organisations, individuals and communities (Burnes, 2004; Todnem By, 2005). This conceptual and practical gap introduces the need for a wider narrative that is embodied by the African management promise that has remained evasive in organisation theory and practice in corporate organisations.

Mumvuri is a social and cultural philosophy of African origin (Makaudze and Gudhlanga, 2014; Mhaka, 2014; Tatira 2014). It expresses that a departed person who has a lingering shadow around his or her corpse is not buried (Mhaka, 2014; Tatira, 2014, Ndlovu, 2019). An investigation has to be undertaken as to why the hovering shadow is present before burial can take place (Mhaka, 2014; Ndlovu, 2019). In Afro centric religion, it is believed that burying a person who has a hovering shadow on their corpse brings misfortune to the living (Mhaka, 2014). In African religion and culture it is considered a taboo to bury a person with the image of a hovering shadow on their corpse (Mhaka, 2014; Tatira, 2014).

The statement of the problem therefore is that *Mumvuri* despite being a relevant and widespread social, cultural and non business belief system and practice is not applied in corporate organisations. The problem is that there is no conceptual framework that enables corporate organisations to embrace and adapt the social and cultural elements of *Mumvuri* for organisational change. This is despite the promise that indigenous concepts and knowledge systems seem to possess in transforming and changing the competitiveness agenda of corporate organisations in the 21st century (Mangaliso, 2001; Theimann, April and Blass, 2006; Nyathi, 2009; Nkomo, 2011). The work place and corporate organisations adopted the Japanese *'kaizen'* philosophy in managing change and continuous improvement (Brunet and New, 2003; Lessem and Schieffer, 2009). The adoption of African ideas, belief systems and natural philosophies in corporate organisations seems elusive from a conceptual and practical implementation levels (Nkomo, 2011). This is the gap that *Mumvuri* seeks to occupy and promote for corporate organisations.

1.3 PURPOSE STATEMENT

This thesis provides a conceptual framework that leads to the adaptation of *Mumvuri* for change management in corporate organisations. It seeks to explain the deeper nature of *Mumvuri* as a social and cultural concept of African origin. The inquiry seeks to give a conceptual and practical framework and guidelines of how the adaptation of an African natural belief system and idea may lead to the modification or development of existing management theory and practices. This modification or development is focused on change management in organisations. The thesis seeks to move away from what seems to be the presentation of African management concepts and prescriptions as myths and fork tales (Swartz and Davies, 1997).

The focus is to provide impetus for Africans irrespective of race, creed and gender to be able to be involved and engaged in organisational theory conceptualisation and practice. This involvement is expected to meaningful and valuable to Africans and their circumstances and uniqueness as a people (Khoza, 1993; Nyathi, 2009; Nkomo, 2011; April and Ephraim, 2011; Jongwe, 2017).

1.4 STATEMENT OF RESEARCH OBJECTIVES

The research objectives are:

1. To explain the deeper nature of *Mumvuri* and why it can be a valuable concept for change management theory and practice.

2. To establish a conceptual framework for *Mumvuri* in corporate organisations.

3. To provide practical guidelines of implementation of *Mumvuri* in organisations.

1.5 SIGNIFICANCE OF THE STUDY

This research provides a conceptual framework for conceptualising and adapting an African social, cultural and non business concept in corporate organisations. It endeavours to show the significance of indigenous concepts in corporate organisations. It seeks to move away from indigenous, social and cultural ideas and beliefs being labelled as fork tales and myths (Swartz and Davies, 1997) to concepts that are conceptually and practically useful in assisting academics, executives and practitioners in corporate organisations (Mangaliso, 2001).

The thesis strives for empirical contribution in the manner in which change is conceptualised and practised in corporate organisations. The list of experts provided empirical data that was used in coming up with a conceptual framework. While existant literature equipped the researcher to know and to ask the relevant questions and to be cognisant of the academic gaps in literature, it is data from the experts that was used to drive for new frontiers of knowledge through the development of a conceptual framework for corporate organisations.

Practical guidelines of implementing *Mumvuri* are provided in explaining how change management can be conceptualised and practised in corporate organisations. The practical guidelines of implementation are informed from a social, cultural and African sphere of existence and meaning. The thesis therefore seeks to move beyond mere talk of the potential embedded in African ideas and practices (Mangaliso, 2001) and give practical guidelines of implementation that are useful to academics, corporate executives and practitioners in conceptualising management theory and practice anchored in African culture and religion.

1.6 DELIMITATIONS OF THE STUDY

Delimitations are choices that are made by the researcher. The researcher has control over delimitations. They describe the boundaries that are set for the study and explain the things that the researcher is not going to do. Delimitations explain the reasons of not doing certain things or taking certain assumptions. Delimitations are strongly linked to the theoretical and philosophical framework of the study, research design and the nature of the research questions or objectives (Price and Murnan, 2004).

The focus of this thesis is on *Mumvuri* as a social and cultural concept and practice of African origin. It does not deal with the broader notions and arguments of *Ubuntu* as an African management philosophy. *Mumvuri* is looked at as a separate, distinct and unique, social and cultural idea and practice that has significance and value for adapting in corporate organisations.

Mumvuri in this thesis is not confined to the Shona ethnic setting and context. While the phenomenon originates from the *Karanga* ethnic community of modern day Shona people of Zimbabwe, this study takes a broader view of social and cultural practices and similar practices across Africa.

State institutions, public entities, non-governmental organisations (NGOs) or agencies, voluntary and welfare organisations are not part of the research inquiry.

The focus is on corporate organisations. It narrows the focus to individuals in corporate organisations, universities and consulting firms who are knowledgeable and experienced in African social, cultural concepts, practices and change management practices.

The thesis does not look at diviners, local chiefs or headmen, traditional healers, herbalists, religious priests, clergy, pastors and community elders. The focus is on experts with corporate and academic standing and who are familiar with *Mumvuri* loosely translated in English to mean the Shadow on the Corpse Belief system. The focus is on participants who are able to articulate *Mumvuri* from both an empirical and conceptual standpoints.

The focus is on change management as an aspect of corporate organisational life. An in depth analysis of *Mumvuri* and change management in corporate organisations is intended to allow for adequate theory building that provides useful and practical insights into management theory conceptualisation and practices in corporate organisations (Rieley and Clarkson, 2001; Burnes, 2004).

1.7 CHAPTER CONCLUSION

The background and context of the thesis was outlined. The problem statement and research objectives were highlighted and discussed in this chapter. The next chapter locates and places the research study in academic and management literature while unpacking various key concepts that underpin this thesis.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter locates the thesis in academic literature. It discusses the theoretical models that inform the research inquiry and identifies the gap and contribution that this thesis occupies in literature.

2.1 *MUMVURI* AS A SOCIO – CULTURAL PHENOMENON

2.1.1 The Origins of *Mumvuri*

Mumvuri is loosely translated in English to be the **Shadow on the Corpse Belief System** is a **natural**, AFRICAN, SOCIAL AND CULTURAL BELIEF TRADITION AND PRACTICE. It is a phenomenon that originates from the *Karanga* ethnic tribe of modern day Zimbabwe (Makaudze and Gudhlanga, 2014; Mhaka, 2014; Tatira, 2014). The *Karanga* ethnic tribe is part of the modern day Shona people of Zimbabwe (Sitshebo, 2000; Ndlovu, 2019). The Shona people are part of the Bantu tribes of Southern Africa. Zimbabwe has two main ethnic tribes. These are the Shona and the Ndebele tribes. The Shona constitute 71% of the population of 12 million inhabitants while the Ndebele constitute 16% (Sitshebo, 2000; Ngara and Porath, 2004; Zinyemba and Machingambi, 2014; Ndlovu, 2019). The population has grown to around 14 million with another national consensus planned for in 2022. The Shona traditionally practise agriculture and pastoralism (Mudenge, 1988). This group is to some extent fairly established. Three of their dynasties can be traced back in history (Sitshebo, 2000). Samkange (1973, p. 2) describes the Shona people saying *"It is this group which, they assure us, definitely spoke a Bantu language and arrived in successive waves from the north. Today it is credited with having built throughout this area various stone structures of which those known as the Great Zimbabwe are only the largest and the most famous. It is this group which today is believed to have established the great empire of Mwene Mutapa".*

The *Karanga* are a subgroup of the Shona speaking people of Zimbabwe (Mazarire, 2009; Ndlovu, 2019). The term *Karanga* is an old and loaded term that carries both linguistic and ethnic overtones (Mazarire, 2009; Mpofu, 2001). Today the word *Karanga* generally refers to speakers of a dialect of the Shona language concentrated

in the South - Central parts of Zimbabwe (Mazarire, 2009). This group of people trace their ancestry to small bands of settlers that occupied the south central region of present day Zimbabwe in phases between the end of 18th century and the beginning of 19th century (Mazarire, 2009).

Mudenge (1988) argues that between the 15th and late 18th centuries, literate Portuguese observers made reference to the greater part of the Zimbabwean plateau as "*Mukaranga*"meaning the land of the *Karanga* and its inhabitants as the "*Vakaranga*". According to Ngara and Porath (2004) the Shona culture has its historical roots and origins in Zimbabwe. Zimbabwe is a geographically land locked country and is surrounded by five Southern African states namely Zambia in the North, Mozambique in the East, Namibia and Botswana in the West and South Africa in the South (Ngara and Porath, 2004).

Zimbabwe is a former British colony with a colonial legacy that span over ninety years from 1890 to 1980 when it got self independence (Ndlovu, 2019; Ngara and Porath, 2004). Zimbabwe is a culturally diverse nation with ninety five percent being Africans and the remaining five percent being Whites, Asians and others (Ngara and Porath, 2004). Shona constitutes the main language of eighty percent of the population while fifteen percent are composed of the Ndebele cultural group (Ndlovu, 2019; Ngara and Porath, 2004).

Shona is one of the three official languages in Zimbabwe together with English and Ndebele. The language policy of the country requires children to acquire literacy in two languages that is English and one indigenous language either Shona or Ndebele depending on the region of residence. English is the main language of instruction from elementary school to university (Ngara and Porath, 2004).

Language is at the core and heart of culture (Mpofu, 2001). No culture can exist without at its centre a natural language (Mpofu, 2001). Language as argued by Mpofu (2001) reflects a specific culture. Different languages reflect and express different cultures. The Shona language conveys a specific culture. The Shona culture has a wide range of terms and expressions that refer to traditional practices and artefacts and to cultural norms and rites (Mpofu, 2001). The emergence of various terms that express Shona culture and practices poses a translation problem between Shona and English languages. This translation problem is due to the cultural gap that exists between the speakers of the source language and the target language (Mpofu, 2001; Ndlovu, 2019). If speakers of a certain source language in Shona refer to a particular concept or practice that does not exist in another language, it is almost

impossible to translate that concept or practice with a short word or phrase from that language (Mpofu, 2001). Smit (1990) refers to this problem where functionally relevant features in a source language do not exist in the target language as cultural untranslatability. When attempting to explore *Mumvuri* as a Shona cultural concept to the English language and set up, the argument by Smit (1990) become real and tangible.

Kurova guva (the bringing home ceremony) is a Shona word and cultural custom that does not exist in the English vocabulary and worldview (Mpofu, 2001). There is no equivalent term of *kurova guva* in English as this practice does not exist in English culture. *Kurova guva* is a ceremony in Shona culture of bringing home the spirit of the departed one year after their passing on to become a family ancestral spirit (Mpofu, 2001; Ndlovu, 2019). Other Shona cultural customs that do not have English equivalent include *roora* (lobola), *pwanyaruzhowa* and *matsvakirai kuno*. *Roora* is money and cattle that a man pays to his in-laws as a way of seeking permission for him to marry and live with their daughter as his wife. *Roora* is loosely translated in English as "bride price". There is no exact equivalent of *roora* in English because the English have a different system of marriage altogether from the Shona cultural system (Mpofu, 2001). *Pwanyaruzhowa* literally means that a man who would have come to marry one of the daughters has actually broken the protective hedge around the homestead in order to gain access and entrance to her dwelling residence. It is a term in Shona custom that refers to the money or a beast that the man has to pay for disturbing the peace of the homestead by seeking to take one of their daughters in marriage. There is no English equivalent for this word and custom (Mpofu, 2001). *Matsvakirai kuno* is another term that has no equivalent in English. It refers to the monetary gesture or token that a man sends through his go-between to the parents of the girl that he has eloped with informing them that he is the one who has taken their daughter and commits to look after her as his wife from the point of this cultural notification to them (Mpofu, 2001).

There are many other Shona cultural practices that have no English equivalents. This extends to musical instruments such as *mbira* and *marimba*. Some musical instruments are culturally bound and found in a particular culture and not in another (Mpofu, 2001). The *mbira* and *marimba* are found in Shona music and not in English culture and music. There are no English equivalents for *mbira* and *marimba* (Mpofu, 2001). The argument of lack of equivalents from one source language to the target language resonates with *Mumvuri* which is a key and integral element of this thesis. *Mumvuri* is a Shona cultural word and custom. *Mumvuri* does not have an

English equivalent as this phenomenon does not exist in English culture and natural existence. It is loosely equated to refer to the shadow on the corpse of the departed but is not exactly the same as there is no English equivalent of *Mumvuri*.

2.1.2 The Shona and their broader belief systems

The Shona traditions of present day Zimbabwe are characterised by strong belief systems (Tatira, 2014; Zinyemba and Machingambi, 2014). When the missionaries arrived in the 19th century, they ignored the fact that the Shona people had their own strong beliefs that were an integral and intrinsic part of their natural existence. On the contrary, rather, missionaries deliberately chose to propagate their own western Christian beliefs on local inhabitants (Tatira, 2014). The departure from the Shona natural belief systems and the assimilation of western beliefs marked the beginning of western influence and preferences that have been culturally entrenched and systematically held as true and noble in the 21st century by most Africans (Tatira, 2014). This long held view and belief is far from the perceived truth and reality of African belief systems and natural identity (Biko, 1973).

Beach (1986) argues that despite the detailed and documented history of the Shona people and their accomplishments, they did not seem to have a name to identify themselves as an ethnic group. Beach (1986, p. 14) states that *"until the twentieth century Shona speakers had no common name for themselves. Most of them used terms like "Shawasha", "Hera", "Duma" for their local groups and found them perfectly adequate in local politics. In the eighteenth century, more general terms like "Zezuru" or "Ndau" were beginning to come into use, but they were by no means generally accepted by 1900. The spread and acceptance of those terms came as a result of missionary influence…the word 'Shona' was first used by the Ndebele in the 1830's, to refer to the Rozvi, and was gradually applied by Europeans in the nineteenth century to Shona speakers as a whole"*. Samkange (1973) highlights that regardless of the origin of their name; this Bantu group (Shona) of people had a proud history and cultural tradition. Samkange (1973, p. 6) says *"they are people with long deep roots, a people with a distinct civilisation"*. Beach (1986, p. 8) supports this view adding *"they also engaged in economic production including mining, hunting, trading, manufacturing, fishing and gathering"*.

Stan Mudenge, a Zimbabwean Historian came up with the name *'Karanga'* as the historic name for most of the people known today as the Shona people of Zimbabwe (Sitshebo, 2000). The term '*Shona*' is now accepted and used (Sitshebo, 2000). It gives credence to their use of the word *'chiKaranga'* to refer and reference to their customary rituals. Kuper et al (1954) argue that the term '*Shona*' takes care of six

dialect groups in modern day Zimbabwe ethnic dynamics. These dialects are *Kalanga*, *Karanga*, *Kore Kore*, *Manyika*, *Ndau* and *Zezuru*. Samkange (1973, p. 3) reveals that *"these are the bearers of the Shona culture which once flourished between the Zambezi and Limpopo rivers, stretching eastwards as far as the sea".* Sitshebo (2000) agrees with Samkange highlighting that these six dialects making up Shona ethnicity share similar views relating to the departed and the living although individual variations are evident in their actual cultural observances and practices in reality. Ngara and Porath (2004) also concur that the term Shona is common in six major dialects with a common standard orthography. These dialects are *Zezuru*, *Karanga*, *Manyika*, *Kore Kore*, *Budya* and *Ndau*. *Kalanga* though a Shona dialect from *Karanga* with marginal linguistic influences of Ndebele language is left out of the *Shona* syllabus due to a mere historical technicality (Ngara and Porath, 2004).

The Shona and the greater Bantu people believe that communities consist of the unborn, the living and the dead (Sithebo, 2000). This tripartite relationship of the unborn, the living and the departed is elaborated quite strongly by Ramose (2009) writing on African culture. The Shona Traditional Religion is seen and experienced as a living, organic religion (Sithebo, 2000; Mhaka, 2014). It exists with the people. It permeates the whole social life of a traditional Shona person (Sithebo, 2000). Gehman (1989, p. 18) argues that *"It is the total traditional world view with all the values and beliefs".* Bahemuka (1986, p. 2) says *"African Traditional Religion is ontological in both its nature and outlook. It permeates traditional being in its wholeness vis-a-vis environment, attitude towards life, values and self-awareness".* Africans are deeply religious and their religious convictions permeate every aspect of their existence (April, Makgoba and Forster, 2018). Sitshebo (2000) asserts that African Traditional Religion influence goes beyond the grave. The Shona religion is traditional. It is passed on from generation to generation. It has shaped and has been shaped by society through the ages. It is communally owned (Sitshebo, 2000; Tatira, 2014).

The belief in ancestors is a strong part of the Shona traditional belief system (Mhaka, 2014; Tatira, 2014). The Shona ethnic people believe that there is one God. They give different titles to God. Some of these names are *Mwari* (God), *Musikavanhu* (The Creator of human beings), *Nyadenga* (The Owner of skies or one who resides in the sky), *Mutangakugara* (The One who originated before anyone else) and *Chirozvamavi* (The One who blesses and withholds blessings) (Mhaka, 2014). The belief in ancestors or ancestral belief system of the Shona people is summarised by Tatira (2010, p. 37) saying *"contrary to all these views, (that Shona worship animals, plants and other objects) the Shona people view Mwari* (God) *as someone who is up there and one who*

is very senior, as a result He should not be bothered with less important issues. The Shona believe that they can communicate with God through their ancestral spirits. According to their belief, it is improper to by-pass the ancestral spirits, and communicate directly with God. In fact, like the Asante ethnic group of Ghana (Boaduo, 2011) believe that such an address will be disrespect and ignored by God".

For the Shona cultural tradition and practice, God is approached through the ancestral spirits. Approaching God outside the intercession of the ancestral spirits is viewed as improper and disrespectful (Ndlovu, 2019; Tatira, 2014). Ancestral spirits are believed to be the guardians and intercessors of the people with God. The Shona believe that ancestral spirits are territorial spirits which guard the whole community (Mhaka, 2014). These spirits are communicated to through the chiefs who are responsible for a particular locality or community. It is believed by the Shona ethnic culture that when ancestral spirits are offended, they are believed to possess the powers to punish the community through droughts and diseases (Tatira, 2014). The Shona people believe that the chief of a local community is the chief priest of the ancestral spirit. The chief ensures that there is peace and harmony in the community. Issues such as sexual incest, bestiality, senseless killing and other bizarre cultural acts are avoided in the community. Allowing these acts attracts the wrath and punishment of ancestral spirits to the local inhabitants (Tatira, 2014).

The Shona believe that the supernatural punishment by ancestral spirits glues people together in communities. It glues people to live in peace and harmony with each other (Mhaka, 2014; Tatira, 2014). Any acts of bizarre cultural misconduct within a community urgently calls upon the local chief to find the culprits and single them out. Misconduct may include acts such as murder and incest. After identifying the culprits, the chief has the responsibility of publicly punishing the offender for their misdeeds before facilitating a cleansing ritual to appease the ancestral spirits. The ancestral spirits are appeased to protect the community from their anger and vengeance (Mhaka, 2014; Tatira, 2014).

Apart from territorial ancestral spirits that guard communities, the Shona traditional culture believes in family ancestral spirits (Makaudze and Gudhlanga, 2014). These are ancestral spirits that are believed to guard the lives of a particular family. They are focused on a specific family and its genealogy. Family ancestral spirits possess the same powers as territorial ancestral spirits and can punish errant family members (Makaudze and Gudhlanga, 2014). It is the Shona cultural belief that when a family member dies, it is not the end of life and his or her influence. Rather, the departed are transformed into an ancestral spirit and join the family lineage in the

spiritual realm (Mhaka, 2014; Makaudze and Gudhlanga, 2014; Tatira, 2014). A cultural ceremony known as home coming *(kurova guva)* is practiced by the Shona people a year after a family member has passed on. The belief that a family member's spirit has to be brought back home after sojourning in the wilderness after death is strong among the Shona culture (Makaudze and Gudhlanga, 2014). The spirit is brought back to be part of the family ancestry. There is a ritual ceremony that is conducted to mark the returning home of a departed family member. This practice is undertaken to try to keep in check all family members and protect the living from the vengeance of the departed while in the wilderness (Mhaka, 2014).

The family spirits listen to the most senior member of the family. This senior member of the family is believed to be the priest of the family (Makaudze and Gudhlanga, 2014). This hierarchal structure is a social control mechanism that keeps the young and adventurous in check. It implores upon the young to respect and look after the elderly as failure to do so attracts misfortune from the family spirits (Tatira, 2014). The fear of misfortune if the young fail in their duty to look after their parents and elderly is a belief system that is also prevalent among the Ghanaian culture and migrant workers in Israel (Sabar, 2010).

The belief in avenging spirits is prevalent in the Shona traditional culture (Mhaka, 2014). Avenging spirits are known as *ngozi* in Shona culture. The Shona believe that if someone in the community is innocently murdered, that victim will fight back as an avenging spirit (Mhaka, 2014). The avenging spirit will go on a rampage killing all the blood relatives of the offender and kills the offender as the last person. This traumatic experience is meant to show the anger of the departed. The avenging spirits belief moderates and controls the Shona from committing murder due to the devastating consequences on other innocent family members. To avoid this torture, the Shona believe in appeasing the avenging spirit as a way to safeguard the living from the power and wrath of the departed (Mhaka, 2014; Tatira, 2014).

Indigenous religion plays an important role in the lives of many African Zimbabweans (Ndlovu, 2019). To argue this point, before traveling, some African Zimbabweans pour traditional snuff or tobacco on the ground as a way of asking ancestors to look after them (Ndlovu, 2019). Ancestors are referred to as the ones who live below (*varipasi*) and although they departed earthly existence long ago, they are believed to continue to guide and influence the lives of the living (Ndlovu, 2019). In indigenous religion, when elders pass on, they are brought back home as spirits and continue to live as guardians of the home (Mhaka, 2014; Tatira, 2014; Ndlovu, 2019). Indigenous people believe in life after death as a strong and enduring

belief system of not only the *Karanga* but covers all other dialects of the Shona ethnic people (Ndlovu, 2019). The *Karanga* and broader Shona dialects believe that there is a community of the living dead who continue to watch and protect the living (Mhaka, 2014; Ndlovu, 2019). The living are always reminded to honour those who died long back and failure to honour the ancestors has negative consequences at both individual and family levels (Ndlovu, 2019).

The belief in eternity is seen in various symbols in the *Karanga* African culture and religion. The *Ndoro* (spiral symbol) signifies that life does not end but continues to the next phase after physical death (Ndlovu, 2019). The *Ndoro* (spiral symbol) used to be worn by Shona chiefs as a symbol of authority. The Shona worship God through spirit mediums (Ndlovu, 2019). Spirit mediums communicate with ancestors and then pass on the information to the living. The belief in spirit mediums is an integral part of the Shona cultural heritage (Ndlovu, 2019). Believers in African religion communicate with ancestors through a number of traditional ceremonies and rituals. This communication is a bold reminder that Africans believe in the existence of a community of ancestors who continue to live and watch over events of those among the living (Tatira, 2014; Ndlovu, 2019).

Traditional ceremonies are part and parcel of life in African religion (Ndlovu, 2019). Rituals are facilitated and conducted to cleanse families and communities. The conduct of rituals is informed by the belief that people occasionally make mistakes that offend ancestors and God. These mistakes may include acts of murder, adultery, disrespecting sacred places and so on which anger the ancestors. For peace and harmony to exist and to avoid misfortune triggered by angry ancestors, rituals are conducted as peaceful gestures (Ndlovu, 2019). Community rituals are also performed to appease family and tribal ancestors so that they forgive the community and continue to protect the land and give it good rains and harvests. In African cultural existence, rituals are conducted at family and community levels (Ndlovu, 2019). Rituals are usually conducted under a *Muchakata* tree. It is also known as *Muhacha*, *Muvhula* or *Umkhuna* tree (Ndlovu, 2019). Rituals can also be conducted at the shrine of a leading spirit medium who communicates with ancestors and advises the community of all the things that must be done to maintain peace and harmony between the living and the departed and amongst the living themselves (Ndlovu, 2019). In African tradition and existence, the land belongs to ancestors and it must be cleansed of bad spirits and other bad things that people have done on it for peace and good harvests (Ndlovu, 2019).

Linked to cleansing ceremonies in African religion is the *bira rekukumbira mvura* (rain asking ceremony). It is also known as *Mukwerera*, *Gungano la u humbela mvula* or *Umkhosi wokucela amanzi* (Ndlovu, 2019). This ceremony usually takes place in September every year before the beginning of the rainy season. Rituals to purify or cleanse the land are usually performed around this time in Shona cultural tradition. This ceremony is organised by chiefs working with *Mhondoro* also known as *Midzimu Mikuru* or *Amadlozi Amakhulu* which are national guardian spirit mediums that look after the entire nation (Ndlovu, 2019). Everyone attends the rain asking ceremony and it usually takes up to 5 days marked by singing, dancing, beer drinking and rituals. After harvesting, chiefs and village headmen organise community thanksgiving ceremonies to thank ancestors and God for life, rain and protection. Thanks giving ceremonies are held in sacred shrines such as the Njelele shrine or well known shrines of spirit mediums dotted around Zimbabwe (Ndlovu, 2019).

Mandova and Chingombe (2013) argue that *Unhu* (humaneness) is a Shona word which is *Ubuntu* in Nguni. The concept of *Unhu* (humaneness) in Zimbabwe is similar to that of other African cultures. *Unhu* (humaneness) in *Karanga* tradition is a social philosophy which embodies virtues that celebrate mutual social responsibility, mutual assistance, trust, sharing, unselfishness, self-reliance, caring and respect for others among other ethical values (Mandova and Chingombe, 2013). *Unhu* (humaneness) therefore means those behavioural traits and patterns that are acceptable to the Shona people. It therefore follows that there are some behavioural traits and patterns that are unacceptable to the Shona people. In Shona culture, not all people are *vanhu* (human beings) (Mandova and Chingombe, 2013). A person has to meet certain obligations regarded and considered as good to be referred as *munhu* (human being). It is based on the Shona worldview. *Unhu* (humaneness) as seen by the Shona tradition is the school of life. It generates ethos that inform, govern and direct Shona people's institutions socially, economically, politically and religiously (Mandova and Chingombe, 2013). *Unhu* (humaneness) regulates, informs and directs the action and approach to life and its challenges. It sets the premium on human behaviour and relations and is a product of the Shona cultural experiences derived from their cultural heritage (Mandova and Chingombe, 2013).

The traditional Shona society celebrates co-operation and discourages individualism. Social relationships exist between and among people and their natural environment. This relationship extends to spiritual forces (Mandova and Chingombe, 2013; Ndlovu, 2019). The maintenance of African social relationships is through ethos such

as reciprocity, participation, harmony and hospitality. This predisposition gives credence to the argument that the African social philosophy is basically communal (Mandova and Chingombe, 2013). The traditional Shona society celebrates connectedness and cohesion. The African society does not elevate the individual. The individual is not seen as solitary and unbound and this is an important cultural philosophy of the Shona people (Mhaka, 2014). It is the spirit of communal fellowship and solidarity that is celebrated by Shona culture (Mandova and Chingombe, 2013). A fragmented stance is perceived as subverting the possibility of positive participation and contribution and the Shona belief that fragmentation of society is detrimental to the realisation of societal goals (Mandova and Chingombe, 2013).

The Shona tradition believes strongly in the *Dare* concept. This is the chief's governance framework and structure that deals with disputes and societal matters through his council of elders. *Dare* according to Mandova and Chingombe (2013) is a platform for dialogue in Shona culture. Dialogue is a fundamental aspect of Shona culture and an instrument for national development and progress (Mandova and Chingombe, 2013). Ramose (1999) attests that the concept of a king with absolute power is odd to traditional African constitutional thought. A chief's orders derive their significance and authority in that before they are issued out, there would have been discussed and agreed upon between the chief and his council of elders. It allows for different voices and different views to be heard and shared collectively. The chief is assisted by his council of elders to make decisions and these elders are held in esteem as repositories of African culture, history and traditions and the legitimate representatives of the people (Mandova and Chingombe, 2013).

By looking closely and interrogating the Shona cultural beliefs, Makaudze and Gudhlanga (2014) argue that Shona beliefs and religion are not superstitious. Shona beliefs and religion is real and authentic. It performs real and tangible activities in people's lives and provides solutions to people's problems. The passing into reality of any foretold word through African religious mediums such as ancestral spirits, diviners or *n'angas* reflects the truth of the Shona religion and its significance. This position is contrary to the accounts given by western scholars (Makaudze and Gudhlanga, 2014). This argument is summarised by Boaduo and Gumbi (2010, p. 47) stating *"Western intellectuals always look for what is wrong or lacking in Africa. Such scholars go into libraries and look for all the negatives to advance Eurocentric tendencies. Here we challenge African people to reclaim their powers to redefine and rename themselves, the power to speak their own special truth and ultimately, the power to call forth and create a*

better future for themselves and future generations. We also argue that it is time for African people to reject the use of derogatory and disempowering terminology in reference to African life and culture and therefore, find their own terminologies that can recognise their worth and contribution to the advancement of humanity".

It can be argued that *Mumvuri* is an African socio-cultural practice and belief system of the Shona people predominantly the *Karanga* ethnic culture found in modern day Zimbabwe. It is closely related to the belief in ancestral spirits and the continued communion between the departed and the living. The departed in *Karanga* tradition and culture are believed to possess immense power to influence the lives of those still in their earthly existence. It is the belief in ancestral spirits that informs and controls the behaviour of those still in bodily existence on matters regarding the departed. The dreaded power of the departed necessitates the cultural practice of homecoming as a *Karanga* belief system as something that is significant culturally and socially. The next section of the thesis explores the manifestations of *Mumvuri* and the social and cultural significance of these manifestations in *Karanga* tradition.

2.1.3 Manifestations of *Mumvuri*

Mumvuri advocates that a corpse that has a lingering and hovering shadow is not buried until the reasons of why the hovering shadow exists are established (Mbigi and Maree, 2005). Mhaka (2014, p. 378) articulates that "*if a shadow is seen in the hut where the deceased is lying in state, burial of the deceased should not take place until the shadow disappears lest the deceased's spirit comes back to trouble the living"*. Once the reasons are found out and addressed can the hovering shadow then disperse and burial can take place (Mbigi and Maree, 2005; Mhaka, 2014; Tatira, 2014). In African culture and religion, burying a corpse with a lingering and hovering shadow is bad omen and is a taboo (Mhaka, 2014; Zinyemba and Machingambi, 2014).

According to the *Karanga* ethnic culture, *Mumvuri* symbolizes negative feelings (Mbigi and Maree, 2005; Mhaka, 2014). These negative feelings can be those of guilt, bitterness, fear and anger (Mbigi and Maree, 2005). It appears to be an engraved belief in the *Karanga* tradition that a corpse that has a hovering shadow represents the negative feelings that the departed has that need to be addressed before he or she can transcend into the spiritual and ancestral lineage (Mhaka, 2014; Makaudze and Gudhlanga, 2014). There are traditional rituals that are conducted as part of the investigation process. It is during these rituals that the departed spirit expresses their negative feelings and the kind of compensation that he or she desires as

appeasement. Some of the common appeasement gestures include the slaughtering of a cow or the brewing and drinking of traditional beer (Mhaka, 2014).

There is contestation as to the description of the hovering shadow that manifests itself on the corpse of the departed. Some scholars make a distinction between the shadows. There are those who say the shadow is black and some who say it is white (Sitshebo, 2000; Mhaka, 2014). It is argued that the black shadow is the one which is seen every day and disappears when a person dies. The white shadow is not usually visible. It is not an everyday occurrence. The white shadow is the one that becomes an ancestral spirit or *mudzimu*. The white shadow is supposed to disappear soon after someone's death. If it does not disappear and appears on the wall of the hut where the deceased in lying, it is a sign that the deceased is restless. He or she will have issues that need to be addressed (Mhaka, 2014). Sitshebo (2000) reveals that oral tradition holds that the shadow of a dissatisfied male is seen in a standing position while that of a woman is seen in a lying position.

The *Karanga* believe that a restless spirit is angry and dangerous (Mhaka, 2014). They try to cool the restless spirit through rituals. Bourdillon (1976, p. 204 – 205) analyses the cooling concept of the restless spirit as follows '*at death, a new spirit with its appropriate superior powers enters the conceptual world of the community. Nobody knows quite how the spirit will react to its new environment nor what secret, grudge the deceased might have harboured before his death, which explains the necessity of keeping the spirit "cool" and of discouraging it from returning to the homestead. In the Shona idiom, as in English, the concept of 'coolness' carries overtones of calm, placid peacefulness; the opposite of 'cool' is "hot, much as the concept is used in the English expression, 'hot tempered".* Mbiti (1970, p. 257) explains that *"it is the general feeling that if the dead are not properly buried they may take revenge upon the living or remain unpeaceful in the land of the departed"*.

The *Karanga* in whose ethnic culture *Mumvuri* (the Shadow on the Corpse Belief System) originates believe that the anger of a deceased spirit soon after death can be calmed through rituals (Mhaka, 2014). According to Mbiti (1975), a ritual or a rite is a prescribed way of conducting a religious act or ceremony. Mbiti (1975) identifies six various types of rites in African religion. These include personal rituals, agricultural rituals, health rituals, homestead rituals, professional rituals and festival rituals. Rituals have a sacred element or side attached to them (Adler cited in Schmidt, 1980). Rituals constitute the language of religion. Rituals bring into being the invisible and unseen into the daily life existence (Alder cited in Schmidt, 1980). Rituals including death rituals appear to be important in understanding a people's religious and philosophical orientation of life (Alder cited in Schmidt, 1980).

In order to discourage the restless departed spirit from harming the living, two seeds or *masoso* are placed in the grave one above the head and one below the feet. Grass from watery places is placed in the grave to cool the spirit. Water is sprinkled soon after burial on the new grave as a way of cooling the spirit. To calm the anger of the departed, a goat is sacrificed. This goat is known as *mbudzi yeshungu* or loosely translated as the goat of anger (Mhaka, 2014). The meat of the goat is roasted as a gesture to ensure that the departed's anger is calmed and all the meat of the goat of anger is consumed on the same day including the bones. All the food has to be eaten as one of the rules of this cultural ritual (Mhaka, 2014; Tatira, 2014).

The departed spirit is feared by the *Karanga* ethnic culture as it is believed to possess power to cause misfortune to the living. It is believed to cause unusual and mysterious occurrences such as causing a sting of bees to harm people at the funeral. It is believed to emit excessive odour of the corpse or to increase abnormally the weight of the departed in the coffin such that no one can lift it for burial. It is also believed to cause the corpse to expand such that it cannot fit through the door (Mhaka, 2014). If the death wish of the departed was to be buried in a particular place and this is ignored, this is considered a taboo. The departed, it is believed, will make it difficult to transport the corpse to that final resting place that is against their stated wish when alive. It may be difficult to dig the grave and those digging it may encounter numerous challenges such as rocks, roots or water seeping into the grave. The *Karanga* believe that death equips the departed with more powers than the living (Makaudze and Gudhlanga, 2014; Mhaka, 2014). This belief may explain why *Karanga* culture attaches importance to *Mumvuri* as a natural practice and way of life. It may seem to explain their behaviours and conduct in undertaking rituals to address the negative feelings of the departed before burying them.

A taboo is something that is sacred and dangerous. It is something that is avoided (Mhaka, 2014). Taboos among the Akan people of Ghana are associated with supernatural beings (Gyekye, 1987). Taboos are associated with a people's metaphysical ideas (Mhaka, 2014). For Steiner (1956) taboos are all those situations in which attitude to values is expressed in terms of danger behaviours. Taboos are enshrined values of a society.

The *Karanga* people believe in life after death (Makaudze and Gudhlanga, 2014; Mhaka, 2014; Tatira, 2014). It is a belief of the *Karanga* that the departed continue to live as ancestors. As ancestors, the departed continue to commune with the living giving them instructions and warnings (Makaudze and Gudhlanga, 2014). The rituals and taboos of the *Karanga* culture seem to give credence to their belief that the

soul of the departed embarks on a journey soon after death. This journey has to be sojourned by a restful and peaceful spirit. It has to be commenced by a departed spirit without a shadow as it is an initiation into the community of the long departed. It is believed that the long departed occupy a custodianship role over the living and the unborn. Banana (1991, p. 27) captures the essence of this belief stating *"Life is an endless enterprise, death is not death; it is a vehicle from the ontology of visible beings to the ontology of invisible beings. Death is part of life, it is a gateway to eternity, it's a gateway to life in the hereafter".* Death is argued to be a part of the natural rhythm of life. The underlying philosophical idea that is expressed is that life continues after death. Death is seen as a departure and not the end of life. This deep thinking and view of the world is reflected in the following *Karanga* terms: *Watisiya* (he has left us), *watsakatika* (he has disappeared), *watungamira* (he has gone ahead of us), *waenda* (he has gone) *and wazorora* (he has rested) (Mhaka, 2014).

The ancestors are believed to communicate what they want to the living through various ways. One of these ways is to cause a family member to be sick. The other way is speaking through a spirit medium or *svikiro* whom ancestors can possess and say what they expect the living to do (Makaudze and Gudhlanga, 2014). The ancestral spirits are regarded by the *Karanga* as the torch bearers of society. Ancestors give direction and solve conflicts of the living. Disobedience to ancestors usually attracts their wrath in disastrous proportions to the living communities (Gudhlanga, 2011).

2.1.4 Similar Shona beliefs and practices to *Mumvuri*

Culture is defined as those learned beliefs, values, rules, norms and traditions that are held together by the generality of a people (Schein, 2004). *"Culture is taken to mean whatever a person must know in order to function in a particular society"* (Wardhaugh, 1998, p. 215). In this case, culture refers to common learned values, beliefs, norms and traditions of the *Karanga* people found in modern day Zimbabwe (Zinyemba and Machingambi, 2014). Carpenter, Barrier and Erdogen (2010) argue that culture is composed of a mixture of visible and non visible aspects. These aspects may be visible to a person's own conscious awareness or invisible to their conscious awareness. Culture exhibits itself at three levels (Schein, 2004). These levels are the artefacts level, the espoused beliefs and values level and lastly the basic or underlying assumptions level. The first level of artefacts is the surface level. Artefacts are visible things, visible objects that are seen, touched and understood by people. These can include buildings, language, dress code, ornaments and technology. Below the surface is the second level of beliefs and values. Espoused

beliefs and values operate at the conscious level and may not be visible. Beliefs and values influence how individuals and people behave and conduct themselves. Basic or underlying assumptions expose how individuals think and act in a certain way or manner that is different and unique to a particular setting or cultural identity. Basic or underlying assumptions are difficult to change as these are entrenched and deep rooted (Schein, 2004). Using these three levels of categorisation by Schein (2004), Shona cultural beliefs and practices operate under the basic or underlying assumptions. The reasons for this view are discussed below.

The *Karanga* culture shares similar cultural beliefs and practices with *Mumvuri (*the Shadow on the Corpse Belief System). Some of the dominant beliefs that make up *Karanga* culture include the belief in witchcraft, the belief in ancestral spirits, the belief in the importance of the extended family, the belief in polygamous marriages and the belief in collectivism (Zinyemba and Machingambi, 2014). Some of the social and cultural practices that are religiously observed in Shona culture include *roora* or *lobola* (traditional marriage ceremony), *magadziro* or *kurova guva* (homecoming ritual ritual), *nhimbe* (the pulling of implements, labour, skill sets and other resources for planting and ploughing the land), *zunde ramambo* (collectivism in building the chief's grain reserve for the community's sustenance in droughts or famine seasons), *dare ramambo* (the traditional chief's court and counsel), *vana tete and sekuru's* counsel (the role of aunts and uncles in the African set up) in solving family disputes and keeping families together), *chisi* (a sacred day) that is designated by the chief where no work is carried out in the whole village or community among other practices (Tatira, 2010; Mhaka, 2014; Tatira, 2010; Zinyemba and Machingambi, 2014).

The cultural belief in witchcraft has endured over time in the *Karanga* culture. This is a belief which presupposes that Africans use sorcery or black magic to cast a spell on someone, their family, harvest or wealth (Zinyemba and Machingambi, 2014). This spell usually has negative effects on the fortunes and success of the recipient of the black magic. Witchcraft is believed to come as a result of rivalry for resources, envy for someone's wealth, success, wives or agricultural harvests between individuals, families and communities. The belief in witchcraft is strong in the *Karanga* culture and it influences how individuals, families and groups relate to one another (Mhaka, 2014). Even in the workplace, employees may not trust each other due to the suspicion of witchcraft and this influences their behaviour and conduct towards each other (Zinyemba and Machingambi, 2014). Such witchcraft fears are exhibited by some employees not willing to eat and share food in the staff canteen, some locking their offices all the time they go out even on small errands within the

company's vicinity and some employees not willing to share chairs or sit in certain staff chairs. These few examples in organisations express and demonstrate the influence of basic underlying assumptions of employee's beliefs on their behaviour and actions. This conduct occurs naturally and is deep rooted in the conscious mind of the participants (Schein, 2014).

In their study of small to medium companies in Zimbabwe, Zinyemba and Machingambi (2014) discovered that some African businesses engaged in ritual killings of children and wives as a belief and practice that such ritual acts enhances the fortunes of their businesses. This phenomenon used to be prevalent and strong in the past soon after Zimbabwe gained its independence in 1980 (Zinyemba and Machingambi, 2014). Over the subsequent years, the practice has been eroded and is shunned by the community. In corporate organisations, employees do not trust each other due to suspicions of witchcraft. Witchcraft is believed to affect the work performance of the individual and the prosperity of business in the long run (Zinyemba and Machingambi, 2014). The relevance of bringing up the issues of ritual killings and witchcraft is to unearth the deeper significance of African beliefs and how these permeate across African social, political, religious and economic facets of life. African beliefs influence and moderate behaviour and the interactions between individuals and communities.

The belief in the role of ancestral spirits in the life and general existence of the *Karanga* people is evident in their cultural practices and rituals such as *kurova guva* or *magadziro (*the homecoming ritual) or *ngozi* (avenging spirit appeasement ritual). In the homecoming ritual, the spirit of the departed is assumed to be returned home back into the family through a ritual ceremony conducted at the grave of the departed. A procession is undertaken whereby the spirit of the departed is believed to be taken from the grave into the home. It is believed that the spirit will come back to protect and superintend over family members who are still in their bodily life existence. There exists a strong bond between the departed and the living anchored in the Shona cultural belief that the spirit of the departed does not die but continues to exist in a different form (Mhaka, 2014). It is the belief in ancestral spirits that necessitates individuals, families and communities to always appease the departed so as to guard themselves from their wrath. It is a *Karanga* cultural believe that ancestral spirits that are at peace bring good fortune, bumper harvests, rain and prosperity in families and communities. Bitter and restless ancestral spirits bring misfortune, famine, conflict, wars, death and calamities on families and communities (Tatira, 2010; Mhaka, 2014).

The belief in extended families is another aspect of *Karanga* culture. This belief is different from the western categorisation of the family unit which is nuclear in nature. For the *Karanga* and other dialects of the broader Shona culture, a family embodies brothers, sisters, wives and the off spring of sisters together with one own's wife and children (Ndlovu, 2019). It is broader and more inclusive compared to the western categorisation of the family. It extends to all those who are related to a person through the sharing of similar totems. Totems are animal symbols that distinguish one clan from another along blood lines. Totems are cultural identification symbols in African communities that follow the behavioural characteristics of wild animals found in nature. A totem is a symbol of identity and power (Ndlovu, 2019). Clans in Shona tradition believe that adopting the characteristics or behaviour of their specific totems will enable them to rule over clans and continue to survive (Ndlovu, 2019). Some of the totems include *nzou* (elephant), *shumba* (lion), *gudo* (monkey), *mbeva* (mouse) and many others. It extends to cover body organs such as *moyo* (the heart), *gumbo* (the leg) and others. These identity symbols assist to distinguish people of one clan or lineage from the other. The use of totems is strictly observed in the *Karanga* and broader Shona African culture and opens access to resources and collaboration between communities (Zinyemba and Machingambi, 2014; Ndlovu, 2019).

People who belong to the *Ndlovu*, *Nzou* or *Zhou* (elephant) totem are found across different tribes such as the *Tonga*, *Karanga*, Ndebele and *Remba* (Ndlovu, 2019). The totem symbolises big stature, power and the destroying force seen in the elephant as an animal (Ndlovu, 2019). Another totem is *Mpofu*, *Mhofu* or *Pofu* (Eland). People who share this totem demonstrate hard work, are great hunters and very brave warriors. The *Shumba* or *Sibanda* totem (lion) is another identity symbol of a people in Shona culture. Those of the *Shumba* or *Sibanda* totem are believed to exhibit strong qualities similar to a lion and possess power in all their engagements (Ndlovu, 2019). The *Tsoko*, *Shoko* or *Ncube* (monkey) totem demonstrate behavioural qualities of a monkey such as intelligence and swiftness in all their interactions. The *Duve*, *Dhuve* or *Dube* (Zebra) totem are smart, proud and prefer to be alone (Ndlovu, 2019). Totems gave identity to indigenous clans and helped to avoid inter marriages between and among relatives. The use of totems as symbols of identity is still being practiced in the modern Shona ethnic culture (Ndlovu, 2019).

The belief in polygamous marriages is another belief system that characterise the *Karanga* culture. It is common to find a man marrying multiple wives in the *Karanga* culture. There is belief that having many wives builds communities and nations. The

children that are born out of these polygamous marriages look after each other as a collective and assist with farming and household chores (Zinyemba and Machingambi, 2014). It is important to bring out that the belief in polygamy is slowing fading away due to the influence of Christian beliefs that promote the principle of one man, one wife. The Christian marriage set up is given divine status in society and celebrated as ideal and good while polygamy is shunned and viewed as backward and bad (Mhaka, 2014, Zinyemba and Machingambi, 2014).

Closely linked to the belief in polygamous marriages is the belief in collectivism. The *Karanga* culture believes that people need each other to survive. There is interconnectedness and the pulling of resources as families and as communities. A person, family or community that does not share in the ethos of collectivism is shunned upon and labelled as social outcasts. In extreme cases, these are labelled as 'witches' (Zinyemba and Machingambi, 2014). The belief in collectivism versus the notion of individualism is expressed in Shona cultural idioms which include '*chara chimwe hachitswani inda kana kuti rumwe rimwe harikombi churu*' (a single finger cannot sting a fly or to say, a single man cannot complete a task alone, he needs others), *chisi hachieri musi yacharimwa* (evil does not expose its ugly head there and then but it takes time to be exposed) among other cultural idioms and ideas that express the value and importance of team work, co-operation and harnessing of collective efforts in the African social and cultural context (Gudhlanga, 2011).

To institutionalise these African beliefs, there are social and cultural practices that are conducted by the *Karanga* and Shona people broadly. These include *roora* (traditional marriage ceremony) where two families are joined together socially and culturally. The marriages are recognised as legitimate unions. Unions that are not culturally joined together are socially frowned at and despised in the community. This stigmatisation and marginalisation extends to the offspring of the socially illegitimate union (Zinyemba and Machingambi, 2014).

The ritual practice of *kurova guva* or *magadziro* (homecoming ritual) whereby the spirit of the departed is culturally returned home from the grave is observed and practiced in Shona culture including *Karanga* traditions. This practice reflects the deep belief that there is life after death and that the spirit of the departed continues to exist even when the body has been buried. It is believed in *Karanga* culture that the departed come to protect and warn the living of any impending danger to their existence and must be listened to. Failure to listen and take heed has disastrous consequences on individuals, families and communities (Mhaka, 2014).

The belief in collectivism is expressed in the social practices of *nhimbe* (co-operative team working and pulling of resources) and *zunde ramambo* (the chief's grain reserve crowd pulling initiative) where in periods of bumper harvests, families and communities contribute their surplus grain to make up the community strategic reserve that is kept at the Chief's homestead as the custodian of the entire community. In periods of drought or famine, the chief will have the responsibility of taking grain from this reserve to sustain poor and vulnerable children, orphans, widows, the elderly and child headed households (Gudhlanga, 2011).

Conflicts and disputes are resolved through the wise counsel of *vana tete ne vana sekuru* (aunts and uncles) in the *Karanga* tradition and culture. These may be conflicts between family members or disputes between spouses in a marriage union. The social institution of these people is respected in the *Karanga* culture. Aunts and uncles are viewed and held as custodians of family values and cultural identity. They play a pivotal role in formalising socially and culturally marriages at their inception. Young marriage aspirants usually approach aunts and uncles with their intentions and rely on them to convey their aspirations to the rest of the family, elders and in laws in a culturally acceptable manner. As chief architects of marriage negotiations and ceremonies, aunts and uncles play an important role in the resolution of disputes and conflicts in families (Tatira, 2010). With modernity and civilisation, there has been witnessed fragmentation of the African family unit. This has affected the social and cultural roles of aunts and uncles and their importance in the traditional African set up of the past.

Closely linked to the institution of aunts and uncles and their roles in the family and community, is the chief's court and counsel. It is at this platform where community issues, problems, conflicts and social ill are discussed and resolved. The decision of the chief is recognised as culturally binding and socially acceptable with question and contestation. This is so because the chief is believed to be the local representative of the departed and ancestors. Chiefs take guidance and counsel from spirit mediums and it is the spirit mediums that are responsible for the installation of chiefs as custodians of local culture and its value system. Chiefs make use of penalties to punish offenders in their jurisdiction. This practice of penalties is a social control mechanism for people to desist from malpractices such as theft, adultery, witchcraft and incest as these social ills tend to divide the community (Tatira, 2014).

Chisi (a sacred day) where work is not undertaken in the community is another practice that is observed in the *Karanga* culture. It is a practice that has deep religious meaning that is connected to the belief that the departed and the living are united

and exist as one entity. Observing this sacred day is assumed to recognise the super intending role of ancestral spirits on communities. It is believed that ancestral spirits are closer to God and intercede for their respective communities for good rains, good harvests, good health and general prosperity. Community members who work and disregard this sacred day are usually punished by the chief (Tatira, 2014).

Mumvuri is closely linked and intertwined with other *Karanga* and broader Shona cultural and social beliefs. The belief that the hovering shadow on the corpse of the departed signifies that something is wrong in the *Karanga* culture gives effect to the underlying assumption that the departed and the living are connected. There is no separation of spirits between those that have departed and those that are living in the traditional *Karanga* African culture and way of existence. This underlying belief explains why, at the sight of the hovering shadow on the corpse of the departed, the elders are quick to address it and are fearful of the consequences of not taking heed of the warning that is manifested in the appearance of *Mumvuri* (the shadow on the corpse) before burying the departed (Mhaka, 2014). The belief that a bitter spirit will likely bring harm and misfortune in the *Karanga* traditional culture is strong and this regulates and controls behaviour and conduct of relatives at funerals and after the burial formalities. There are always elders who will be in attendance at funerals to look out for hovering shadows on the corpse of the departed and alert others so as to address past mistakes, past grievances, bitterness and anger of the departed. This is done for the greater good and peace of the family and the community at large grounded in ancestral spirits beliefs making up *Karanga* traditions (Gudhlanga, 2011; Mhaka, 2014; Tatira, 2014).

2.1.5 The Anthropological view of society and organisations

For organisations to exist harmoniously in society and be competitive there is need for academics, executives and practitioners to understand the deep beliefs and practices of their employees (Meskell, 2001). Since the nineteenth century, anthropology has concerned itself with the task of trying to understand the supernatural and religious beliefs of human beings. Anthropology aims to discover general laws that have governed and continue to regulate human history (Radcliffe Brown, 1960). These general laws were applicable in the past and may continue to regulate human history in the future. From the broader discourse of anthropology is a branch called social anthropology. Radcliffe Brown (1960, p. 111) states that *"the aim of social anthropology is to make use of knowledge about primitive societies to establish valid and significant generalisations about social phenomena"*. This study taps into the anthropological discourse especially on how general laws of the past regulated and

continue to regulate future societies and organisations in them. The thrust is on using the past to better understand the development of an adaptation framework for organisations.

Malinowski is credited for arguing that any group of people in society has its own body of empirical knowledge that is comparable to modern scientific knowledge (Homans, 1941; Radcliffe Brown, 1960). This body of knowledge can be primitive. It can be modern. It is from this standpoint that Malinowski argues that rituals are performed in society to address anxieties that people may have. These anxieties may be necessitated by events that people do not understand or occurrences or outcomes they seek to influence and control. Rituals are performed to address uncertainties and anxieties that people may have in their existence. Rituals are meant to give confidence to people and enable them to confront their daily challenges in a practical way with more energy and determination (Homans, 1941).

Malinowski argued that a magical rite has a definite, practical purpose. This definite, practical purpose is known to all who perform and practice it and can be easily explained by people in a particular context. A religious rite is more complex. It cannot be explained in the same manner as a magical rite. Religious rites are usually explained in terms of myths. It is the task of an Anthropologist to figure out and establish the functions and reasons for a particular religious rite (Homan, 1941).

Talcott Parsons developed the theory of social functionalism in trying to understand societal beliefs, religion and practices (Hunter, 2012). Social functionalism postulates that supernatural and religious beliefs and rites persist and endure in society because they perform specific functions in society. Parsons argued that religious beliefs and practices persist and endure as they are a form of social glue in society. The social glue assists in ensuring cohesion and solidarity of social groups. For Social functionalists, rituals and taboos play an important role in societies and keep communities together. Social functionalists reject the position by Edward Burnett Tylor (1899) who argued that supernatural beliefs and practices are delusional fantasies and a product of outright fraud.

Lang (1908) criticized Edward Tylor arguing that the “primitive” or “savage” man might not be irrational as assumed by Tylor. Lang undertook comparisons between ethnographic accounts of supernatural beliefs and contemporary reports of psychic phenomena. He demonstrated that the perceived cognitive gap between Europeans and non Europeans was not wide as had been thought. Lang argued that instead of taking Tylor’s misinterpretation theory, the primitive man might have their own

foundations of supernatural beliefs and practices grounded in their experiences. Lang argued that if rational Europeans of high esteem and respectability had experienced phenomena they considered to be supernormal in nature, then experiences and beliefs recorded in ethnographic literature on the primitive man needs to be taken seriously. Lang advocated for the anthropology of experience or the anthropology of consciousness where by Ethnographers immerse themselves with the beliefs and ritual practices of their hosts (Lang, 1908).

The Social functionalism theory is however criticised as having ignored the significance of subjective experiences of participants. It down plays the possibility that genuine phenomena may exist (Hunter, 2012). This study adopted the social functionalism perspective. It takes the view that beliefs, rituals, taboos and African religious practices have a role to play in holding societies and communities together. The views by Lang (1908) are adopted especially on the argument that beliefs, experiences and practices of a people's culture are useful and relevant in their context of origin. It is argued that the views and experiences of a people's culture and belief system are not misplaced or irrational but serve a particular purpose and function. This argument is extended to *Mumvuri* and change management in corporate organisations.

To illustrate and support the anthropology of consciousness or the anthropology of experience (Lang, 1908), reference will be made to the Egyptian social and cultural beliefs, experiences and views on death and the dead. The Egyptians as inhabitants of Africa have a rich and well documented civilisation. Meskell (2001, p. 3) argues that *"a handful of scholars have sought to interpret the rich data available through the lens of anthropology or sociological perspectives, the most notable being Jan Assmann and John Baines."* Jan Assmann specifically explores in detail the connection between religion, culture and memory. Building on the work of Maurice Halbwach's idea that memory is a social phenomenon similar to language, Assmann argues that memory has a rich cultural dimension at both personal and societal levels (Assmann, 2008). Jan Assmann developed a persuasive view of life of the past and the psychodrama of repressing and resurrecting the past focusing on cultural memory that spanned five thousand years from the early civilisation period of the Egyptians, Babylonians and the Osage Indians to recent controversies around memorializing the Holocaust in Germany and the role of memory in the current dispute between the Israelis and the Palestinians in the Middle East and the dispute between Protestants and Catholics in Northern Ireland (Assmann, 2008). Through these various epochs, Assmann is able to trace and magnify the thread between memory, religion and culture and argue

that memory is a cultural construct that is connected to the existence of human beings over centuries. Memory is knowledge that has an identity index (Assmann, 2008). Memory enables people to live in groups and communities and living in groups and communities enables human beings to build memory (Assmann, 2008). The connection between memory and belonging is not just a self-regulatory evolution matter or as put by Halbwachs as *"auto-poietic"* but is in essence a matter of political institution. Assmann argues that remembering and belonging are both normative aspects and that for people to want to belong in a particular society or community, they must remember hence the argument that memory is a social construct and plays an integral role in defining the concept of self in individuals and communities.

John Baines (1983) focus is on showing how writing was an integral part of Egyptian culture. Baines exposes that writing defined Egyptians from their early civilisation. Writing is part of society's definition of self (Baines, 1983). Changes in the writing of Egyptians over their various stages of civilisation marked various changes in their societal self definition and culture. Writing in Egypt occupied an important institutional position and it was a preserve of the ruling elite. It is from these writings that Baines was able to read much into the history and culture of the Egyptians and understand their way of life and existence beyond the pictorial representations and textual writing.

The various beliefs held by Egyptians are unearthed by Meskell (2001). Egyptians view death and rebirth as cyclical. Egyptians believe in life beyond death. This belief extends to express a person's individuality, personality and identity. Egyptians believe that there are five essential elements of an individual which survive after death. These elements are the shadow of the corpse is the first element. The personal magic of the departed is the second element. The name of the departed is the third element. The memory or physical representation of the departed is the fourth element. The food or material that the body requires in after life is the last element. Food that was placed and found in tombstones seems to validate this cultural belief in life after death by the Egyptians (Meskell, 2001). Food included bread, beer, lotions, perfumes and everything that could sustain the body after death (Hornung, 1992; Meskell, 2001). It is important to highlight that while the Egyptians share the belief in life after death, their conceptualisation of the shadow on the corpse is not the same with the *Karanga* conceptualisation and practice of it. The weight and cultural significance of it is different as it appears subtle and passive from the

Egyptians cultural perspective and belief system. *Mumvuri* appears more active and domineering in the *Karanga* belief and cultural context.

2.1.6 Similar Shadow on the corpse beliefs in other cultures

The research by Meskell (2001) at the New Kingdom site of Deir el Medina in Egypt revealed that the concept of death in Egyptian culture is feared. Apart from the elaborate rituals and symbolism that appears to celebrate death and epitomise it, Egyptians abhor death and the corruption of the human body. Meskell (2001, p. 29) argues *" Egyptian culture from top down might lead to the assumption that death was seen as a state to be celebrated and accepted, not feared, since wealthy Egyptians prepared all their lives for death. Evidence from monuments, tombs and many formal texts presents a rather optimistic scenario that must have been ingrained in numerous aspects of living experience. However, viewed from the ground up, the more individual accounts of death and dying suggest a radically different picture – one that showed death and decay in all its horror..... fears were real and tangible, and despite all the religious and ritual hyperbole there was an acknowledgement of the uncertainties of the next world....."*

The Shadow on the Corpse Belief System appears to be less elaborate in Egyptian culture and religion (Meskell, 2001). It is detailed and elaborate for the *Karanga* ethnic culture of modern day Zimbabwe (Mhaka, 2014). The Egyptians appear to focus more on their anxiety of life after death and the desire for bodily integrity during death. Maintaining the integrity of the body after death is believed to be important to the Egyptians as this guarantees their passage to afterlife after bodily existence on earth. The Egyptians intense focus on tombstones, various passage rituals, festivals and symbolisms stems from their anxiety of life after death. It seems this fixation and beliefs are understood from an experiential or consciousness anthropological perspective (Meskell, 2001; Hunter, 2012). From an outside perspective, Egyptians may seem to celebrate and accept death and dying. However in reality, it is not the case from an inside perspective. It is therefore important to understand the various sociological and anthropological perspectives of *Mumvuri* in different social contexts. In the *Karanga* ethnic culture and religion, *Mumvuri* is engraved in their social and natural way of life (Mhaka, 2014; Tatira, 2014). For Egyptians, it is different and focus is on preservation of the body and its facets for afterlife existence. Common between the two cultures is the shared belief in post bodily existence after departing the earthly bodily frame of existence. Both Egyptian culture and *Karanga* culture believe in life after death and practice rituals as an expression of this belief system that has survived over ages to this current day.

2.1.7 First vague references of *Mumvuri* to the corporate environment

Mbigi and Maree (2005) argue that *Mumvuri* represent negative feelings. Negative feelings affect the ability of people to co-exist and live in peace and harmony with each other. This restlessness extends to the organisational set up and context. The lack of harmony negates the effective competitiveness of corporate organisations in the market place as they are bogged down by internal and systematic organisational problems (Mbigi and Maree, 2005).

Coming out of the apartheid era in South Africa, Mbigi and Maree (2005) argue that five generic fears or shadows existed between Black and White South Africans. These shadows had to be addressed to allow for societal harmony and the building of a shared and united nationhood in South Africa. A shared and united nationhood translates to competitive corporate organisations that actively participate in the global economy. These fears according to Mbigi and Maree (2005) are tabulated below:

Table 1: Categorisation of Post Apartheid Fears

No.	Black Fears	White Fears
1.	Fear of being a sell out	Fear of black revenge/retribution
2.	Fear of being sold out	Fear of affirmative action
3.	Fear of co-option	Fear of black anarchy/poor standards
4.	Fear of white manipulation	Fear of punitive taxation/redistribution of wealth
5.	Fear of victimisation	Fear of nationalisation

Source: (Mbigi and Maree, 2005)

These fears are issues that the South African society and organisations are still confronting in this age (Mbigi and Maree, 2005). With the recent calls for the appropriation of land by Julius Malema and the calls for radical and accelerated socio-economic transformation by the former President, Jacob Zuma, and the recent calls to amend the South African Constitution to allow for land appropriation without compensation, these fears, across the divide, are still evident as before the fall of apartheid (Clairs, 2020). Most recently the Economic Freedom Fighters (EFF) issued a statement condemning the agreement signed by President Emmerson

Mnangagwa to pay USD $ 3.5 billion payout to white farmers whose farms were expropriated under the controversial land reform programme in Zimbabwe in the early 2000s (Clairs, 2020; Munhende, 2020). The agreement seeks to pay farmers for infrastructural development and not for the land that was expropriated by the state. EFF in South Africa is pushing for land expropriation without any form of compensation (Clairs, 2020; Munhende, 2020). This latest commentary by EFF shows and reflects the simmering and emotive issues around land ownership not only in Zimbabwe and South Africa but the entire African continent. There is restlessness; there is anxiety and discomfort that is affecting the co-existence of white farmers and the indigenous farmers (Mbigi and Maree, 2005).

In another show of lack of harmony for co-existence, Phakathi (2017, p.8) quotes former South African President Jacob Zuma on his address to the National Council of Provinces *"we have been accused of all sorts of things by people who refuse to face the reality that radical economic transformation is critical so that we achieve inclusive growth …let me emphasise that radical economic transformation is government policy and arises from ANC, and not from outside the country as many rumour-mongers claim"*. Julius Malema, the leader of Economic Freedom Fighters (EFF) has been on the onslaught in the public media calling for radical transformation of the South African economy. He is on record for calling and giving stern warning to companies to transform and integrate marginalised African groups. Goba (2017, p. 10) quotes Julius Malema saying *"the point we are making here is that success is associated with whiteness. A white minority continues to own and control 90% of South Africa's economy that is not in the hands of foreign investors and pension funds"*. Corporate organisations as economic engines and institutions of social and cultural integration and societal development exhibit and express these broader fears that manifest themselves in the broader macroeconomic and socio-political environment.

For Ramphele (2017), the calls for radical economic transformation and appropriation of land are misplaced and miss the mark. Ramphele argues that South Africa needs national conversations on how it can transform its socio-economic system to reduce levels of inequality, poverty and unemployment. Ramphele (2017) argues for healing of the wounds that were perpetrated by inequality and integrate the marginalised groups into the main stream economy of South Africa. Apart from integrating the marginalised, there is need to reconnect the marginalised and those who were privileged. Those who benefited by excluding the majority suffer from the wounds of shame, guilt, anger and denial and these wounds inhibit their reconnection with other citizens in celebrating their humanness (Ramphele, 2017).

The journey towards the reunification of Germany is given as a case in point by Ramphele arguing that five years after the fall of the Berlin Wall, both West and East Germany continued to be divided by inequality, poverty and unemployment. The adoption of value based civic education in schools, churches and workplaces facilitated the establishment of a new national ethos that placed human equality and dignity at the epicentre of all social relationships in society (Ramphele, 2017). It is this same path that was followed by Germany that is being argued to be followed by South Africa in seeking a common national ethos and value system that places humanity and *Ubuntu* at the centre of all engagements (Ramphele, 2017).

While corporate organisations mirror the social, political, economic and cultural fractures of society, they need to play a pivotal role in the development of communities. Corporate organisations need to be globally competitive to improve their local communities. For corporate organisations to be globally competitive, they should remain within their local vicinity. Organisations do not need to have international presence to be competitive. Organisations do not need to invest in large sums of money and capital equipment to be competitive. Organisations only need to make use of their extensive knowledge base, human capital network and internet technology to succeed against international competition (Global Guru, 2009). This success can be achieved at national, regional and international levels. Globally competitive corporate organisations innovate, operate and grow in a way that strengthens their local business communities. These corporate organisations create jobs and bring confidence to their communities where they exist and operate from (Global Guru, 2009).

For Mbigi and Maree (2005), *Mumvuri* represents black and white shadows or fears. These shadows or fears are generalized to affect corporate organisations. However, there is no conceptual basis for the exposed fears and how such fears scientifically and empirically affect corporate organisations. It is argued by the researcher that Mbigi and Maree's black and white shadows embody perceptions and deeply held beliefs and opinions of people in post apartheid South Africa. These perceptions may be imaginary. These perceptions and opinions may be real. These perceptions, opinions and views are informed and influenced by a person's value and belief system. These beliefs, opinions and perceptions are shaped and perpetuated through social groups and societies. *Mumvuri*, it is argued in this thesis, is much deeper and can be adapted in corporate organisations.

Apart from looking at shadows as fears which are harboured by various race groups, this thesis sought to show a radically different view of *Mumvuri*. The thesis exposes

the deeper meaning of *Mumvuri*. It argues that *Mumvuri* is a management concept that can be adapted in corporate organisations. It is an idea that can be used for corporate change management and executives and practitioners conceptually and practically. *Mumvuri* is it argued is a valuable idea and practice that goes beyond the black and white fears of people towards each other in society to a management and business concept that can be applied in organisations. It goes beyond being an African phenomenon to a social or cultural idea that holds promise of conceptualising organisation theory and practice in the 21st century for corporate organisations from an African perspective.

The thesis argues that the value of *Mumvuri* in corporate organisations is unknown. It argues that a conceptual framework using *Mumvuri* as an African natural phenomenon, belief and practice has not been established. It is also not known what a *Mumvuri* framework may possibly look like to inform and guide executives and practitioners in organisations. The thesis argues that guidelines of implementing *Mumvuri* in corporate organisations are unknown and non existent. All these unresolved issues around *Mumvuri* and its potential value require answers in a systematic and well researched manner to advance management theory and practices in organisations.

2.1.8 Transferable elements of *Mumvuri* to the corporate environment

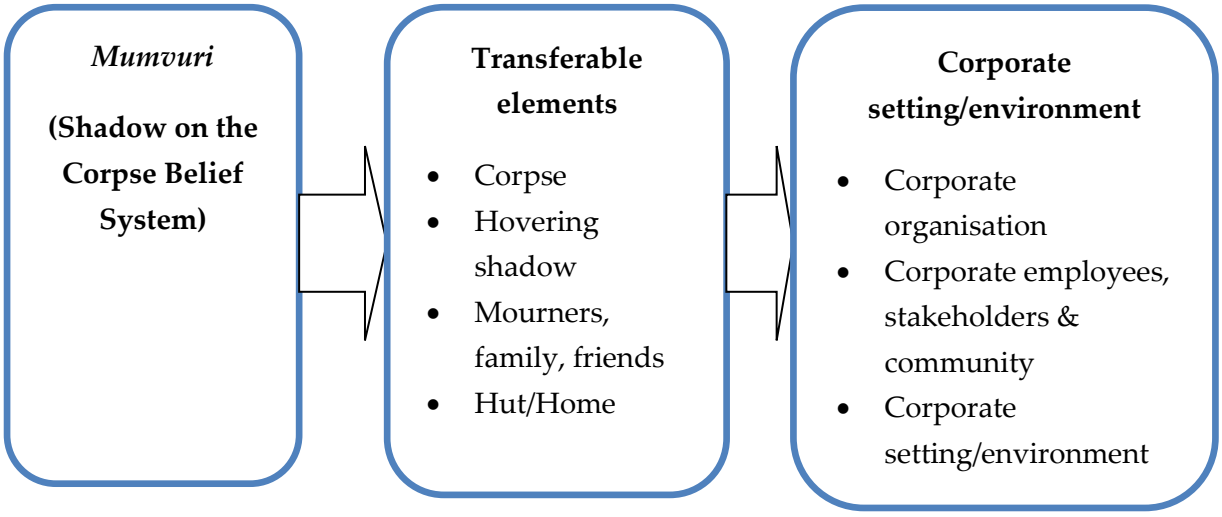
The thesis focuses on transferable elements of *Mumvuri* to the corporate environment. The corpse in itself could be an element that is transferable to corporate organisations. The corpse embodies the body of the departed person. It embodies his or her life (Bourdillon, 1976; Banana, 1991; Gudhlanga, 2011). It presents what used to exist and what made or did not make an impact on earth. The corpse could be taken to represent the shell, the unit, the company or corporate organisation and its entire embodiment. This is whether the corporate entity is doing well or not.

The hovering shadow on the corpse is another element of *Mumvuri* that could be transferable to the corporate environment. The hovering shadow on the corpse is a manifestation of the bitterness, of the anxiety, of the anger and restlessness of the departed. The presence of the hovering shadow on the corpse is a pointer of a problem. It is signal pointing to a grievance. It points to some discomfort that needs to be resolved. In corporate organisations, a hovering shadow could be taken as unresolved organisational obstacles. Unresolved grievances, long outstanding organisational mistakes and issues that need to be addressed so that the organisation

can move forward. Failure to address hovering shadows in organisations could inhibit their capacity to transition from one state of existence to a higher state of existence just like the movement of the human spirit from the bodily frame to a higher state of existence that is free and more independent. It is without any boundaries and is limitless.

Another transferable element could involve the participants themselves. These could be mourners, relatives, friends, employees, partners and the community at large. The setting, the home environment and the location is another element of *Mumvuri* that could be transferable to corporate organisations. The hovering shadow on the corpse has an identity. It has a setting. It has a location (Tatira, 2014). It is this contextual setting that could be transferable to the corporate environment in organisations. The roots and foundations are important elements of *Mumvuri*. These symbolisms could be transferable to the corporate environment. These symbolisms include black and white shadows as seen by mourners or elderly relatives on the corpse of the departed person. The signs, the symbols and their attached meanings or interpretations are elements that may offer themselves to transferability to corporate organisations. These elements could be important in organisational signalling and assisting executives and practitioners better manage corporate organisations (Johnson, Scholes and Whittington, 2008).

While Mbigi and Maree (2005) focused on black and white shadows and classifying these into black and white fears that affect the development and prosperity of organisations, this thesis took a deeper look into the elements making up *Mumvuri* and how these elements can be transferred to the corporate environment. It moves beyond looking at the negative aspects of shadows to how these social practices can be transferred and applied in the corporate environment. The figure below shows *Mumvuri* transferable elements to the corporate environment and organisations.



(Source: Own)

Figure 1: *Mumvuri* transferable elements to corporate organisations

The origins and uniqueness of *Mumvuri* adequately fits with the search for a narrower African management framework (Khoza, 1993). While Mbigi and Maree (2005) tried to adapt *Mumvuri* to corporate organisations, their postulation seems generalized. It seems to lack conceptual depth and academic structure for it to provide a convincing case for management theory building and conceptualisation in corporate organisations. *Mumvuri* seems mixed up in the *Ubuntu* philosophy and thus lacks adequate prominence in conceptualising management theory and practices in corporate organisations. Mbigi and Maree, it is argued, appear not to have given this valuable phenomenon enough conceptual depth and academic rigour for *Mumvuri* to contribute significantly to management theory and practice conceptualisation and thus provide a new or alternative perspective to organisational theory.

The differentiator of this thesis is anchored on the objective to come up with a conceptual framework for the adaptation of *Mumvuri* in corporate organisations and provide practical guidelines of its use in organisations. The focus is on theory building based on the experiences and knowledge of experts in the field. The thesis sought to buttress on the empirical knowledge of experts in building theory and making a practical contribution to management. This thesis seeks to provide a conceptually and academically sound theoretical and practical argument that adds to existing management theory and business practices in corporate organisations. This focus departs, in a radical way, from what appeared to be a mere exposition

and narration of *Mumvuri* by Mbigi and Maree in the considered opinion of the researcher. It moves away from *Mumvuri* as being viewed as a mere practitioner's indicator of fears that exist in people to a conceptually and academically grounded framework that is empirically supported by experts in the field. This conceptual framework extends to give practical guidelines of implementation for corporate organisations.

The thesis seeks to show how *Mumvuri* embodies the richness of indigenous knowledge that can be tapped into by corporate organisations. This can be tapped from an anthropological perspective. It can be tapped from an anti-colonial perspective. It can be tapped from a post colonial perspective and a black consciousness perspective. The focus is on giving a detailed descriptive account of *Mumvuri* and how it has promise in conceptualising change management in corporate organisations. While Mbigi and Maree (2005) developed a categorisation of black and white shadows in organisations and how these impede development and prosperity, this thesis differentiates itself by providing a framework for conceptualising and practising change management in organisations. It moves away from the characterisation of black and white shadows or fears by Mbigi and Maree to a deeper understanding of *Mumvuri* and using its rich African, anthropological, anti-colonial and black consciousness epistemology to inform and shape organisational change management theory and practice.

The social phenomenon of *Mumvuri* in African culture and religion is rich in metaphysics that can be used in coming up with a management conceptual framework for change management. Metaphysics is defined as a branch of philosophy that studies questions which science cannot answer (Mhaka, 2014). It is a study of being. It exposes numerous themes in African religion that include God, the soul, death, causality and human destiny. These themes are closely linked to business organisations in the spheres of organisational strategy, organisational culture and organisational change. These are business concepts that define the existence, survival and long term prosperity of corporate organisations in the global arena (April and Ephraim, 2011).

Mumvuri in its nature questions the roots of knowledge. It investigates the origin and nature of knowledge. It asks the epistemological question of what is meant by knowledge in Afro-centric religion and cosmology. There are numerous types of knowledge that can be derived from *Mumvuri*. These include revealed knowledge which refers to knowledge that is revealed to people by a supernatural being. Intuitive knowledge which is knowledge coming from within man. Rational

knowledge is knowledge that is obtained through reasoning. There is also empirical knowledge which is obtained through the senses and lastly authoritative knowledge which is gained through authorities or experts in a given discipline. These numerous epistemologies are exhibited and exposed in the *Mumvuri* phenomenon, death rituals and taboos (Mhaka, 2014).

Coming up with a conceptual framework grounded in *Mumvuri* seems to carry the promise of an African social idea and belief system in organisation theory and practice conceptualisation. It adds multiple narratives to organisation theory and the conceptualisation of management practices in corporate organisations. By adding multiple narratives, it solicits involvement of the marginalised Africans in the conceptualisation of management theory and practices in corporate organisations (Nyathi, 2009; Nkomo, 2011).

It is important to re-emphasize as highlighted earlier in this part of the thesis that for *Mumvuri* to be valuable to corporate organisations, the following lingering questions around it remain and need to be addressed:

a) What is the deeper nature of *Mumvuri* that can be of value for corporates and change management?
b) What could a *Mumvuri* corporate change management framework look like?
c) What practical guidelines could be important for implementing a *Mumvuri* framework for corporate organisations?

It is the underlying objective of this thesis to find answers to the above lingering questions that remain unexplored and unresolved. The next section of the thesis explores closely related theoretical frameworks that underpin the thesis and the development of an adaptation conceptual framework for corporate change management.

2.2 AFRICAN MANAGEMENT THEORIES

2.2.1 Anti-colonial and postcolonial theories

Colonisation in Africa led to the run for its resources, markets and labour (Nkomo, 2011; Ndlovu, 2019). The scramble for Africa was precipitated by the Berlin Conference on 23rd February 1885. It was at this conference that Africa's fate was sealed at the hands of the imperial powers of Europe. While the colonial enterprise was short, some seventy years under subjugation, it nevertheless left an indelible mark on the colonised people, their way of life, beliefs, practices and identity. The crude and schematic features of colonialism still remain difficult to erase and reconcile with civilised conduct of the 21st century (Enwezor, 1945).

Colonisation led to the inscription of foreign values, beliefs, norms and practices on the colonised (Jackson, 2005; Nkomo, 2011). This resulted in the labelling of everything African as negative and everything European as positive and good (Biko, 1973; Said, 1979; Ahluwalia, 2001; Ramose, 2005; Nkomo, 2011). Indigenous inhabitants were dehumanised and labelled as people that were inferior and not befitting the western, modern and civilised world (Nkrumah, 1966; 1973 Cesaire, 1972; Biko, 1973; Ramose, 2005). The territorial violations and violence that followed the annexation of Africa came from a deeply held belief that human decency and legal protection cannot be applied to the colonised inhabitants. The colonised people were deemed to be in need of civilisation (Enwezor, 1945).

Ndlovu (2019) argues that most countries in Africa were colonised by white settlers who came from Europe. When African countries were colonised, the white settlers took over the wealth and resources which they repatriated back to their countries of origin (Ndlovu, 2019). Zimbabwe was colonised by British settlers who were accompanied by Christian missionaries. These missionaries as argued by Ndlovu (2019) had plans of controlling and exercising power and authority over indigenous African groups in Zimbabwe by that time. Missionaries condemned African beliefs and worked with white settlers to craft laws that were against indigenous religion (Ndlovu, 2019). The main aim and thrust of the missionaries was to convert Africans from indigenous religion to Christianity (Ndlovu, 2019). Missionaries condemned indigenous religion and described it as evil and those who practised it were labelled as pagans and punished for exercising disapproved indigenous religion (Ndlovu, 2019). Cecil John Rhodes the founder of the British South African Company that colonised Zimbabwe played a major part in coming up with a policy in 1890 that gave missionaries power to preach their religion in classrooms in place of

indigenous religion (Ndlovu, 2019). Indigenous religion was outlawed during the years Zimbabwe was colonised and it is during this period that many Africans were converted to Christianity. Schools became centres of conversion to Christianity (Ndlovu, 2019).

The negative portrayal of Africa and the rest of the colonised world resulted in the emergence of Anti-colonial activists who challenged colonialism at every level of life including at political, economic, emotional and intellectual spheres fronted by Leopold Senghor, Aime Cesaire and Frantz Fanon (Nkomo, 2011). This resistance culminated in the negritude movement of the 1930s which was an ideology that advocated for the return to African humanity. This African humanity had been debased and abused by the colonial powers. Negritude calls for the uniqueness of African culture and its value to the world (Young, 2001). Anti-colonial theory is important in gaining a deeper understanding of the nature of colonialism and the resistance to it (Nkomo, 2011). It is argued that the successful adaptation of African ideas and practices in conventional management thinking in organisations needs to be premised on the understanding of historical developments of the past.

Decolonisation and its subsequent ideological and philosophical contestation of Western imperialism seem to have brought about new narratives, subjectivities, identities and nationalities (Enwezor, 1945). It appears to have produced a particular understanding of the mutually binding relationship between Europe and its former colonies. The nature of this symbiotic relationship is manifested in the spheres of language, culture, politics, law and social institutions (Enwezor, 1945).

To usher in African political autonomy and cultural self-awareness from the colonial yoke, colonised countries embarked in the fight for independence and liberation. The fight for freedom took two radical and revolutionary political approaches. One such approach was based on the Ghandian notion of non-violent civil disobedience. This strategy involved local inhabitants working within the colonial law albeit by provocatively testing its limits in order to mobilise discontent against the system. This approach was successfully applied by early independence leaders such as Nnamdi Azikiwe, Jomo Kenyatta and Kwame Nkrumah. These leaders made use of editorial platforms in newspapers, publications, public speeches, public campaigns and strikes. Their aim was to disrupt the colonial economic interests and undermine its legal authority. In West Africa this strategy worked well compared to other parts of the continent (Enwezor, 1945).

The second approach for independence and liberation involved wedging armed struggle. Countries that successful used this method included Algeria, Mozambique, Angola, Zimbabwe and South Africa. This method was used to deal with the purported colonial intransigence and inflexibility which undermined peaceful negotiations and transition to majority rule of the mentioned countries. These two methods to independence by colonised inhabitants were set in motion to overthrow the colonial system. The central goal was to wrestle away the instruments of power from the colonial elite. The central aim of the independence and liberation struggles are summarized into five objectives by Enwezor (1945). The first aim was the destruction of the inferiority complex imposed by colonialism. The second objective was to remove the disempowering devices of colonial injustice and economic exploitation. The third objective was to affirm the political and social vision of progress and change in the colonised countries. Putting Africa at the centre of all international events taking into cognisance its history and uniqueness was the fourth objective. Lastly, it was the rejection of European cultural superiority as the fifth objective. The argument was for raising an African critical subjectivity that is grounded in a political ethic and a cultural ideology of Africans themselves as a people (Enwezor, 1945; Nyathi, 2009).

Hofstede (1980) argued that American theories of leadership and management are not applicable to contexts and boundaries outside the United States of America. This is mainly due to the differences in national culture (Nkomo, 2011). This view necessitated the rethinking of western imposed narratives of leadership and management on other contexts and nationalities in academic discourse (Biko, 1973; Nyathi, 2009; Nkomo, 2011).

Theimann, April and Blass (2006) argue that the continued use of western theories has not achieved the desired results for organisations operating in Africa. This is due to the reason that Africans do not relate to western theories and concepts. Africans appear not to be bringing upfront their own, authentic knowledge and thought systems in corporate organisations. This dilemma calls for the movement of existing management perspectives from the convergence and divergence intellectual perspectives to the cross–vergence intellectual perspective (Theimann, April and Blass, 2006).

The Convergence intellectual perspective argues that economic ideology informs and drives cultural values. Culture is not recognized as important in organisations under the convergence intellectual perspective. The divergence intellectual perspective recognises the importance of culture and cultural differences among

nations. It argues that culture is deep rooted and it drives societies beyond economic ideologies (Theimann, April and Blass, 2006). The divergence intellectual perspective is consistent with the views of Hofstede, (1980 & 1991) who argues that all management practices are culturally determined. The cross-vergence intellectual perspective advocates for the blending of the convergence and divergence intellectual perspectives to create a crossbred of values. It recognises the importance of the economic ideology and national culture and advances the synergetic integration of the two (Theimann, April and Blass, 2006). This view is consistent with the perspective of global integration and local responsiveness (Nkomo, 2011).

Post colonial theory draws from a diverse theoretical base (Nkomo, 2011). It embraces post structuralism, post modernism, feminism, Marxism and psychoanalysis (Young, 2001). The heterogeneity of this theory is criticised as lacking relevance and identity. This weakness is compounded by the lack of an authentic African voice in the theory. These shortcomings seem to undermine the credibility of the post colonial theory. Nkomo (2011) argues that there is need for an interdisciplinary approach in the development of a truly African management approach that does not entrench the binary dichotomies of western versus African management philosophies and concepts. Nkomo (2011) emphasises the need to embrace colonial, anti-colonial and post colonial theories in coming up with an African management discourse that can stand side by side with the long established western management concept.

Ramose (2005) argues that the torchbearers of colonisation took it upon themselves to be the standard bearers of culture and civilisation. The torchbearers according to Ramose (2005, p. 13) *"established the apparently immortal tradition that the colonised were inherently incapable of having either culture or civilisation. In an attempt to provide firm anchorage for their philosophically dubious tradition, the torchbearers of colonisation as well as their progency stipulated that possession of the art of writing is proof of culture and civilisation"*. The fixation with the art of writing as argued by Ramose rests on a weak foundation. It assumes that the art of writing is anterior and exterior to autopoietic activity (Ramose, 2005).

Apart from the enduring colonial mentality, the coloniser appeared to have altered the definition of the human being that was given by Aristotle (Ramose, 2005). Aristotle defined man as a rational animal. However, with colonisation, this definition by Aristotle was given a restrictive interpretation. Their definition of man as a rational being excluded those found in Africa. (Hanke, 1959; Williams, 1990). Inhabitants of Africa were seen as human like animals. These human like animals

were seen to be devoid of reason or rationality. Due to the fact that these human like animals lacked reason or rationality, they could not qualify as human beings as defined by Aristotle. Human like animals were treated as slaves. These slaves could be deposed of their land and natural habitat. The history of slavery in Africa and the formerly colonised was influenced and driven by this colonial reasoning (Ramose, 2005). The sphere of being a human being was the sphere of civilisation and culture. It embraced morality and legality. However, this morality and legality did not extend to relations with those outside the sphere of civilisation and culture. The sphere of culture and civilisation was the sphere of the coloniser. The human like animals belonged to the sphere of the colonised (Ramose, 2005). The sphere of the colonised was characterised by lawlessness and ruthlessness. This lawlessness and ruthlessness was the licence that the coloniser unilaterally claimed to possess with regards to their relations with the colonised (Ramose, 2005).

Nkrumah (1973) argues that for centuries Europeans dominated the African continent. Europeans arrogated to themselves the right to rule and to be obeyed by Africans and other marginalised groups of the world. The mission of the white man was to civilise Africa. Under colonisation, Europeans robbed the African continent of its vast riches and inflicted unimaginable suffering on the African people. Nkrumah (1973) advocated for African solutions to African problems. These African solutions are found in African unity. The economic agenda and development of the continent has to be planned and pursued as a united and strong political union of Africa. Nkrumah argued that a strong political union can bring full and effective development of the continent's resources for the benefit of the entire African people. African leaders are urged by Nkrumah (1973) to show willingness to consult and seek advice between each other and they need to think continentally. They have a common history, a common past and common problems (Nkrumah, 1973).

Nkrumah (1966) warns that old fashioned colonialism is not entirely abolished. It still persists as an African problem through neo-colonialism. Neo colonialism represents the final and dangerous stage of imperialism (Nkrumah, 1966). Neo colonialism refers to a state whereby a country is, in theory independent but has its economic system and political policy controlled and directed by another external country. This is usually a European country. Neo-colonialist control is exercised through economic and monetary mechanisms. This can be in the form of obliging a neo colonialist state to take the manufactured products of the imperialist power to the exclusion of competing products from other countries. It may be by monetary control over foreign exchange policy or exchange rates or the imposition of a

banking system that is controlled by the imperial power. It may be in the form of the provision of European sponsored technocrats as civil servants in positions where they dictate policy and economic strategy of the neo colonial state. It can be in the provision of foreign funding for the running of government budgets and capital projects (Nkrumah, 1966).

Biko (1973) argues that the predicament that Africa finds itself in is not by coincidence. It is a deliberate act by the coloniser. It is not a mistake on the part of the whites. Biko (1973) argues that no amount of moral lectures will persuade the white man to correct the African predicament. The system concedes nothing without any form of demand on it. Biko advocates for black consciousness for Africans to see themselves as human beings not human like animals. The philosophy of Black consciousness expresses group pride and the determination by Blacks to rise and attain their envisaged self. Black consciousness is in essence an attitude of mind and a way of life. It calls upon black people to rid themselves of shackles of perpetual servitude. Black consciousness is summarized by Biko (1973, p. 6) as *"a self examination which has ultimately led them to believe that by seeking to run away from themselves and to emulate the white man they are insulting the intelligence of whoever created them Black".*

Biko (1973) argues that the African culture is battered. The African history is battered and the Black man's life is battered. It is out of shape due to the collision between the indigenous values and the Anglo Boer culture. The white people seem to believe that anything black is inferior and bad (Biko, 1973). This is a fallacy according to Biko and is far removed from the truth and reality. The race problem in South Africa is an offshoot of the economic greed exhibited by the white people. For whites to enjoy the fruits of wealth, security and prestige in the colonised territories, they had to create a barrier between themselves and blacks (Biko, 1973). This barrier was economically driven. It meant to safeguard the white interests at the expense of the blacks. However Biko (1973) argues that this barrier seems to have perpetuated a belief that black is inferior and bad. This appears to be a fallacy that has to be eradicated through Black Consciousness (Biko, 1973).

Exploring the various theoretical perspectives that underpin the anti-colonial, post colonial and neo colonial theories, the research was able to understand the contextual background that informs the building of an adaptation framework that can be used by corporate organisations. It was established through these theoretical lenses that African values, beliefs and traditions were taking from Biko (1973) "battered" through the colonial enterprise. This battering appears to have

perpetuated an enduring inferiority complex that has haunted African traditions, beliefs and values in every facet of life including its expression and exercise in corporate organisations. This dilemma and paradox has to be addressed and bridged for the overall development of humanity across the cultural divide. The next section will explore the philosophical underpinning that characterise the African and Western management concepts and how these can be used to bridge the inferiority complex that seems to self perpetuate itself in African hegemony.

2.2.2 African management philosophy (AMP) and Western management philosophy (WMP)

Konstantinou and Muller (2016) argued for the infusion of African management philosophy (AMP) with Western management philosophy (WMP) in corporate organisations. These scholars focus more in the management area of project management in organisations. This infusion is premised on the basis that the world as people conceive, comprehend and understand it is constantly changing. This state of constant change calls for new perspectives to management and organisational theory. Relying on seemingly predominant WMP may be self limiting in understanding the dynamics of change in the world. The other justification is that there are no sufficient answers to all questions that academics, researchers, practitioners and executives may have of social and management phenomenon as they encounter and see it in their various organisations and every day existence (Konstantinou and Muller, 2016). Fusing current management concepts and techniques with AMP seems to hold the promise for building new management theories and the development of new theories for the benefit of practitioners, executives, academics and researchers (Konstantinou and Muller, 2016).

The arguments proffered by Konstantinou and Muller (2016) resonate well with the objectives of this study. The focus of these scholars is on project management specifically and advocates for the teaching of AMP in academic institutions as repositories of knowledge creation, development and dissemination. Konstamtinou and Muller (2016) advocate for the interaction of all stakeholders, managers, researchers and academics in fusing AMP with WMP through philosophising AMP with conventional management philosophy.

The coming up with a conceptual framework using *Mumvuri* for change management in corporate organisations sought to move a bit deeper from fusing AMP with WMP as articulated by Konstamtinou and Muller (2016) This thesis seeks to provide a conceptual framework that practitioners, academics and executives can

use in conceptualising and practising change management. The thesis seeks to develop a framework through *Mumvuri* that is supported empirically by experts in academic institutions and corporate organisations.

The position adopted by this thesis is of significance in two respects. Firstly, it seeks to conceptualise management theory from an AMP point of view. Secondly, it seeks to provide practical guidelines of implementation for academics, executives and practitioners in corporate organisations. This approach goes a lot deeper conceptually and practically in providing the lenses and tools of how organisational change can be seen and practised from an African belief point of view and perspective. By so doing, it attempts to elevate AMP while not substituting it or holding it out as an adversary philosophy to WMP but aims to broaden the narrative of organisational theory and practise and to inform new and better understanding of change management in corporate organisations.

A broad categorisation of AMP and WMP is discussed in the next section of the thesis and where this typology fits in the overall objectives of the thesis.

2.2.2.1 Characteristics of African management philosophy (AMP)

Goldman (2013) asserts that the basis of African Management Philosophy (AMP) is founded in *Ubuntu*. Karsten and IIIa (2005; p. 607) define *Ubuntu* as *"a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness that individuals and groups display for one another'*. African Management Philosophy has the following characteristics in its mould: solidarity, compassion, respect, dignity, humanness, caring and sharing (Marnewick; Erasmus and Joseph, 2018).

Solidarity refers to the sharing of a common world view, interests, opinions, beliefs and traditions. It is the bond that glues individuals together as families, groups or communities. It is the underlying agreement that humanity is one people, one group and one nation with a common underlying identity and history (Metz, 2007; Marnewick; Erasmus and Joseph, 2018). Compassion entails the ability of individuals to feel for each other. Respect deals with how individuals are able to confer rights to others and treat them as equal beings. Dignity refers to the process of honouring the humanness in people as sacred and unique individuals in their own right regardless of age, gender, ethnic background, religion and cultural beliefs. Caring implies treating others well (Marnewick; Erasmus and Joseph, 2018).

Metz (2007) identified six levels of caring in individuals. These levels are wishing others well (conation), giving others assistance (cognition), helping others

(intention), acts of helping others (volition), acts for another person's sake (motivation) and feeling good at helping others (affection). Sharing is the act of giving unequivocally and gaining happiness through the act of giving to others (Metz, 2007).

Looking through the elements making up AMP, it is argued that a person's wellbeing and existence is dependent on the community. The community defines and shapes the existence of the individual. The individual is subordinate to the community and owes his or her existence and sustenance to the community. This line of argument gives credence to the notion that a person is a person because of other human beings around him or her. The elements of compassion, solidarity, respect, dignity, caring and sharing are social control levers and mechanisms that are argued in the thesis to shape and model behaviour of individuals in communities and how individuals relate to one another. These characteristics of AMP can be translated to modern management concepts of co-operative teamwork in organisations. The area of co-operative teamwork has been gaining popularity and academic interest among researchers in recent times.

2.2.2.2 Characteristics of Western management philosophy (WMP)

The Western management philosophy (WMP) is premised on the concept of capitalism (Marnewick, Erasmus and Joseph, 2018). Capitalism as a concept is composed of seven core principles. These principles are competitive markets, the pricing system, voluntary exchange, wage labour, capital accumulation, private property and owner value maximisation (Marnewick, Erasmus and Joseph, 2018).

The principle of competitive markets states that the market place is comprised of many producers seeking to satisfy the needs of customers. Producers therefore compete to satisfy customer needs. The underlying objective of the producers in the market place is profit and the goal is to win and completely dominate the market place. This pursuit of domination usually leads to unhealthy competitive behaviour by producers at the detriment of customers. The principle of the price system exposes that goods and services are all valued and distributed at a value. This value is in the form of either a fixed price or a market based price. In pursuit of profit, organisations are now exploiting this principle through over charging goods and services and in some instance price collusions (Marnewick, Erasmus and Joseph, 2018). The voluntary exchange principle argues that buyers and sellers meet and engage freely at the market place. The interaction of buyers and sellers is voluntary and mutual. The interaction is expected to leave both players better informed than

before their interaction. The wage labour principle is where a worker works for a living wage paid by the employer. This relationship is vulnerable to abuse by the employer especially in countries were opportunities for gainful employment are scarce or limited. The capital accumulation principle is the notion that profits of a business are reinvested to acquire means of production that produce more profits. This results in capital accumulation by the owners of capital. The private property principle acknowledges that ownership of property is individual based. Transfer or sale of private property is by mutual consent or given as a gift. Apart from consent or giving as gifts, private property is disposed of on a commercial basis for profit. The last principle of owner value maximisation is rooted in the Agency theory which argues that a worker seeks to maximise return or profit for his or her principal. The owner seeks profit it all undertakings with agents, suppliers and customers (Marnewick, Erasmus and Joseph, 2018).

While the principles are guidelines of how the capitalist system works and thus feed into the Western management philosophy, there is an inherent risk of unethical conduct and behaviour by corporate organisations and business executives in their unbridled pursuit of profit. This normally leads to short cuts and underhand dealings at the detriment of employees, customers, communities and regulatory institutions of the state or government (Marnewick, Erasmus and Joseph, 2018).

The Western management philosophy has informed and shaped conventional management conceptualisation and practices in corporate organisations. It still continues to influence and dictate how academics, corporate executives, practitioners and researchers interpret and make meaning of their world views and work environments. The tools and techniques informing change management in organisations are informed by the Western management philosophy. There is hardly, if any, mention or allusion to the African management philosophy in literature or in actual management practices in organisations. This is the gap that this study attempted to fill and occupy through the use of *Mumvuri* in corporate organisations. It is argued in this thesis that change management is sometimes ineffective in corporate organisations due to the use of Western management philosophy only and not African management philosophy hence the thesis on *Mumvuri* in organisations.

The Western management philosophy (WMP) seems to place importance on the individual as a self actor who pursues win win outcomes in all his or her engagements. The pursuit of profit is strong in WMP, systems, processes, procedures and policies with the ultimate goal being profit. Management under WMP is

essentially a profit making endeavour. Issues of value creation, return on investment, shareholder value, earnings per share, efficiencies and output volumes are profit maximising instruments meant to achieve capital accumulation and enhance private property. The centrality of relationships and community is not evident in WMP as espoused in AMP.

Looking at these two management philosophies, it may be argued that they both have their own individual peculiarities that cannot be over-emphasised. These two philosophies cannot also be set in opposition as each has its own merits and demerits based on one's orientation and interests. The orientation and interest of the researcher was to expose and elevate the value and potential laden in *Mumvuri* in coming up with a conceptual framework for change management in corporate organisations. It was not to downplay or substitute one management philosophy with another but to show and demonstrate how theory building can be facilitated through AMP. The use of African management philosophy through *Mumvuri* is advanced in this thesis to address ineffective change management interventions in organisation through the insistence and use of only Western management philosophy to inform and guide corporate change management interventions and programmes.

2.2.3 Views concerning African management in academic literature

African management in academic literature is generally considered to possess a dual objective of emancipation and resistance to western domination. This duality is achieved through a combination of managerial concepts, tools, techniques and precepts (Seny Kan, Apitsa and Adegbite, 2015). Control and resistance form the key elements of duality of African management literature (Jackson, 2014). This duality is argued to exhibit and reflect a resistance posture. This resistance is informed by the power struggle between the dominant and the dominated whereby the focus and drive is getting the dominated to conceptualise, develop and institutionalise their own ideas, practices, analytical tools and techniques independently from the existing frameworks (Bhabha, 1994; Said, 1978; 1995; Spivak, 1988).

African management is viewed as a resistance discourse to western management precepts in that it questions the universalistic pretensions of Western management concepts (Zoogah and Nkomo, 2012). The desire for emancipation has resulted in the development of a class or stream of researchers called the "Global South". The term Global South refers to a stream of research that advocates that the current knowledge on the running and management of corporate organisations in countries

of southern states is generated and produced with the lenses of western concepts (Alcadipani et al, 2012). Global South scholars criticise the hegemony of Western perspectives in management literature and research (Zoogah and Nkomo, 2012). These scholars point out what appears to be salient marginalisation of knowledge that originates from southern countries by proponents of western management perspectives and discourse (Blunt, 1986; Nzelibe, 1986; Kiggundu, 1991; Dia, 1996; Blunt and Jones, 1997). While Global South scholars seek to create new knowledge on southern organisations and a new authenticity, they are not oblivious of the fact that Western perspectives are domineering and their assumptions are easily convertible to practical use. For Hernandez (2007), organisations are social entities that are in a perpetual state of transformation. Management has to be adaptive to changes in structures, procedures and individuals in organisations (Kamdem, 2000). These arguments extend the views of Global South scholars for a search of new knowledge and perspectives outside the existing frame of references.

In academic literature, African management is at crossroad of three fundamental intellectual perspectives. These perspectives feed and fuel the current debate on the relevance and impact of culture in management (Anakwe, 2002; Horwitz et al, 2002; Theimann et al, 2006; Kamoche et al, 2012; Jackson et al, 2013). These perspectives are broadly known as the convergence perspective, the divergence perspective and the cross-vergence perspective. They are explained below in sequence.

The convergence intellectual perspective argues that culture is not important in organisations. The economic ideology is domineering. The economic ideology is supreme and it is argued as overriding everything else. It is the pursuit for profit that informs and drives the cultural values of an organisation. This perspective assumes that the adoption of western management methods, techniques, approaches and values is a direct result of the pursuit of the economic ideology. This naturally leads to the adoption of western values by Africans especially those who work in corporate organisations. It is argued in this thesis that the pervasive nature of the economic ideology nurtures and perpetuate behaviours that are profit oriented. Such behaviours are seen as rational and justified in corporate organisations (Theimann et al, 2006).

The divergence intellectual perspective takes a seemingly contrasting view to the convergence perspective. The divergence perspective argues that culture is important in corporate organisations. It exposes that all management practices, policies, procedures, beliefs and approaches are culturally determined. Culture is context specific and deep rooted. Culture drives the economic ideology. This

perspective exposes that the adoption of western management practices, ideas, beliefs and approaches does not subjugate African values, ideas and belief systems. African beliefs, ideas, practices remain strongly embedded and part of the African employees working in corporate organisations (Theimann et al, 2006).

The cross vergence intellectual perspective argues for a mixture of values when various cultures whether it is African or Western cultures converge. This perspective articulates that the meeting of various cultures or at times their seemingly confrontation helps in the development of a hybrid culture. It attempts to accommodate the western culture of individualism and economic logic and the community and humanism orientation of African culture in the shaping of African management practices (Sartorius, 2011; Ward et al, 1999).

Seny Kan, Apitsa and Adegbite (2015) emphasise that these three intellectual perspectives despite their differences all point to the link that exists between the influence of culture and the management of corporate organisations. This link is shown by the consensus and agreement by individual actors in organisations on a variety of issues that involve the running of organisations (Theimann et al, 2006).

2.2.3.1 Organisational management systems found in Africa

Three organisational management systems are identified in Africa (Jackson 2002; Jackson, 2004; Jackson et al, 2013). These management systems are the post colonial management systems, the post instrument management systems and the African renaissance management system (Jackson et al, 2013; Seny Kan, Apitsa and Adegbite, 2015). The post colonial management systems focus predominantly on control. This control naturally arises from the mistrust that accompanied the colonial process and interaction between the coloniser and the colonised. The interaction between the coloniser and the colonised was clouded in suspicion and lack of goodwill. This mistrust induced excess control at the detriment of human and organisational creativity and capacity to do well. Employees in post colonial management system organisations are viewed as possessing limited skills and competencies and low levels of accountability. It is a management system that is driven by the logic of bureaucratic control systems and not predetermined for results and performance. The post colonial management system perpetuates the legacy of colonisation (Nkomo, 2011; Claeye and Jackson, 2012; Jackson, 2012; Joy and Poonamalle, 2013).

The post instrumental management systems are driven by the developmental agenda of western actors to modernise Africa to levels similar to those found in Europe. The mission is for Europeans to modernise African systems, practices and ideas by the adoption of western management methods that are institutionalised through multinational corporations, development agencies and the training of African present and future managers under western leadership precepts (Seny Kan, Apitsa and Adegbite, 2015).

The African renaissance management systems reject western ideals that inform the post colonial and post instrument management systems in organisations in Africa (Nzelibe, 1986; McFarlin, 1999; Est, 2006; Walumbwa et al, 2011; Bolden and Kirk, 2009). The African renaissance management system is informed by a seemingly ultimate desire for emancipation. This management system places importance on commitment to stakeholders by adopting a humanistic logic to the management of organisations. It seeks to reconnect African cultural principles to the management and running of organisations. The underlying logic of the African renaissance management system is for the re-appropriation of African culture, religion and values (Ntuli, 2002). It is believed that pre colonial African institutions, beliefs, ideas, rituals and practices still continue to have a strong influence and effect on the functioning of African organisations (Michalopoulos and Papaioannou, 2015).

2.2.3.2 The essence of the African thought system

The African system of thought views and interprets life as a cycle. The world is conceptualised as an interconnected reality composed of plants, animals, nature and human beings and the survival and prosperity of each of these constituent parts depends on how they all interact and co-exist together (Ntuli, 2002). In African thought, the beginning and the end of life is connected to myths (Seny Kan, Apitsa and Adegbite (2015). Myths find meaning and importance through the exercise of rituals which are acts of worship in African traditional religion and existence. Rituals are performed at each key stage of a person's existence such as at birth, initiation into adulthood, marriage and death. The African system of thought is deeply rooted in the notion of complementarity (Seny Kan, Apitsa and Adegbite, 2015). This complementarity is between the individual and the community. Complementarity is viewed as guaranteeing the significance and the place of human beings in the grand scheme of things in the world (Seny Kan, Apitsa and Adegbite, 2015).

The African system of thought adopts a humanistic approach as underlying the development of knowledge and methods of learning. This humanistic approach is

grounded in rituals, history, cultural practices, symbolism and myths (Ntuli, 2002). This approach differs significantly from the western principles of knowledge development and learning styles that follow a rigid scholastic approach that is based on facts, logic and science (Theimann et al, 2006). The humanistic principle conceptualises human beings as the epicentre of human action or in-action. Human beings in African thought are seen as possessing inherent capacity for goodness and truth. Ntuli (2002) argues that the inherent capability for truthness and goodness possessed by human beings represents the central aim of African Renaissance based management in academic literature through the re-appropriation of the human being.

In totality, the African system of thought is shaped and influenced by culture (Nzelibe, 1986; Grzeda and Assogbavi, 1999; Amoako-Agyei, 2004; Walumbwa et al, 2011). Culture is bred and built outside organisations. Employees are individuals from organisations and individuals outside the organisation (Theimann et al, 2006). The task for organisations is how they can integrate external elements that distinguish individuals in organisations (Seny Kan, Apitsa and Adegbite, 2015). For Kamdem (2000), the African system of thought is grounded in communal sociability. Communal sociability allows Africans to be intra and inter communal in their relationships and relations among communities. Communal sociability occurs through the institutions of the family and the clan as socialising mechanisms (Kamdem, 2000; Ntuli, 2002). The family as a basic unit of society is assigned the task of preserving life. It is in the family unit where life is celebrated. Important milestones in a person's life are also celebrated in families. It is in the family unit that the importance of the interrelationships and interdependencies between nature, human beings, spiritual beings and ancestors is given meaning and significance (Seny Kan, Apitsa and Adegbite, 2015).

Apart from the idea of communal sociability as making up African thought process, the concept of diversity is important in African societies and way of thinking. African societies are multicultural. Ethnicity is a source of sociological attachment and serves as a reference point for self identification in African societies. Ethnicity is an important aspect of African thought process (Nyambegera, 2002; Michalopoulos and Papaioannou, 2015). It is through the mobilisation of an identity or ethnic difference that groups in African societies can take advantage of resources, opportunities and even extend to be sources of competition, conflict and cooperation. The presence of ethnicity as a central component of diversity in African

thought imposes the requirement for inclusive managerial practices in organisations (Nyambegera, 2002).

2.2.3.3 African management in the context of corporate organisations

Borrowing and applying the information science concept of usability, Seny Kan, Apitsa and Adegbite (2015) explain the contribution of African management in the understanding of corporate organisations. Usability is explained as the ability of a system to effectively and efficiently meet the needs and requirements of its users or clients (Koohang, 2009). For African management to be understood in organisations, executives and practitioners need be able to know what African management is and how to break it down into its individual elements. By identifying elements or constituents of African management, executives and managers in organisations will be better placed to be able to use it and better inform their decision making and effectiveness (Seny Kan, Apitsa and Adegbite, 2015).

The elements of currency, relevance and actionability (Bailey and Clarke, 2000) are used and argued to better dissect what African management is to executives and managers in corporate organisations and how it can be useful in their daily work activities and practices. It is through these identified elements that African management can be adapted and used in corporate organisations by their managers, practitioners and executives (Seny Kan, Apitsa and Adegbite, 2015). Under the currency usability element, African management has to contain knowledge that is connected to what really matters in organisations, its processes and life in general. African management has to speak to organisational issues such as business strategy, business processes, change management and organisational performance (Rulke et al, 2000; Hansen and Von Oetinger, 2001; Gray and Meister, 2004, 2006). The contribution of African management under the currency usability element should allow for new understanding of organisational strategy, organisational processes, organisational performance and organisational change management. If new understanding cannot be derived then at least a better understanding of corporate strategy, processes, performance and change management. By better understanding of organisational processes, managers and executives will be able to refer to African management as useful and important for analysing their work situations and problems (Seny Kan, Apitsa and Adegbite, 2015).

Under the relevance usability element, African management in corporate organisations must be connected to organisational values and individual objectives and interests of employees and managers. African management is expected to have

organisational and personal relevance. By being relevant, managers must be able to use and fully exploit the knowledge that is claimed by African management literature to better inform their decision making, efficiency, effectiveness in their work. It also helps managers to make correct interpretations of their organisational situations or dynamics and prescribe appropriate interventions. African management should be able to express and reflect a manager's individual decision making accurately in corporate organisations (Rich, 1977, 1997; Jaworski, 2011; Hernes, 2014). When African management is able to arouse the interest of managers and be able to drive personal benefits towards their goals, relevance would have been achieved in corporate organisations (Seny Kan, Apitsa and Adegbite, 2015).

The actionability element refers to the ability of African management knowledge to be put into practice by managers in their decision making processes. It deals with how knowledge from African management can be actionable or converted into usable ideas in corporate organisations. Managers should be able to use knowledge from African management when they encounter some managerial opportunities in exercising their work in organisations or face challenges (McGahan, 2007; Pearce and Huang, 2012). Hatchuel (2005) qualify actionability mentioning that it is dependent on the executing conditions in organisations. For Bailey and Clarke (2000), actionability is based on a set of usable ideas that are able to clearly distinguish between data, information and knowledge. Data is transformed into information when it is placed into context. Information becomes knowledge when it is of interest to the potential user at a given time. African management knowledge has to be practical to managers in organisations for them to relate and apply it.

2.2.3.4 Visible expressions of African management knowledge in literature

Ubuntu is the most visible Afrocentric concept on African management literature (Mbigi and Maree, 1995; Mbigi, 1997; Prinsloo, 2000; Mangaliso, 2001; Karsten and IIIa, 2005; Lutz, 2009; Newenham-Kahindi, 2009; Seny Kan and Apitsa, 2014; West, 2014). The concept of *Ubuntu* is considered to be a boundary marker. This marker helps in distinguishing African societies. African societies are argued to be less individualistic and more communal when compared to western societies that are believed to be more individualistic and less communal (Lutz, 2009). Prinsloo (2000) argues that African societies are built on the pillars of ethics, interdependence, the human spirit and totality. These pillars are generally considered to be distinctive features of African communal societies (Seny Kan and Apitsa, 2014).

While *Ubuntu* is commonly talked about in African management literature, West (2014) questions its standing and status in academic literature. The first question of concern is that *Ubuntu* as a concept is poorly documented. It is not empirically supported and substantiated in academic literature (West, 2014). The lack of empirical and documented support has raised doubt to the generalisation that *Ubuntu* is known for within sub Saharan region. Secondly, it is argued by West (2014) that the distinctive elements of *Ubuntu* are not unique to African societies. Thirdly, *Ubuntu* is portrayed with exaggerated idealism. This idealism exposes only the positive aspects of *Ubuntu* without any mention of negative social norms or practices (Kragh, 2012; Chen, 2014). Despite the criticism of *Ubuntu* proffered by West (2014), the concept is still useful in allowing investigations into the social aspects that shape and govern managerial practices in African organisations (Amoako-Agyei, 2009; Chen, 2014; Khan and Ackers, 2014).

2.2.3.5 Constraints broadly affecting African management knowledge

African management is largely confined to Africa (Hatchuel, 2005). It is strongly influenced and dependent on the use of English language as a medium of its production, dissemination and communication (Ahiauzu, 1986; Choudhury, 1986; Jones, 1986; Nzelibe, 1986; Amoako-Agyei, 2009; Jackson, 2011, 2012, 2013; Nkomo, 2011; Zoogah and Nkomo, 2012). African management is not widespread and diffuse as it is mostly published in journals, books and literature of limited audience and accessibility (Seny Kan, Apitsa and Adegbite, 2015). Despite gaining international attention from the 1990s (Zoogah et al, 2015a), there is poor accessibility of African academic institutions to international research sources and platforms (Hatchuel, 2005; Seny Kan, Apitsa and Adegbite, 2015). These constraints raise the fundamental question of how African management knowledge can be mobilised and valued in academic literature and in African organisations for use by academics, executives and practitioners.

There has been an attempt to rewrite and re-interpret knowledge on African management in literature. This attempt is premised on the need for African management knowledge to be taken seriously in academia and corporate organisations. McFarlin et al (1999) are scholars who seem to be walking this talk and are credited for proposing a model for the Africanisation of management in the context of South African organisations. The Africanisation of management is argued to achieve four main objectives. The first objective is that it promotes improved employee equity in organisations. Secondly, it leads to higher productivity in organisations. Thirdly, it promotes strong bonds of loyalty among employees,

managers and stakeholders in organisations. Lastly, Africanisation of management promotes improved organisational citizenship (McFarlin et al, 1999).

Grzeda and Assogbavi (1999) re-examined how cultural dimensions influence productivity in African organisations. Horwitz et al (2002) looked at the local and institutional context for the development of African management knowledge. Kamoche and Harvey (2006) re-examined the nature of knowledge transfer within multinational corporations with African subsidiaries and proposed an Afrocentric model for the successful transfer of knowledge with multinational corporations. Ferguson et al (2010) re-examined the political elements that affect the performance of African organisations. Zoogah et al (2015a) proposed a model that explains the effectiveness of African organisations.

The interest and focus in re-writing and re-interpreting African management knowledge in literature seems to highlight the hybridity to which African organisations are exposed to (Kamoche, 2011; Nkomo, 2011; Jackson et al, 2013; Seny Kan, Apitsa and Adegbite, 2015). The influence and dynamism of hybridisation is echoed in multinational corporations (Kamoche and Newenham-Kahindi, 2009; Sartorius, 2011), SMEs (Jackson et al, 2008; Jackson, 2012) and NGOs (Claeye and Jackson, 2012). Hybridisation is not confined from North to South relations among nations but also expresses itself in South to South relations among African countries (Kamoche, 2011).

Hybridisation of management practices in African organisations seems to confirm and give credence to the cross-vergence intellectual posture in literature on African management and thought process perspective (Seny Kan, Apitsa and Adegbite, 2015). African management knowledge seems to oppose the convergence intellectual perspective that culture is not important than the economic ideology. The pursuit of the economic ideology naturally leads to the adoption and implementation of western cultural values through managerial practices and activities (Theimann et al, 2006). African management knowledge seems to oscillate between divergence and cross-vergence (Seny Kan, Apitsa and Adegbite, 2015). This position is illustrated by Bolden and Kirk (2009) who demonstrate that the African concept of leadership is based on the communal principles of inclusivity and broad participation. The integration of these African principles in management practices in organisations affirms to the hybridisation of management practices in literature and practice in corporate organisations. West (2006) exposes how African renaissance can hedge the incompatibility that exists between western management models and African values. Wanasika et al (2011) demonstrated empirically how *Ubuntu* as an Afrocentric

concept has the same managerial implications in different African countries that include Namibia, Nigeria, South Africa, Zambia and Zimbabwe.

The emergence of African management thought and knowledge in literature goes beyond the resistance of dominant management precepts. African management is argued to be on an objective to reveal the denied identity of African management in organisations (Nkomo, 2015). It seeks to develop African management theory of African organisations rooted in their natural context (Bamberger, 2008) and thus participate in the generation and dissemination of Afrocentric knowledge of African organisations and practices (Holtbrugge, 2013; Lutz, 2009). This seemingly noble objective remains unrealised mainly due to the fact that the academic generation or production of African management is sufficiently low to form a coherent and comprehensive body of knowledge (Nkomo, 2015).

Another constraint is that African management knowledge is more an object of theoretical reflections than empirical investigation (Seny Kan, Apitsa and Adegbite, 2015). The issue of assuming that the values that characterise the African system of thought are similar and thus homogenous is not correct as Africa is culturally diverse as a continent (Kiggundu, 1991). Nkomo (2015) argues that the illusion of the cultural uniqueness that seems to persist in African management discourse constraints and hinders the discovery of the complexity and variety of management processes that are at play in African corporate organisations. There are many ways that can exhibit this complexity without overplaying the rhetoric of cultural uniqueness. The use of a constructivist approach is advanced by Bolden and Kirk (2009) as a way to build Afrocentric management knowledge on African organisations. A multidisciplinary approach that combines historical, philosophical, social, political and economic perspectives is offered by Walumbwa et al (2011). This multidisciplinary approach is referred to by Nkomo (2015) as the "decolonial approach".

The conditions for the emergence and dissemination of African management knowledge appear to constraint its acceptance in literature (Nkomo, 2015). It is limiting in the sense that the dissemination of quality academic knowledge is in the hands and control of western institutions. The production and distribution of African management knowledge is dependent on the tools and techniques of western academics and thus seems not able to emancipate itself without supporting western thought systems and beliefs (Nkomo, 2015). To some academics, African management knowledge appears to be an avenue for publishing and enhancing their careers than examining organisational issues and challenges as faced by managers

and practitioners of African corporate organisations (Seny Kan, Apitsa and Adegbite, 2015). The whole issue of management education and its development has to be revisited to be able to place management education at the service of African countries and development of African organisations and systems (Nkomo, 2015).

This study on *Mumvuri* is submerged in the thinking and reasoning of African thought and African management knowledge as informed by the need to come up with a conceptual framework for the adaptation of *Mumvuri* for change management in corporate organisations. It sought to explore the richness, value and potential embedded in *Mumvuri* in coming up with a conceptual framework for change management in corporate organisations. Reference to an adaptation conceptual framework implies that this study followed the hybridisation of African management systems and practices in corporate organisations as argued by Kamoche, 2011; Nkomo, 2011; Jackson et al, 2013; Seny Kan, Apitsa and Adegbite, 2015. The argument for hybridisation is linked to the cross-vergence intellectual perspective of African management in literature. While these pointers assisted in locating the proposed conceptual framework in academic literature, the conceptual framework oscillated between the divergence and cross-vergence intellectual perspectives.

2.2.3.6 Let Africa lead framework

Let Africa lead framework was championed by Reuel Khoza (2006). In his framework, Khoza calls for an African renaissance where there is need for sound, committed and compassionate leadership. He calls for leadership that is founded on authentic understanding of African history and African culture as a pedestal to conquering contemporary challenges in society and organisations. Khoza (2006) calls for Africans to be able to define themselves of who they are and from their natural standpoint. Khoza argues for Africans to moot and implement their own political, social and economic programmes and actions that are grounded in their natural habitat. He argues that prevailing global challenges can be meet and addressed through the African worldview and perspective. Following Khoza (2006), this thesis seeks to provide an African conceptual framework that can be used in solving practical organisational challenges in contemporary organisations. The call for authentic African voice in management is championed through this research into *Mumvuri* and how it can be adapted to look at corporate change management in organisations. Existing literature on change management lacks the authentic African voice and perspective that is echoed in this thesis. The thinking and call by Khoza is answered through this thesis.

2.3 The Four Worlds Intellectual Model

The Four Worlds model by Ronnie Lessem (2001) is adopted and used in this thesis to inform how African ideas can be adapted in corporate organisations across the globe. The model seeks to promote a new transcultural management orientation that is broader than the predominantly western frame of reference in the management of political, social, economic and organisational affairs. It seeks to stimulate and strengthen genuine socio-political and organisational transformation. The Four Worlds model draws a lot from the work of Carl Jung who was a Swiss German philosopher and psychoanalyst (Lessem, 2001). The four worlds are identified by figurative labels of Western, Northern, Eastern and Southern spheres denoting the four types of cultures that can be found in the four corners of the world socially and economically. These broad cultures apart from existing in the general life sphere are found inside organisations and exist psychologically and socially through managers, practitioners and employees of the organisation (Lessem, 2001).

The Western label represents a pragmatic competitive culture found in western countries of the world. These countries include United States of America, United Kingdom and Italy among many Anglo Saxon countries. It is a socio-cultural way of doing things that seeks practical treatment of things and solutions to problems in life in general in organisations in specific terms. The pragmatic competitive culture emphasizes the application of ideas and thoughts as a pivotal guide to practical action. The Northern label represents the rational sustainable culture. Countries under the Northerness banner include France, Germany, Austria and Switzerland. The power to make logical inferences based on reasoning and intuition is given prominence in this perspective. The power of reasoning takes precedence over the sense of perception and empirical evidence and observations. The Eastern label represents the holistic – chaordic culture. Emphasis is on the sum of parts working as part of a unified and integrated whole. Parts of a system are regarded as important and functional. Parts do not work independent of each other. The Southern label denotes the humanistic- co-operative culture found in the southern parts of the world. It includes countries such as South Africa, Zambia, Zimbabwe and many others. This perspective promotes and asserts the dignity of humanity. It promotes human and social welfare and seeks to foster the self fulfilment of individuals in the context of collective and community relations (Lessem, 2001).

The Four Worlds Intellectual perspective is important in understanding socio-cultural, political and economic imperatives that drive and sustain different cultural dynamics found in the world. It gives insights into better understanding the impact

of culture to life challenges and organisational problems and ways of looking at these and addressing them. It calls are an integrative and accommodative transcultural frame of reference to issues and managing organisations. This perspective feeds and supports the convergence and to sum extend the cross vergence intellectual perspectives (Theimann et al, 2006) and calls for the promotion of ideas and concepts outside the existing western frame of reference. This is important as it supports the development of ideas and concepts outside the existing western percept's to organisational challenges (April and Shockley, 2007; Theimann et al, 2006; Nussbaum, 2003; and Mbigi, 2000). Lessem (2001) asserts that the aggressive, individualistic and competitive "Western" (Anglo- Saxon) culture and nature of business enterprise has dominated man's consciousness over the aged to the exclusion of the collective, co-operative and communal aspects which are intrinsic to life and business holistically. The collective, co-operative, communal and holistic aspects are found in other quarters of the world apart from the West. These are found in Northern, Southern and Eastern parts of the world and have not been clearly elaborated and differentiated in business and management theory and practices in corporate organisations (Lessem, 2001). This argument provides the bridge and basis of advancing *Mumvuri* as a tool for corporate change management in organisations.

2.4 Identity theory and Social identity theory

Identity theory and Social identity theory informed the study in line with the research objective of exposing the deeper meaning and value of *Mumvuri* and the focus of using it to build a conceptual framework. Identity theory explains social behaviour in terms of the reciprocal relations between the self and society (Hogg; Terry and White, 1995). Self categorisation is an important element in the formation of an individual's identity as argued by Identity theorists (Stets and Burke (2000). It is closely linked to the symbolic interactionist perspective (Hogg; Terry and White, 1995). The symbolic interactionist perspective argues that society affects social behaviour through its influence of the individual as a self actor (Mead, 1934 and Blumer, 1969). Identity theorists argue that society is *"complexly differentiated but nevertheless organised"* (Stryker and Serpe, 1982, p. 206). The theory conceptualises the self as a multifaceted and organised construct (Hogg; Terry and White, 1995). It is from this premise that Identity theory differs from the symbolic interactionist perspective which views society as *"relatively undifferentiated, co-operative whole"* (Stryker and Serpe, 1982, p. 206).

Brown (2000) articulates that Tajfel and Turner distinguished between personal identity and social identity. Personal identity and social identity are argued as two distinct constructs. Personal identity explains behaviour of the self as being determined by an individual's preferences and choices. It is interpersonal behaviour that is influenced and shared by personal attributes of an individual. Social identity is individual behaviour that is determined and influenced by group or ethnic dynamics. Jenkins (2008) defined identity as the human capacity that is rooted in the language to know ***'who's who'*** and ***'what's what'*** in people. Identity entails knowing who people are. It involves people knowing who others are and collectively who people are. Identity is a multi-dimensional classification and mapping of the human world and it demarcates the place of the individual in that world. It is a process. It is something that people do subconsciously (Jenkins, 2008).

However, the knowledge of people is not a neutral activity. It is not a mere simple process of classifying people. It is a value laden process (Stets and Burke, 2000; Jenkins, 2008). Classification as a way of knowing who is who in society is cognitively organised. The classification is hierarchically structured. Classification is also interactionally and socially structured in a hierarchical order (Jenkins, 2008). A person classified as of high social status and esteem may not be regarded as such in another context. Classifications are therefore contextual. Who is who makes sense in the context of existing social relationships between individuals and various groups. It is between these relationships whether individually or collectively that hierarchies or orders of preferences are found. Orders of competition, orders of ambivalence, orders of co-operation, orders of partnerships and orders of hostility are found in these relational classifications and thus bringing out the complexities involved in human interactions (Jenkins, 2008).

Classification on its own has problems. Classification of the self and classification of others is multi-dimensional. It is internally inconsistent. Apart from the internal inconsistency, there may be conflict or clashes between the orders or hierarchies of the individual and collective identifications of who's who and what is what in societies (Jenkins, 2008). Identity apart from its internal inconsistencies of classification is an important aspect of human societies. Identity influences actions and behaviour of people. It is an emotive matter (Jenkins, 2008). Identity in society and organisations is made to matter through the use of symbols and ritual experiences. These symbols and ritual experiences are varied. They are experienced through ethnic classifications and categorisation. Identity is therefore an important element of society as it is the basic cognitive mechanism through which people use

to organise their human world. It is through identification that individuals can sort themselves and their peers and attach meaning to their interactions or non interactions (Jenkins, 2008).

Social identity theory refers to someone's knowledge and understanding that he or she belongs to a particular social group (Stets and Burke, 2000). Social groups or social categories share common views of themselves. They share the same identity as a group. Individuals who share common views, opinions and characteristics are categorised as similar to the self. Individuals who are similar to oneself are categorised as the in-group while those who differ from the self are known as the out-group. The process of self comparisons with social groups results in the development of in-groups or out-groups.

Social identity theory is informed by two processes. These processes are self categorisation and social comparison. These processes generate different outcomes (Hogg and Abrams, 1988). The outcome consequences for self categorisation are the magnifying of perceived differences between the self and others in groups. These differences are magnified from attitudes, values, beliefs, behaviour and styles of writing and speaking. The consequences of social comparisons are reflected in magnifying group positive outcomes and out group negative outcomes (Stets and Burke, 2000). These consequences either enhance an individual's self esteem or lower their self esteem informed by the nature of perceived outcomes on the individual. The category or group in which an individual places himself or herself is an important aspect of the theory. This placement is part of the structured and ordered society. It is important in relation to other contrasting groups or categories. An example to illustrate this point is the placement in black versus white groups and the attended power, prestige and status of each social group or category in society. These social groups or categories precede and supersede the individual concept of self. Individuals are born into already defined and structured societies. Individuals once born get their identity from social groups or social categories where they belong to. These social groups form and inform the self concept of a person (Stets and Burke, 2000).

Social identity theory is a social psychology theory of intergroup relations, group processes and the social self. It is premised on social factors that include perception, cognitive and social beliefs. Examples of such factors include racism, prejudice and discrimination (Hogg; Terry and White, 1995). Social identity usually refers to group behaviour (Brown, 2000). The theory assumes that social identity of a group is derived and grounded in the nature of the group relationships (Brown, 2000). Social

identity theory argues that group members focus on maintaining and improving their social standing and status in groups. Positive social identity and positioning enhances the individual's self esteem and status in the group setting (Brown, 2000).

In Identity theory, the self categorisation of an individual is important. This self categorisation is influenced and dependent on a named and classified world (Stryker, 1980). The classification and naming of the world and what is real or imagined is learnt through culture (Stets and Burke, 2000). People in the context of culture name one another and others. People also classify one another and others based on their perceived social roles in their communities or societies. This naming process brings out meaning. It brings out expectations. These expectations are tied to others and to an individual's own behaviours (McCall and Simmons, 1978; Stryker, 1980).

Stets and Burke (2000) argue that the core element in Identity theory is the concept of self categorisation. This self categorisation is in relation to a specific role. This role has to be meaningful to self and meets the expectations of others in its performance to them (Burke and Tully, 1977; Thoits, 1986). Role expectations and the meaning attached to these expectations inform and set standards that guide the behaviour of individuals in society (Burke and Reitzes, 1981; Burke, 1991). The naming and classifying process plays a meaningful role in the plans and activities of individuals and how they internalise their social reality (McCall and Simmons, 1978). Most recently Identity theorists have focused on the concept of resources as sustaining the concept of self and others (Freese and Burke, 1994). The concept of resources and their control define social structures in communities. Resources sustain people and their interactions and these elements are important in the identity process of individuals and their roles in society (Stets and Burke, 2000).

Tajfel and Turner (1979) came up with three general assumptions and theoretical principles that inform and shape the Social identity theory. The first general assumption is that people strive to maintain and enhance their self-esteem as social beings. Individuals push for a positive self concept. The second assumption is that social groups or categories are usually associated with either negative or positive value connotations. These positive or negative identities are derived through social consensus within groups or across groups. Social identity is therefore either positive or negative in nature. The third assumption is that the evaluation of a social group and its status in the social structure is facilitated and determined through cross reference to another social group. Positive reference means social prestige and status

and negative reference entails low status and low prestige rating in society (Tajfel and Turner, 1979).

On the distinction between Identity and Social identity theories, Stets and Burke (2000) advance the argument that Identity theory and Social identity theory are similar and share overlaps. These overlaps are not evident. These scholars refute the claim that these theories are separate and distinct from each other. However, at the moment these theories are seen as different theories (Stets and Burke, 2000). An analysis of the similarities and overlaps of these theories is not the focus of this thesis as this diverts from the objectives of the research. It is taken in this thesis that identity and social identity theories are separate. Both perspectives assist in giving insights into *Mumvuri* and how it can be used in corporate organisations. It is argued that the corresponding theoretical principles that come out of these perspectives are first and foremost that individuals seek and focus on attaining and maintaining a positive social identity. Secondly, positive social identity is informed and based on favourable comparisons between groups. Thirdly, where social identity is negative and unsatisfactory, individuals in these groups depart to join positively inclined social groups (Tajfel and Turner, 1979).

The Identity and Social identity theories are useful in gaining a deeper understanding *Mumvuri* which is a social and cultural phenomenon. By being a social and cultural practice, it is argued that issues of social identity become important in understanding this phenomenon and possible ways of adapting it in corporate organisations. These two theories revealed constructs that explain how individuals perceive themselves and their societies. These theories explained how individuals are influenced by societies and their existing group structures. These two theories exposed how social groups categorise themselves and how social groups become aware of themselves in comparison to one another. The elements of self construct, social group categorisation and social group comparison and positive identity maintenance provide rich theoretical constructs in gaining a deeper understanding of *Mumvuri* as a socio cultural belief system and its adaptation in corporate organisations. *Mumvuri* is linked to how it is seen and taken by the *Karanga* people. *Mumvuri* is linked to the identity of the *Karanga* traditions. *Mumvuri* is closely intertwined to how the *Karanga* socially identify themselves as a cultural group and their interaction with other social groups. *Mumvuri* therefore is closely connected to the identity and social identity theoretical perspectives as exposed in this section of the study.

Mumvuri as a *Karanga* socio cultural phenomenon has meaning and relevance in their world view. It is socially identified and used to distinguish the *Karanga* as a social and cultural group among others in the African setting. *Mumvuri* as argued by Identity theorists is an important aspect of their self categorisation and in informing and sustaining their social identity as argued by Social Identity theorists. It is the argument of the researcher that *Mumvuri* is a valuable identity tool that can be applied and used in influencing and moderating behaviour of individuals and groups in corporate organisations. It is a socio cultural phenomenon that can be used by practitioners and executives in influencing positive behavioural outcomes in employees and garnering for positive organisational change that is part and parcel of their everyday existence and living.

Mumvuri, it is argued, cuts across the highlighted theoretical foundations as discussed in this section. It is an African idea that draws from a broad theoretical base that can be used in the corporate environment. The adaptation of *Mumvuri* in corporate organisations holds the promise of conceptualising management theory and practice from a different perspective that has not be done before both academically and practically in organisations. *Mumvuri* is adaptable to many areas of the organisation where its rich nature leads to robust theory building. The management area where this belief system can be adapted and where it holds the greatest potential in coming up with a conceptual framework is discussed and analysed in the next section.

2.4 *Mumvuri* and Corporate organisational life

Mumvuri covers a broad range of organisational aspects. These broad areas cover organisational culture, organisational strategy, organisational transformation and change management. *Mumvuri* can be linked to organisational culture as it is a phenomenon rooted in African values, African traditions and norms of existence. It embodies a way of life and existence for the *Karanga* ethnic culture of modern day Zimbabwe where the phenomenon originates. The aspect of seeing hovering shadows on the corpse of the departed and ways of responding to them is related to organisational culture in corporate organisations. Culture provides people and communities with unique identities. Culture sets what is acceptable and unacceptable in social groups, ethnic communities and nations in the broader perspective. Culture develops and perpetuates itself through social labels. Labelling is given to individuals and groups. It is through culture where individual and group deviance is defined and attached social significance. Social norms, cultural beliefs,

practices, taboos, rituals and shadows find meaning and significance in the context of culture. Organisational culture is defined as a way of life (Schein, 1985).

Organisational culture is the fabric that defines what is acceptable and unacceptable in corporate organisations. *Mumvuri* is a cultural phenomenon that falls under the banner of culture. Shadows find meaning in people's ethnic culture. In corporate organisations, shadows mean something. Shadows are value laden. Shadows communicate and relay information to organisations, employees and stakeholders. The meaning and interpretation of what shadows convey in corporate organisations differs from person to person, group to group based on their unique cultural knowledge, perceptions and experiences of the participants. Shadows are symbols that are relevant and of significance to their context of origin. It is from this standpoint that it is argued that *Mumvuri* is rich in cultural knowledge, experiences and practices that can be tapped into for corporate organisations conceptualisation of management theory and practices.

Culture is dynamic. Culture is ever changing and is not static (Schein, 1985). Organisations as social entities embrace culture and the accompanying belief systems. Corporate organisations are sustained and renewed through their organisational culture. It is through organisational culture that corporate organisations can adapt to change and navigate through their challenges. Organisational culture as exhibited through corporate values, corporate artefacts, corporate colours, events or activities moulds and glue diverse individuals and groups that sometimes have shared and sometimes divergent interpretations and experiences of their reality and existence (Graetz, 2000).

Closely related to organisational values, norms and culture is the aspect of organisational strategy. Organisational strategy looks at the long term direction of corporate organisations. Johnson, Scholes and Whittington (2008) define strategy as the direction and scope of an organisation over the long term which achieves advantage for the organisation through its configuration of resources within a changing environment to meet the needs of markets and to fulfil stakeholder expectations.

Mumvuri has an element of seeing shadows. Shadows are sign posts or signals that point to the existence of a problem by the departed (Sitshebo, 2000; Makaudze and Gudhlanga, 2014; Mhaka, 2014; Tatira, 2014). In corporate organisations, environmental sign posts or signals are important organisational indicators or signals for corporate successes or failure if ignored (Pettigrew, 2004; Schaffer, 2017).

The ability of elders to see shadows underpins their natural and distinctive ability to scan their environments (Mhaka, 2014). It signifies their ability to interpret their surroundings and map out strategies to influence and control their environment. *Mumvuri*, in *Karanga* ethnic community and religion is feared and dreaded. The negative effects of hovering shadows are dreaded especially the belief that the departed are more powerful than the living (Sitshebo, 2000; Mhaka, 2014). This fear necessitates community elders to seek ways to address hovering shadows where ever they are seen on the corpse of the departed. For corporate organisations, the ability to read correctly their environmental sign posts, signals and trends is important. The ability to read the environment and adopt appropriate responses signifies whether a corporate organisation prospers or not (Johnson, Scholes and Whittington, 2008).

The organisational strategy aspect is intertwined and closely connected with change management. Corporate organisations need to navigate their internal and external environments for them to be responsive and adaptive to their operating realities (Schaffer, 2017). *Mumvuri* is argued in this thesis is a change management concept for corporate organisations. It is a change management concept in that the spirit of the departed needs to undergo a separation process between the body and the soul. After the separation process, the spirit undergoes a transformation process whereby it transcends from the living to the spiritual realm. It changes from bodily state to bodiless state of existence (Gudhlanga, 2011). This transformation and change is facilitated by signals in the environment. Environmental signals as exhibited through *Mumvuri* facilitate a process of change at individual and group levels.

It is argued that *Mumvuri* can be adapted in corporate organisations and thus deliver a conceptual framework that is useful and applicable for change management. Since organisational strategy involves change, culture and values, organisational change, it is argued in this thesis appears to offer the greatest potential in building a conceptual framework and practical implementation guidelines grounded in an African social and cultural belief system and practice. Change management is the central theme and concept that cuts across other management areas as argued in this thesis (Rieley and Clarkson, 2001; Todnem By, 2005; Schaffer, 2017). Change affects organisational values, customs and practices. Change affects and influences organisational strategy. Change affects culture in organisations. It is the dynamism of change in corporate organisations that offers itself to scientific and academic rigour and offers a greater potential for coming up with a conceptual framework that can be adapted in corporate organisations.

The process of *Mumvuri* is about change. It is a process of behavioural change. This behavioural change is a reaction to the presence of the hovering shadow on the corpse. It informs elders to take cognisance of *Mumvuri* before burying their loved ones. The awareness of *Mumvuri* triggers elders to jump into action instinctively and methodically in order to address issues of the past, past mistakes and past grievances that would have necessitated the presence of *Mumvuri* (Mhaka, 2014; Tatira, 2014).

The presence of *Mumvuri* during the African burial process is an unusual occurrence. The existence *Mumvuri* appears to demand a re-examination of the way life and living by relatives and family members of the departed. This process of introspection seeks changes in how the family of the departed lives and ordinarily interact in their daily activities. The presence of *Mumvuri* facilitates change in the *Karanga* ethnic tradition and community. Failure to give heed and change has its taboos and associated beliefs of bad omen and misfortune (Sitshebo, 2000; Mhaka, 2014). For corporate organisations, how they interpret signs in their environments and change is important. Change is argued as a fundamental aspect of organisational life and *Mumvuri* offers the promise of an empirically grounded academic and conceptual framework that can be adapted in corporate organisations.

2.5 Change management in corporate organisations

Schaffer (2017) argues that management in corporate organisations is primarily about the management of change. If a new policy needs to be implemented in organisations, the importance of change management becomes apparent. If sales need to be increased, change management becomes important. If a business seeks to regain market share and competitiveness, change management becomes important. Change brings continuous improvements in corporate organisations and is thus the essence of management (Schaffer, 2017). Change management is therefore argued to be central in the management of corporate organisations and offers the greatest potential in developing a conceptual framework using *Mumvuri* as an African natural concept.

Change management is *"the process of continually renewing an organisation's direction, structure and capabilities to serve the ever-changing needs of external and internal customers"* (Moran and Brightman, 2001, p. 111). Change is an ever-present feature of organisational life at both an operational and strategic level (Burnes, 2004). Change is an important facet in organisational life and in getting organisations to move from the present to their desired future state (Todnem By, 2005). The prominence of

organisational change in management is captured by Graetz (2000, p. 550) who argue that *"against a backdrop of increasing globalisation, deregulation, the rapid pace of technological innovation, a growing knowledge workforce and shifting social and demographic trends, few would dispute that the primary task for management today is the leadership of organisational change"*. Rieley and Clarkson (2001); Burnes (2004) assert that organisational change cannot be separated from organisational strategy. Organisational strategy cannot be separated from organisational change. Culture and values are part and parcel of organisational strategy.

Change in corporate organisations is normally triggered by crisis. It is usually reactive, discontinuous, ad hoc and unpredictable (Luecke, 2003; Nelson, 2003; Burnes, 2004; De Wit and Meyer, 2005). The effective and successful management of change in organisations is generally accepted as a necessity (Okumus and Hemmington, 1998; Luecke, 2003). Change is accepted for corporate organisations to survive and succeed in today's highly competitive and continuously evolving environment (Burnes, 2004). However, despite the urgency to change, 70% of all change programmes that are initiated in corporate organisations seem to fail (Blogun and Hailey, 2004). This seemingly high failure rate appears to expose the conceptual gap that exists in how change is viewed and practiced in corporate organisations. Practitioners, executives and scholars have at their disposal contradictory prescriptions (Burnes, 2004). Personal accounts have been given in a bid to conceptualise corporate change management (Guimaraes and Armstrong, 1998). Doyle (2002) argues that there seems to be evidence to suggest that existing practices and theories on change management is supported by unchallenged assumptions. These assumptions are on the nature of contemporary change management in organisations (Doyle, 2002). This assertion by Doyle (2002) is supported by Edmonstone (1995, p. 16) who argues "*many of the change processes over the last 25 years have been subject to fundamental flaws preventing the successful management of change*". There appears to be insufficient empirical evidence available that supports the different theories and approaches to change management and ways to approach change in organisations (Guimaraes and Armstrong, 1998). There seems to be a conceptual gap that needs to be filled in better understanding change management in corporate organisations (Todnem By, 2005).

Despite the seemingly lack of consensus among scholars on a framework for organisational change, there is agreement on two important issues (Todnem By, 2005). The first agreement is that the pace of change has never been greater than in the current business environment (Kotter, 1996; Okumus and Hemmington, 1998;

Paton and McCalman, 2000; Moran and Brightman, 2001; Senior, 2002; Carnell, 2003; Luecke, 2003; Balogun and Hailey, 2004; Burnes, 2004). Secondly, there is consensus that change, whether internally or externally driven, comes in various shapes, forms and sizes. This kind of change affects all organisations in all sectors of the economy (Kotter, 1996; Carnall, 2003; Luecke, 2003; Balogun and Hailey, 2004; Burnes, 2004).

Todnem By (2005) asserts that early theories on change management in corporate organisations argued against constant changes. These theories highlighted that corporate organisations required routines to be effective (Rieley and Clarkson, 2001). Routines were seen as an indicator of effectiveness in corporate organisations (Luecke, 2003). Recent frameworks emphasise that corporate organisations require continuous change to be competitive (Rieley and Clarkson, 2001; Burnes, 2004). Change is conceptualised as a natural adaptation to the environment by organisations (Leifer, 1989).

2.5.1 Change categorisation framework

Senior (2002) came up with a change categorisation framework. It has three categories that explain organisational change. Change is characterized by the rate of occurrence. Change is characterised by how it comes about and change is characterised by its scale. These three categories of change manifest themselves in organisational initiatives such as total quality management (TQM) and business process re-engineering (BRP) (Balogun; Hailey, 2004 and Pettinger, 2004).

2.5.1.1 Change conceptualised by the rate of occurrence

Discontinuous and incremental change is the most common change category that is found in the first classification by Senior (2002). Discontinuous change is abrupt and rapid. It affects the strategy, structure and culture of corporate organisations (Grundy, 1993). Discontinuous change is influenced by big internal problems or significant shocks in the external environment of corporate organisations. Proponents for discontinuous change argue that this approach is cost effective as it does not promote a never ending process of change as it has a clearly defined start and end date (Grundy, 1993). It is further argued that discontinuous change creates less turmoil than continuous change (Guimaraes and Armstrong, 1998). Nelson (2003, p. 18) argues that "*change cannot be relied upon to occur at a steady state, rather there are periods of incremental change sandwiched between more violent periods of change which have contributed to the illusion of stability once assumed to be the case*".

There is however consensus among contemporary scholars that discontinuous change does not last. It is temporary (Bond, 1999, Holloway, 2002; Grundy, 1993, Love et al, 1998; Taylor and Hirst, 2001). Discontinuous change breeds defensive behaviour. It breeds complacency, inward focus and routines which create situations where major reform is required again (Luecke, 2003). To move away from the effects and ills of discontinuous change, Luecke (2003) proffers an approach to change where organisations and their employees adapt to change on a continual basis. Burnes (2004) identifies continuous change as the direct contrast to discontinuous change. Continuous change is unending change. It is evolving change that adapts to the environment (Burnes, 2004).

2.5.1.2 Change conceptualised by how it comes about

On change characterised by how it comes about, planned and emergent change is the most common type of change initiatives seen in corporate organisations (Bamford and Forrester, 2003). The planned framework to organisational change attempts to explain the process that brings about change (Burnes, 1996; Eldrod II and Tippett, 2002). It stresses the significance of understanding the different stages in which organisations go through in order to move from an unsatisfactory state to an identified desired state (Eldrod II and Tippert, 2002). Kurt Lewin's Three Stage Model of Change is the most used framework on how change comes about (Senior, 2002). Lewin proposed that before change and new behaviours can be adopted successfully in organisations, there is need to discard old behaviours. A successful change project involves three stages. These include unfreezing the present, moving to the new state and refreezing the new state (Eldrod II and Tippert, 2002). Bamford and Forrester (2003) articulate that the Kurt Lewin model appreciates and recognises the need to discard old behaviours, structures, processes and culture before successfully adopting new change initiatives and programmes.

The Kurt Lewin model is criticized as being too broad (Eldrod II and Tippett, 2002). The model has been modified by others to make it more practical (Bamford and Forrester, 2003). To this end, Bullock and Batten (1985) developed a four phase model of planned change that splits the process into exploration, planning, action and integration. The model examines the processes of change, the methods used to move the organisation from one state to another and the phases of change which organisations must go through to attain successful change. The four phase model is described by Burnes (2004) as highly applicable in most change situations in organisations.

The planned approach to change despite its wide application in organisations has been subjected to growing criticism (Kanter et al, 1992; Burnes, 1996). The approach is criticised as being out of sync with situations that require rapid transformational change (Kanter et al, 1992). The emphasis of the planned approach is on small scale incremental change (Burnes, 1996; 2004; Senior, 2002). The planned approach is criticized as being based on the assumption that organisations operate under constant conditions. It assumes organisations move in a pre-determined way from one stable state to another (Bamford and Forrester, 2003). The current fast changing environment weakens this approach (Todnem By, 2005). The approach of planned change ignores situations where direct approach to change is required especially in a crisis that demands major and rapid changes (Burnes, 2004). In this situation, there is no room for widespread consultations (Burnes, 1996; 2004; Kanter et al, 1992). The advent of Covid 19 pandemic is one contemporary and practical example that was redefined how people interact and work in organisations at a massive scale. It has practically forced business to adapt to online working tools and platforms that where never seen as possible some three months before the world pandemic. It has forced individuals to change. It has forced organisations to change. It has redefined social working, networking and religious engagements and all these were not planned. The model is criticised as ignoring the impact of politics and conflict in corporate organisations (Bamford and Forrester, 2003; Burnes, 1996; 2004).

The emergent approach to organisational change has sprung up to address the weaknesses of the planned approach. This approach views change as driven from bottom up instead of top down (Burnes, 1996; 2004; Bamford and Forrester, 2003). Change under the emergent approach is so rapid that it is not possible for senior managers to effectively identify it and plan the necessary organisational responses (Kanter et al, 1992). The approach advocates for the devolvement of responsibility for organisational change (Wilson, 1992). This approach views change as continuous and an open-ended process of adaptation to changing circumstances and conditions. Change is not a series of linear events with a given time period (Dawson, 1994; Burnes, 1996; 2004). Change is viewed as a process of learning. Organisations under the emergent model are open systems. They are systems that have inputs, processes and outputs (Dunphy and Stace, 1993). These systems promote detailed understanding of organisational strategy, systems and culture (Burnes, 1996). There appears to be no universally accepted rules on managing change management in organisations (Pettigrew and Whipp (1993). Several emergent approaches have suggested a sequence of actions that organisations need to comply with. However, these are abstract in nature and difficult to apply (Burnes, 2004). The emergent

approach is still new when compared to the planned approach. It has been criticised as lacking coherence and diversity (Wilson, 1992; Bamford and Forrester; 2003).

2.5.1.3 Change conceptualised by scale

Change characterised by scale is broadly divided into four different clusters namely fine-tuning, incremental adjustment, modular transformation and corporate transformation (Dunphy and Stace, 1993). Fine-tuning is a matching process between the strategy, structure, people and the processes of an organisation (Senior, 2002). It is witnessed at an organisational or departmental level in an organisation. The purpose of this stage is to develop people who are suited to the existing strategy of the organisation. It seeks to foster individual and group commitment towards the mission, beliefs and norms of the organisation. It seeks to increase output, pay attention to cost and quality and refine policies, methods and procedures. Incremental adjustment involves changes to management systems, processes and strategies that are not abrupt and significant. Modular transformation is change seen through major shifts of one or several departments or divisions (Senior, 2002). This can be radical change but focusing on a part of the organisation rather than the entire organisation. Corporate transformation entails radical and significant changes to the business strategy. Examples of corporate transformation include reorganisation, revision of interaction patterns, reformulated organisational mission and core values and altered power and status relationships (Dunphy and Stace, 1993).

2.5.2 The State of change management programmes in organisations

Managers and practitioners in corporate organisations implement change management programmes as a way to reduce operating costs, better organisational performance and improve efficiencies. All this is done to improve the overall competitiveness of organisations so as to address internal and external forces such as changes in technology, global competition, trading pressures and shifting customer tastes and preferences. Organisations implement change programmes to adapt and to remain relevant. For managers, implementing change is a survival strategy. Change management programmes in organisations normally take various forms. The common form of corporate change management programmes include business restructuring, downsizing or lately right sizing, mergers, acquisitions and total quality management circles and initiatives (Mosadeghrad and Ansarian, 2014).

The implementation of change management programmes in corporate organisations has facilitated improvement of productivity in some organisations (Prajogo and

Sohal, 2003; LeBlanc et al, 2004; Caccia-Bava et al, 2005; Abas and Yaacoob, 2005; 2006; Karia and Asaari, 2006). However its implementation and subsequent practice has been embedded with difficulties. The existing literature in academia contains numerous reports of change management programme failure (Mourier and Smith, 2001; Singels et al, 2001; Miller, 2002).

Schaffer and Thompson (1992) in their study of 300 electronics companies in the USA found out that 63% of all the implemented change management programmes failed. Only 10% were successful. The study by Mourier and Smith (2001) reported a success rate of 25% of change management programmes implemented in 210 American companies in the manufacturing and service sectors. A study by Chitwood (1997), reported that 18% of companies that downsized between 1983 and 1995 achieved higher productivity. 25% of these companies on the Fortune top 100 companies had profitability decline after downsizing and 44% were later merged and eventually declared bankrupt (Chitwood, 1997).

Burrows (1992) reported a 95% failure rate for organisations that embarked on total quality management (TQM) change management programmes. Crosby (1992) argued that 90% of TQM programmes implemented in the USA had failed. Researchers such as Hutton, 1992; Brown, 1993; Jacob, 1993; Becker et al, 1994; Hubiak and O'Donnell, 1996 report a failure rate of 60 – 70% for TQM programmes in organisations. Some researchers have pointed to improvements after the implementation of TQM programmes in corporate organisations (Benson, 1993; Eskildson, 1994; Harari, 1997). Kearney (1992) argues that 80% of TQM have failed to produce tangible benefits for corporate organisations. Bryant (1998) reported a failure rate of 80% for business process re-engineering (BPR) programmes while for Revenaugh (1994) failure rate is above 50%. Other researchers are blunt pointing out that BPR change management programmes have failed to produce desired results in organisations (Davenport and Short, 1990; Hammer, 1990; Short and Venkatraman, 1992; Wastell et al, 1994; Al-Mashrai and Zairi, 1999).

The documented literature on the state of change management programmes in corporate organisations is perplexing and confusing. It is apparent that the seemingly high rate of failure of change efforts is a cause of concern to any executive and practitioner in organisations. The reports are conflicting at the same time alarming in nature to give executives and practitioners comfort as they carry out their daily managerial duties. It appears that executives and practitioners do not have at their disposal any conceptual and practical guideline that helps them to conceptualise, understand and implement change management efforts in their

organisations. This is the gap that this study attempted to fill and provide a basis for better conceptualisation, understanding and implementing change management in corporate organisations through *Mumvuri* loosely translated in English as the Shadow on the Corpse Belief System.

2.5.3 Why change management programmes fail in organisations

Mosadeghrad and Ansarian (2014) through their systematic review and meta-analysis of secondary published literature on change management in organisations between 1980 and 2011 outline the underlying reasons why change management programmes fail in corporate organisations. The major reasons of failure are attributed to insufficient education and training, employee apathy, inadequate management support, poor leadership, inappropriate organisational culture, inadequate resources, poor communication, inappropriate planning, insufficient customer focus and a lack of a monitoring and measurement system.

These major reasons of why change management programmes fail in organisations are summed up into three main categories in academic literature. These three categories are ineffective or inappropriate models of organisational change management, ineffective or inappropriate methods or techniques for implementing organisational change management programmes and lastly inappropriate environment or context for implementing the change management programmes in organisations (Mosadeghrad and Ansarian, 2014). A sound and comprehensive model for change management is important for guiding executives, practitioners and academics in implementing change both theoretically and practically in organisations (Okumus, 2003). The failure rate of change management programmes in corporate organisations is reported to be at 70% (Balogun and Hailey, 2004; Beer and Nohria, 2000; Raps, 2004; Sturdy and Grey, 2003). Some scholars such as Kearney, 1992; Witcher, 1993; Zairi et al, 1994 attribute it to be above 80%. Whether the failure rate is 70% or above 80%, the failure rate of corporate change management programmes seems to be high. This seemingly high failure rate appears to point to a lack of an effective and comprehensive conceptual framework that guarantees effective implementation of change management programmes in organisations. A vague and poorly designed change management model constraints and limits its implementation resulting in high failure rate (Mosadeghrad and Ansarian, 2014).

An effective and comprehensive model for organisational change management is envisaged to have two clearly identifiable elements. These two elements are the soft

factors which include values, concepts and principles and the hard factors or elements that encompass the tools and techniques (Okumus, 2003). For Oakland and Tanner, 2007, a successful change management model should focus on both operational and strategic issues of organisations. A comprehensive model should cover all the four levels where change occurs namely at individual level, group level, organisational level and the surrounding environment level (Ferlie and Shortell, 2001).

Having ineffective or inappropriate methods or techniques for implementing change management programmes is another category in literature of why change management programmes fail in corporate organisations. Mosadeghrad and Ansarian (2014) argue that many of the failures of organisational change management programmes are attributed to the tools, methods and techniques of implementation used by executives, practitioners and academics. The tools and methods that are used by managers may possibly lead to the failure of change management programmes as these seem incompatible with the existing organisational culture (Clavel et al, 2003; Lemak et al, 2002; Young and Wilkinson, 2002; Lewis et al, 2006). Appropriate tools, techniques and methods should be used in operationalising and institutionalising organisational change management programmes and strategies in corporate organisations (Mosadeghrad and Ansarian, 2014). It is argued in this thesis that appropriate methods and techniques encompasss elements and artefacts that are understood by those participating in the change process. There should be shared meaning and understanding of the tools that are used to trigger and sustain change efforts in corporate organisations. These tools and techniques are recommended to be culturally grounded.

Organisational change management programmes are likely to succeed and be effective when implemented in an environment or context that supports the change management programme. An inappropriate environment leads to the failure of the change management effort and objective. Organisational change management programmes are likely to succeed if rooted and grounded in a supportive environment. This supportive environment is argued by Mosadeghrad and Ansarian (2014) to possess the elements of visionary leadership, an appropriate organisational culture and appropriate organisational structure. The three categories are summed up as follows as enablers for improved organisational performance:

Effective change model + Effective implementation method + Supportive environment = ENHANCED PERFORMANCE (Mosadeghrad and Ansarian, 2014).

As a consequence of the barriers and obstacles to successful change management programmes implementation in organisations, a Gap Model was developed by Mosadeghrad and Ansarian (2014) that seeks to minimise and reduce the failure rates in organisations. These scholars argued that organisations need to manage various gaps that exist in the implementation of change management programmes if these programmes are to succeed. Mosadeghrad and Ansarian (2014) classified the different types of gaps as information related gap, plan related gap, implementation related gap, perception related gap and expectations related gap. These five gaps are argued to exist when organisations attempt to execute change management programmes depending on what the change management model dictates and what practitioners think or perceive the change management model is saying or suggesting.

Information related gap refers to the gap that exists between what a change management model dictates and presupposes and what is known about the model by the managers and practitioners. The degree and level of understanding of the requirements of the model may be different from what managers and practitioners understand it to mean and represent. This information gap or disparity needs to be minimised and managed for successful change management. Usually employee education and training is adopted to breach the gap (Mogadeghrad and Ansarian, 2014).

Plan related gap is the disparity that exists between what is planned in implementing the change management model and what actually exist on the ground. There seems to be gaps in how to plan for change in organisation and the actual plans on the ground which will not be speaking to each. The implementation gap is the gap in the methods or tools used to effect change management programmes. Perception related gap is the differing and divergent gap between what the model stipulates and what practitioners and executive perceive it to be. This disparity needs to be managed to effect successful change management programmes in corporate organisations. Expectations related gap refers to the varying expectations of what the implemented change management programme is envisaged to bring to the organisation by managers and what the programme actually delivers at the end of the day. Employees have their expectations. Managers may have their own expectations that are different from the employees and what the change management programme prescribes. To ensure successful and effective change management programme implementation, various expectations by employees, managers, shareholders and stakeholders need to be harmonised and

narrowed down. These five gaps require to be reduced for successful and effective change management in organisations (Mosadeghrad and Ansarian, 2014).

The Gap model helps in showing and pointing out the various asymmetries that exist in the implementation of change management programmes in organisations. It is a useful model that draws the attention of academics, executives and practitioners to the competing and sometimes conflicting nature of change management programmes in organisations. The Gap model adds to the voice for the need for more narratives and conceptual frameworks as change is in itself complex and needs to be understood from various lenses and perspectives. It points out that the prescribed models for implementing change management in organisations may not be understood by the implementers themselves and due to this disparity, executives and practitioners may execute change in the way that makes sense and meaning to themselves even outside the dictates of the change management model or the intended change management objectives stipulated by the model.

While the study acknowledges that there are many and varied reasons as to why change management programmes continue to fail in corporate organisations at rates above 70%, this research took a deliberate approach that sought to increase and enhance the understanding of change management in organisations away from the existing references or knowledge epochs in literature. Change as a concept is complex and dynamic. It cannot be confined and conceptualised from the existing frameworks in literature alone but may need multiple narratives and alternative lenses to better understand it in ways that can assist in the effective and successful implementation of change management programmes by executives, practitioners and academics in organisations. Due cognisance was given to the three main categories in literature which explain why change management programmes fail in organisations which include an ineffective or inappropriate model of change management, an ineffective or inappropriate method, tools or techniques for implementing change and lastly an inappropriate environment or context. These reasons in literature resonated well with the focus of the study and its objective to offer *Mumvuri* as a valuable idea in coming up with a conceptual framework for change management in corporate organisations. This conceptual framework is argued to be meaningful and relevant for executives and practitioners in the sense that they are able to conceptualise and use it as culturally grounded, specific and relevant to their environment and organisational context. It is argued that this thrust is likely to lead to the successful implementation of change management

programmes in corporate organisations and address the conceptual and practical gap that exists both theoretically and practically in corporate organisations.

2.5.4 Van de Ven and Poole (1995) model for organisational change

As highlighted in Chapter one, Van de Ven and Poole (1995) developed a model for organisational change. The model conceptualises change in corporate organisations from six different and distinct perspectives. These six frameworks are life cycle, evolutionary, dialectical, teleological, social–cognition and cultural approaches. Evolutionary and teleological models of organisational change are the most dominant and common approaches in management literature (Kezar, 2001).

Each of these models has a set of unique underlying assumptions. These assumptions show how change occurs and its outputs (Van den Ven and Poole, 1995; Kezar, 2001). The main assumption for evolutionary models is that change is a response to external circumstances. Change is an adaptation to the environment. Corporate organisations adapt naturally to their environments (Morgan, 1986).

Teleological theories are commonly referred to as planned change models, scientific management or rational models. These models assume that change is specific and objective. Change is initiated by executives and is seen as necessary and purposeful (Kezar, 2001). Change is conceptualised as a rational and linear process (Carnall, 1995; Carr; Hard and Trahant, 1996). Life cycle models assume that organisations grow in stages. These stages move gradually and progressively from infancy to development, maturity and decline (Levy and Merry, 1986). This model states that change is a natural process (Kezar, 2001). Dialectical models or political models assume that change occurs due to the clash or convergence of different ideologies or belief systems (Morgan, 1986). Change is a process that is characterised by negotiations, bargaining, giving and letting go (Bolman and Deal, 1991). Social-cognition models assume that the desire for people to grow and learn necessitates change. Change occurs due to changes in the environment (Morgan, 1986). Lastly cultural models assume that change occurs naturally (Morgan, 1986). Change is a response to alterations in the human environment. Culture is perceived as dynamic. Change is a long term and slow phenomenon. Change in corporate organisations involves alterations in value systems, beliefs, myths and rituals (Schein, 1985).

By exploring the different models of how organisational change is conceptualised, this study sought to strengthen arguments for an African social and cultural belief system that can be adapted for corporate organisations. While Mangaliso (2001:32)

argues that *"incorporating Ubuntu principles in management hold the promise of superior approaches to managing organisations. Organisations infused with humaneness, a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness will enjoy more sustainable competitive advantage"*, this assertion appears to be prescriptive than descriptive (Nkomo, 2011). The "how" part seems lacking especially on what corporate organisations need to do to realize the full potential of social concepts and practices in their corporate environments.

Nyathi (2009) came up with the need for scholars to rethink and re-imagine organisations grounded in anti-colonial thought. He argued for the recovery, revival and ushering in of new perspectives of organisation from the work of anti-colonial theorists that include W.E.B Du Bois, George Padmore, C.L.R James, Kwame Nkrumah, Amilcar Cabral and Frantz Fanon. Nyathi (2009, p. 11) argues that *"these are individuals who rejected the avenues of escape from the realities of their people and elected instead to 'return to the source' of their own being. In taking these steps these individuals reaffirmed the rights of their people to take their own place in history – the makers of African history and world history who forgotten, cast as victims of tyranny, starvation, and disease instead of those who built modern capitalism and those who inform much of modern culture and philosophy"*.

While this research acknowledged the work of anti-colonial thinkers in informing and shaping the present post colonial theory of organisations, the focus was on building change management theory outside the binary oppositions of African versus European management discourse. It operated in the third space (Nkomo, 2011). This third space seeks to expose and bring up concepts and practices that transform the existing scholarship on change management in corporate organisations. It sought to capacitate executives and practitioners with a framework that they can use in their organisations.

2.5.5 Other Change Management Models

The best known change models were developed by Lewin (1951) and Beckhard (1969) (Armstrong, 2006; Stone, Cox and Gavin, 2020). Other contributors to understanding the mechanisms for change in organisations were made by Thurley (1979); Quinn (1980); Nadler and Tushman (1980); Bandura (1986) and Beer and others (1990) (Armstrong, 2006; Stone, Cox and Gavin, 2020). These will be discussed in sequence below.

Before looking at these models, it is important to mention that there are two main types of change in corporate organisations. There is strategic change and there is operational change (Armstrong, 2006). Strategic change is concerned with organisational transformation. Strategic change deals with broad, long term and organisation wide issues (Armstrong, 2006; Torrington, Hall, Atkinson and Taylor, 2017). It involves moving to a future desired or targeted state which is generally defined in terms of the envisaged strategic vision and scope of the organisation. It extends to cover the purpose and mission of the organisation, its corporate philosophy on issues of growth, quality, innovation and values. It stretches to address customer needs and the choice of technologies employed in meeting customer and shareholder expectations and requirements (Armstrong, 2006). The precise definition of the organisation's vision and philosophy leads to specifications of its competitive positioning and strategic goals for attaining and entrenching competitive advantage (Armstrong, 2006; Legge, 2005). Strategic goals are supported by policies that cut across functional areas of the organisation which include marketing, sales, manufacturing, finance and human resources (Armstrong, 2006; Legge, 2005; Torrington, Hall, Atkinson and Taylor, 2017). Strategic change takes place within the context of the external competitive, economic and social environment and the organisation's internal resources, capabilities, culture, structure and systems. Armstrong (2006) argues that the successful implementation of strategic change in organisations requires a thorough analysis and understanding of the external and internal environments of the organisation in the formulation and planning stages of any change intervention. The ultimate attainment of competitive advantage is the sole target of corporate organisations (Armstrong, 2006; Stone, Cox and Gavin, 2020). Operational change on the other hand relates to new systems, procedures, structures and technology. Change in systems and the operating structure has a direct and immediate effect on working arrangements within the corporate organisation (Armstrong, 2006). The impact of operational change on employees is argued to be more significant than the broader strategic change and executives and practitioners need to carefully handle operational change in organisations (Armstrong, 2006; Legge, 2005). It is suffice to point out that the focus of the thesis is on strategic change management in corporate organisations. The thesis in the next section explores change management models known in academic and management literature.

2.5.5.1 Lewin (1951)

The model by Lewin (1951) is commonly referred to as the 3 stage or 3 step model in literature (Brisson-Bank, 2009). Kurt Lewin came up with three basic mechanisms for managing change. The first stage is known as the unfreezing phase where the present stable status quo is altered and disturbed. This alteration entails the destabilisation of existing behaviours and attitudes (Armstrong, 2006). Changing is the second stage of the Lewin model. This refers to the coming up of new behaviours and attitudes based on the new desired status quo in organisations. New behaviours and attitudes are shaped by new information that is possessed by the organisation coming from its external and internal sources and knowledge systems. The third stage is the refreezing stage which entails reinforcing of the acquired new behaviours and new responses into the organisation's architecture and personalities of employees to make these stick and endure over time (Armstrong, 2006; Legge, 2005).

Accompanying this model is the Field Force analysis method that was developed by Lewin (1951). This method involves dissecting and analysing forces for and those against the change effort. These two forces are commonly referred to as the driving and restraining forces of change. Driving forces are for the change effort while restraining forces are against the change effort (Lewin, 1951; Armstrong, 2006; Brisson-Banks, 2009). Lewin argues that organisations need to assess the impact of these two forces and initiate steps to increase driving forces and minimise restraining forces for effective and successful change management (Lewin, 1951). Lewin is one of the early pioneers of group dynamics and went on to show how the extent to which individuals can go in supporting a group or team norm. This support is despite whether the norm is seen as positive or negative by the rest of the community or society (Burnes, 2004).

2.5.5.2 Beckhard (1969)

The model by Beckhard argues that change management should incorporate four key processes (Beckhard, 1969). The first process is that change management must set goals and define the desired future organisation (Beckhard, 1969; Legge, 2005; Armstrong, 2006). The second process is a diagnosis of the present state of affairs or organisational conditions in relation to the set organisational goals or desired new state of the organisation. The third process requires the defining of what is required to meet the future desired state. The fourth process entails the development of

strategies and action plans for managing the transition process including possible impediments to the change effort (Beckhard, 1969).

2.6.5.3 Thurley (1979)

The model by Thurley argues that there are five approaches to managing change (Armstrong, 2006). These are the directive approach, the bargained approach, the hearts and minds approach, the analytical approach and the action based approach. The directive approach refers to the imposition of change in crisis situations through the exercise of managerial power and prerogative without any consultation. The bargained approach acknowledges that power is shared between the employer and the employed in organisations. This approach recognises that change requires negotiation, compromise and agreement before implementation. The hearts and minds approach strives to change the attitudes, values and beliefs of the entire workforce in an organisation. It seeks to garner for commitment and a shared vision without necessarily soliciting for the active participation of stakeholders in the change process. The analytical approach utilizes change models which are assumed to be sequential, rational and logical. The elements of sequence, rationality and logic cut across the entire processes of diagnosis of the need for change, the setting of change objectives, designing of the change process and the evaluation of the change outcomes. Change however is seldomly smooth as assumed by the Thurley (Armstrong, 2006). Emotions, power politics and external pressures manifest themselves in the change effort and this means that rationality is difficult to sustain throughout the entire change process. The Action based approach recognises that what managers do or how they behave in actual practice has nothing to do with the analytical or theoretical model. The Action based approach highlights the disparity that exists between managerial thought and managerial actions as managers usually do what they think is right that may be outside the theoretical or analytical model dictates and guidelines (Legge, 2005; Armstrong, 2006). Real life behaviour in organisations is often shaped and influenced by 'ready, aim and fire' interventions to change management efforts (Armstrong, 2006; Legge, 2005; Torrington, Hall, Atkinson and Taylor, 2017).

2.5.5.4 Quinn (1980)

The model by Quinn (1980) argues that change involves the meticulous blending of formal analysis, behavioural techniques and power politics to bring about a cohesive step by step movement towards the targeted outcome. Goals under this model are constantly shifting in alignment with new information and operating realities in

organisations (Quinn, 1980; Armstrong, 2006). The model emphasizes the need for managers and practitioners to raise awareness and commitment to change in organisations. It argues for incremental change in organisations. It emphasizes the need for managers to gain broader political support to the change effort. It emphasizes the need to manage conditions underpinning the change effort and empowering change champions or agents in sustaining successful change in organisations (Legge, 2005).

2.5.5.5 Nadler and Tushman (1980)

The model by Nadler and Tushman (1980) came up with guidelines for implementing change in organisations. These guidelines include motivation, managing the transition, shaping the political dynamics of change and building stability. Motivation entails that change has to be initiated and stimulated to achieve desired behavioural outcomes by individuals. Change in essence has to be motivated and without motivation, it is unlikely to succeed (Nadler and Tushman, 1980; Legge, 2005). Managing the transition involves the organisation maintaining control of the change process through a variety of organisational arrangements and levers at its disposal during and after the transition. It also involves management continuously communicating a clear vision of the desired future state of the organisation. Shaping political dynamics involves ensuring that powerful actors within the organisation support the change effort and are not blocking it. Building in stability entails implementing structures and interventions that serve as anchors for employees in organisations to sustain the change effort. Flexible structures are promoted by the Nadler and Tushman model and it favours change that is incremental in approach. It argues that employees can only accommodate limited uncertainty and turbulence for effective organisational change hence the need for management control of the desired change processes from start to the end (Nadler and Tushman, 1980; Armstrong, 2006; Legge, 2005).

2.5.5.6 Bandura (1986)

The model by Bandura (1986) came up with a descriptive account of the ways people change. It has three broad considerations. The first one is that people make conscious choices about their behaviours. The second consideration is that people make use of information from their environment to make their choices. The third consideration is that the choices by people are based on the things that are important to them. Their choices are based on the views that people hold about their own abilities and how they behave in certain ways and situations (Bandura, 1986). Choices that people

make are based on the consequences that they think will accrue to whatever behaviour they decide to engage in (Bandura, 1986; Armstrong, 2006).

To change management, the implications of this theory is that the tighter the link between a particular behaviour and a particular outcome, the more likely that the behaviour will be engaged and repeated (Bandura, 1986; Armstrong, 2006). Another implication to change management is that the more desirable the outcome of a particular behaviour, the more likely that behaviour will be engaged repeatedly leading to the desired favourable outcome. The last implication is that the more confident that new behaviour is assumed, the more likely it will be repeated or tried over and over again (Bandura, 1986; Armstrong, 2006; Torrington, Hall, Atkinson and Taylor, 2017). The model by Bandura (1986) argues that to change behaviour of employees, organisations must change the working environment. Changing the environment promotes new behaviours and work outcomes. Training is given as a key enabler to behavioural change in organisations. The model however acknowledges that changing behaviour is not an easy process in organisations (Bandura, 1986).

2.5.5.7 Beer, Eistenstat and Spector (1990)

The model by Beer, Eistenstat and Spector (1990) argues that change programmes do not produce any desired or targeted change or at least the preferred change because these efforts are guided by theory that is fundamentally flawed (Armstrong, 2006). The model states that change in attitudes leads to change in behaviour. It considers change to be a conversion experience (Beer, Eistenstat and Spector, 1990; Armstrong, 2006) and argues that once people "get religion", change in their behaviour will surely follow. Beer, Eistenstat and Spector (1990) argue that to effect change in organisations, management must change the roles, responsibilities and relationships of employees. Roles, responsibilities and relationships must be changed to focus on and to reflect business problems within the organisation (Beer, Eistenstat and Spector, 1990; Armstrong, 2006; Stone, Cox and Garvin, 2020). Goals and tasks must be clearly defined by management and communicated to all employees in the corporate organisation. The intention is to create a self-sustaining cycle of commitment, coordination and competence within the organisation (Beer, Eistenstat and Spector, 1990).

It is important to understand the above models underpinning change management in organisations. For Armstrong (2006), change management starts conceptually with an awareness of the need for change. The awareness of the need to change is

followed by an analysis of the situation to change and the factors that have created the existing status quo. An analysis of the status quo explores the numerous courses of action that can be taken by executives and practitioners in managing the change in organisations (Torrington, Hall, Atkinson and Taylor, 2017). The decision of how to change from here to there is an important component of the change process in organisations (Armstrong, 2006; Torrington, Hall, Atkinson and Taylor, 2017).

It is the transition process that is problematic and contentious (Armstrong, 2006). The problems of introducing change such as resistance to change, low organisational stability, high levels of employee stress, misdirected energy, conflict and loss of momentum (Legge, 2005; Torrington, Hall, Atkinson and Taylor, 2017) become apparent. These problems need to be managed for effective and successful change management in organisations. Pettigrew and Whipp (1993) argue that when planning change in organisations, managers and practitioners make the mistake to conceptualise change as an entirely logical and linear process of going from point A to point B. It is not like that at all (Pettigrew and Whipp, 1993; Armstrong, 2006). The implementation of change is an 'iterative, cumulative and reformulation - in - use process' (Pettigrew and Whipp, 1993).

It is the argument by Pettigrew and Whipp (1993) and Armstrong (2006) that conceptualises change as an iterative, cumulative and reformulation – use – process that is adopted by the thesis in exploring how *Mumvuri* can be adapted for corporate change management in organisations. This thinking provided useful insights in trying to conceptualise change management from an African perspective and standpoint in corporate organisations.

It is apparent that change management models in existing literature and organisational theory are mostly western based with no reference to any other frame of reference including African knowledge systems (Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011). The African voice on the conceptualisation of change management in corporate organisations is missing and this is the apparent gap that this thesis seeks to fill through the adaptation of *Mumvuri* in corporate organisations. The louder calls for African frame of references in management literature and actual management practices is missing and unattended and it is what this thesis seeks to focus on and proffer an African change management conceptual framework and guidelines of implementation by executives and practitioners in corporate organisations. Lessem, Schieffer and Moussavian (2010) articulate this discord saying "*Management, leadership or entrepreneurship education, as well as related research, conventionally draws upon "western", that is primarily American sources. Thereby*

it ignores the rest of the world to a large extent. So there is a gap between local context and global context, which brings the global education world out of balance" (page 200). This thesis seeks to integrate the African perspective into conventional management thinking and discourse.

2.5.6 The link between strategic change and transformation

Strategic change in corporate organisations is linked and related to transformational change (Armstrong, 2006; Stone, Cox and Gavin, 2020). There are four types of transformational change in organisations. These are change that drives the entire organisation. There is fundamental change in the relationships between and among organisational parts. There is major change in the ways of doing work and lastly there is basic, cultural change in the norms, values and beliefs of a corporate organisation (Armstrong, 2006; Legge, 2005). This thesis covers broader change management that is of a strategic and transformative orientation. It is this change that drives the entire organisation. It is change the does deep into cultural beliefs, customs and practices of the *Karanga* ethnic culture.

To achieve transformation in corporate organisations, Schieffer (2006) argues for co-creative leadership. This is an approach to transformational leadership that allows organisations as a whole to adapt to its environment. Schieffer (2006) argues that the main task of executives in organisations is to work with different members of staff across departments and business units. Their task is to drive employees towards a common, goal oriented action. However, many organisations and leaders have failed at getting everyone towards a common, goal oriented action (Schieffer, 2006).

The main reason of failure is that many organisations, individuals and departments do not act together. They contradict and antagonise each other than compliment each other (Schieffer, 2006). Each individual, department and business unit often comes up with their own perspective of their environment informed by their own logic, rationality, interests and motives (Schieffer, 2006; 2009). These perspectives and interpretations usually conflict with one another inhibiting the organisation's ability as a whole to adapt, operate and achieve success (Schieffer, 2006). The prevailing understanding and conceptualisation of leadership is the main problem of this status quo in organisations (Schieffer, 2006). Leadership is still strongly rooted in traditional hierarchical management thinking (Achieffer, 2006; 2009). This existing understanding of leadership does not allow for the productive use of differing perspectives on organisations. Rather, it destroys diversity and complexity through the use of hierarchical power (Schieffer, 2006).

Co-creative leadership to organisational transformation enables organisations to find their own solutions. It enables organisational members to find common solutions to organisational problems (Schieffer, 2006). Co-creative leadership introduces a new understanding of leadership that stands in direct contradiction to conventional leadership approaches (Schieffer, 2006; 2009). Differences under Co-creative leadership are seen as something positive and embedding potential for change in organisations (Schieffer, 2009).

2.5.7 Contemporary discourse on change management in organisations

Collins (1998) outlines the contemporary discourse in the study of change management in corporate organisations. The current main problem is that active scholars in the field tend to gloss over theoretical models and frameworks without discussing these in more explicit detail and explaining how their models guide their thinking, analysis and implementation of change in organisations (Collins, 1998). This is a critical oversight by scholars in change management as theoretical models and frameworks as argued by Collins (1998), are important in guiding and structuring thinking on change management in organisations and the broader societal context where organisations exist (Collins, 1998).

The issue of theoretical elaboration and detailed explanation becomes important if it involves many interested parties who possess competing interpretations and agendas (Collins, 1998) particularly on the highly problematic and perplexing subject of organisational change and its management in the corporate environment. Collins (1998) argues for the critical examination of the underlying assumptions which guide our thinking and influence our judgement on change management in organisations. Collins (1998) states that theoretical models are indispensable to the study of change management. Models attempt to describe important features of corporate organisations and the wider society in general where organisations reside and exist in. In the eyes of Collins (1998), theoretical models attempt to account for important dimensions and key features of corporate organisations. Theoretical models, more importantly, set the tone in identifying important areas for management's attention, focus and action at both operational and executive levels in the management hierarchy (Collins, 1998).

The bigger issue therefore in the contemporary discourse on change management in corporate organisations is that most literature on change management focuses on the practitioner and manager in the planning and managing of change in their employing organisations without much discussion and elaboration on the theoretical

models and frameworks informing and influencing their prescriptions and interventions (Collins, 1998). The underlying assumptions of the recommended models and frameworks are unknown. The excessive and deliberate focus on practical recommendations to practitioners and managers downplays the inherent limitations of the given practical advice (Collins, 1998). Managers and practitioners should be made aware of the possible dispute that may arise from any particular practical advice given to executives and practitioners in corporate organisations (Collins, 1998). The underlying assumptions of any given practical advice should be explained in detail otherwise without any theoretical underpinning, any given practical advice is insufficient and inadequate in assisting executives and practitioners to understand change in organisations (Collins, 1998). It is the argument by Collins that the prevailing status quo of placing a premium on the supply of 'practical' advice to executives and practitioners by scholars in change management appears to be neglecting theoretical models which are indispensable to the study of change management in corporate organisations. This present state of affairs in change management discourse has to be addressed for a deeper understanding of change management and how it can be useful in looking at change management by executives and practitioners in corporate organisations.

A look at contemporary discourse on change management and the main grey areas assists in locating the present thesis in the broader academic and corporate setting. This is important in exposing the proposed contribution of the thesis to the existing discourse on change management both in literature and in the practice of change management in organisations. It is the argument of the writer that the proposed use of *Mumvuri* to conceptualise change management in corporate organisations gives the existing discourse a fresh perspective both theoretically and practically. It provides practitioners and executives with a framework rooted in the underlying assumptions of African culture and philosophy to conceptually and practically understand and implement change management in corporate organisations. More importantly, it brings to the front the African perspective to the whole academic and management discourse and practice of change management in corporate organisations.

2.6 CHAPTER CONCLUSION

This chapter outlined the key concepts that make up the thesis. It went on to give the theoretical background that informed and underpinned the study and locate it in the broader academic literature. It was established that although *Mumvuri* is socially and culturally relevant in Zimbabwe and other parts of Africa, its use in corporate organisations is not evident. *Mumvuri* is still a socio-cultural phenomenon that is widely accepted and recognised as useful in general life existence of the people of Zimbabwe and beyond without any reference and practical use to corporate organisational life. The value of *Mumvuri* therefore in corporate organisations is unknown. How *Mumvuri* can be adapted and used by executives and practitioners is not answered and known. How *Mumvuri* can be used to inform and influence corporate change management by corporate executives and practitioners is not known and is not answered. The next chapter will look at how the research was undertaken and the tools that were used in carrying out the investigation. It will seek to answer the questions that remain unresolved of how *Mumvuri* can be relevant in corporate organisations and how executives and practitioners can use it to inform and influence their understanding of change management addressing weaknesses that have led to ineffective change management interventions through the use and reliance on Western management philosophy alone in traditional management theory and practices. The use of African management philosophy appears to be missing and lacking to better inform management theory and practices in corporate organisations.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 INTRODUCTION AND OVERVIEW

This chapter outlines and discusses the steps that were taken by the researcher in investigating the thesis. It discusses the research philosophy, the research paradigm, the research design, population and sampling strategy, research instruments, data collection procedures, data analysis method, limitations, credulity, transferability and dependability issues, ethical considerations, the contribution of the thesis and conceptual framework process flow. The enquiry process by Denscombe (2010) was used to guide and inform the research methodological process. The process by Denscombe (2010) is outlined below:

Table 2: Research Enquiry Process (adapted from Denscombe, 2010b page 111)

NO.	ASPECT	GUIDING QUESTION	REMARKS
1.	Purpose of the study	What does the research want to achieve?	To come up with a conceptual framework that proposes the adaptation of *Mumvuri* loosely translated in English as the Shadow on the Corpse Belief System for corporate change management.
2.	Research Philosophy	What are the underlying assumptions in this research?	Interpretivism.
3.	Research Design	Which approach best addressed the purpose of the research?	Basic Interpretive research design.
4.	Data Collection Process	Who/What was included in the study? How was the data collected?	35 experts as participants. Semi structured, open ended and thematised interviews, participant observations and personal reflections.

5.	Analysis	How was data analysed?	Thematic analysis and ATLAS ti 8 software package analysis.
6.	Evaluation	What confidence can we have in the findings?	Cross source participant selection, inclusion and cross analysis. Cross source rigour and adoption of converging and diverging themes to inform the *Mumvuri* Conceptual Framework.
7.	Ethics	How were respondent's rights protected?	Ethics clearance was granted by the University of the Witwatersrand Human Research Ethics Committee (Non-Medical). Participants' identity and organisations remained anonymous.
8.	Outcomes	What is the end product of the study?	The development of an adaptation conceptual framework using *Mumvuri* for corporate change management. The coming up of implementation guidelines of *Mumvuri* Conceptual Framework for corporate organisations.

3.1 RESEARCH PHILOSOPHY

Denzim and Lincoln (2002) elaborate that research philosophy broadly defines and guides the way in which data concerning phenomenon of interest should be gathered, analysed and interpreted. Research philosophy is anchored on specific assumptions which inform and guide the inquiry and the selection of appropriate instruments to it. There are basically four broad assumptions that underpin academic research endeavours. These are epistemology, ontology, axiology and methodology (Creswell, 2014). The knowledge of these underlying assumptions is important as it assists in the location of the thesis and in building outcomes that are

consistent with research protocol best practice on knowledge creation and application.

3.1.1 Epistemology

Epistemology refers to the basis of knowledge and how knowledge claims are argued and justified in a specific discipline (Creswell, 2014). It concerns itself with what is knowledge and how it comes to be known as knowledge. This thesis is informed by the Interpretative paradigm and central to this paradigm is the understanding of subjective experiences, views and thinking of the phenomenon under scrutiny. The subjective views and experiences were gathered from experts based on their personal view points and experiences in their various fields and working organisations. Knowledge is therefore known and understood through the subjective experiences and views of experts as participants of the study. Epistemology therefore places the views and opinions of experts at the centre of the thesis and values their input and contribution in coming up with an adaptation conceptual framework for corporate organisations. It is argued that what is known through the experts and how this knowledge is constructed and justified is through experts' subjective experiences, their views, opinions and how these shape their understanding of *Mumvuri* and change management in corporate organisations.

The thesis used hermeneutics as a central epistemological tool (Okere, 1983). Hermeneutics is a method of mediation. It is a method of passage between culture as lived and culture as reflected (Okere, 1983). It is an investigation into the nature and principles of correct interpretation of reality that is not easily visible. To this end, the thesis adopted African hermeneutics as a method to gain a deeper understanding of *Mumvuri* as seen and understood by the experts. This was particularly important in gaining a deeper understanding of the underlying cultural significance of the phenomenon, the attached symbolisms and meaning in the *Karanga* cultural worldview and ecosystem. *Mumvuri* as an African phenomenon and practice had to be contextualised in the culture of origin for coming up with the appropriate interpretation of this phenomenon and analysis for corporate organisation based and informed by African culture and philosophy. The thesis therefore used African hermeneutics in the interpretation and understanding of the research outcomes and the development of a conceptual framework. Okere (1983) captures Hermeneutics as a Greek word *'ermeneuein'* which means to express, to explain, to translate and to interpret.

The Interpretivism paradigm was seen as the most appropriate perspective because it resonates well with the objectives of the thesis which is to understand how *Mumvuri* as a social and cultural phenomenon could be adapted in corporate organisations and inform thinking and management practices on change management. This was undertaken based on the perceptions, experiences and views of experts in the field directly. The thesis therefore sought answers on how the adaptation of *Mumvuri* can be achieved in corporate organisations through experts themselves and how to construct knowledge through their lenses and worldview.

3.1.2 Ontology

Ontology refers to the nature of reality (Heil, 2008; Heil and Whittaker, 2011) and its elements (Guba and Lincoln, 1994). Ontology according to Heil (2008) is the study of beings. It is a branch of metaphysics that concerns itself with the nature of being (Heil, 2008). Reality by nature can be subjective. Reality can also be objective. The basic assumption of ontology is that reality is socially and culturally constructed. It is constructed by the participants to it. Reality is not unidimensional but shares multiple realities (Guba and Lincoln, 1994). The thesis on *Mumvuri* as an African social, cultural idea and natural practice seeks to capture the embedded multiple realities of this phenomenon in its raw form from experts and use that data in coming up with a conceptual framework for corporate organisations. The capturing and reporting of these multiple realities forms the basis of tapping into *Mumvuri* and using it for building a conceptual framework for corporate organisations.

3.1.3 Axiology

Axiology refers to the role and importance of values that are brought to the research process particularly by the researcher (Guba and Lincoln, 1994). The researcher as a person brings into the research inquiry his or her own subjective views, opinions and values that need to be acknowledged as these shape and influence the manner in which the research inquiry is undertaken and the nature of the obtaining outcomes. Research is not value free. The basic assumption of this perspective is that the values that are brought by the researcher must be minimized by constantly keeping the focus on the research participants. The focus of the thesis is grounded in the opinions and values of the experts.

3.1.4 Methodology

Methodology refers to the manner in which the research process is undertaken (Guba and Lincoln, 1994). It maps out the philosophical and theoretical context of

the thesis (Robson, 2011). The selection of an appropriate research paradigm informs and guides the methodological assumptions that underpin the thesis. For this inquiry, the interpretivism paradigm was employed and the research followed a qualitative research methodology. Data was inductively analysed to generate a conceptual framework grounded in the data for corporate organisations.

3.2 RESEARCH PARADIGM

The thesis is rooted in the Interpretivist research paradigm. Interpretive research assumes that reality is socially constructed (Andrade, 2009). The researcher is the vehicle through which social reality is revealed (Cavana, Delahaye and Sekaran, 2001; Walsham, 2006). The interpretivist paradigm argues that "*our knowledge of reality is gained only through social constructions such as language, consciousness, shared meanings, documents, tools and other artifacts*" (Klein and Myers, 1999, p. 69).

The thesis sought to answer "how" and "why" questions in adopting a social and cultural belief system in corporate organisations conceptualisation and practice of change management. The driving motivation was to understand and explain phenomenon from an African, social and cultural perspective. The thesis sought to deliver a theoretical, empirical and practical contribution to the discipline of change management in corporate organisations. The proposed contribution is focused on theory building and not theory testing. Empirical theory building through experts informed the fundamental basis of this thesis.

A paradigm is defined as a set of basic beliefs or metaphysics (Denzin and Lincoln, 1994). It represents a worldview that defines the nature of the "world" from the point of view of the holder and his or her place in it and the range of possible relationships to that world and its parts (Denzin and Lincoln, 1994). Paradigms by their nature seek to answer three fundamental questions of any research inquiry. These are the ontological question, the epistemological question and the methodological question (Denzin and Lincoln, 1994; Guba and Lincoln, 1994). The ontological question seeks to answer what is the form and nature of reality and what is out there that can be known about it? The epistemological question seeks to address the question what is the nature of the relationship between the knower or would be knower and what can be known? The methodological question seeks answers to the question, how can the inquirer go about finding out whatever he or she believes can be known? (Guba and Lincoln, 1994). The paradigm is informed and guided by the research philosophy.

The Interpretivist paradigm is grounded and informed by qualitative research methodology. Qualitative research is different from quantitative research in terms of the underlying assumptions that guide the research process (Baker; Doidge and Edwards, 2012). Quantitative researchers focus and capture a shallow band of information from a wide swath of people. Quantitative researchers seek to objectively use their correlations to understand, predict or influence what people do. Qualitative researchers on the other hand generally study fewer people but focus more deeply into those individuals, settings, subcultures and scenes (Baker; Doidge and Edwards, 2012). Qualitative researchers hope to generate a subjective understanding of how and why people perceive, reflect, role take, interpret and interact in the way they do. The main difference as highlighted by Baker et al (2012) is that quantitative research is guided by the hypothetico – deductive approach while the inductive paradigm framing informs and guides the qualitative research process.

3.2.1 Qualitative research classifications

Ritchie; Lewis; Nicholls and Ormston (2013) came up with four classes that characterize qualitative research. The first class is contextual. This describes the form or nature of what exists in the world or social reality. The second class is explanatory. This class examines the reasons for or associations between what exists in the world. The third class is evaluative. This appraises the effectiveness of what exists in social reality. The fourth class is generative. This class strives to add to the development of theories, strategies or actions to the existing social reality (Ritchie et al, 2013).

This thesis adopts the generative classification of qualitative research. Generative research is concerned with producing new ideas either as a contribution to the development of social theory or to the refinement of existing policy prescriptions. Generative research is not predetermined. It has a high potential for original and creative thoughts to social theory. It allows for ideas to be generated and these ideas are then placed in real contexts from where they originate to influence and guide social reality and events (Ritchie et al, 2013).

3.2.2 Qualitative research methodologies

Methodology refers to the philosophical and theoretical context of the research undertaking (Robson, 2011). Research methods are the techniques or tools that are used to gather and make sense of the data. The choice of the selected research

methodology has implications on the research practice. It has a bearing on the selection of specific research methods to accompany it (Denzin and Lincoln, 2000; Creswell, 2009).

Petty, Thomson and Stew (2012) argue that qualitative research uses a number of methodologies. These methodologies are narrative research, grounded theory research, case study research, phenomenology and ethnography. Vaismoradi; Turunen and Bondas (2013) highlight that qualitative approaches seek to arrive at an understanding of a particular phenomenon from the perspective of those experiencing it. There is considerable overlap in terms of methods, procedures and techniques in qualitative research (Streubert, Speziale and Carpenter, 2007). The task of the researcher is to determine the best approach that adequately answers their research questions.

3.3 RESEARCH DESIGN

The Crotty's (1998) framework for selecting the appropriate research design is used by the thesis. The framework seeks to answer four basic questions. These are: - what methods will be employed; what methodology will be adopted; what theoretical perspective will inform and sustain the research and lastly, what is the epistemological basis of the study. Research Methods according to Crotty (1998, p.3) are *"the techniques or procedures used to gather and analyze data related to some research question or hypothesis"* For the purposes of this thesis, in depth, open ended and thematised interviews were employed by the researcher. This answers the first question asked by Crotty's (1998) framework.

The basic interpretivist methodology informed the research process for the thesis. This approach borrows from the commonly used qualitative methodologies such as narrative study research, grounded theory research, phenomenology, case study research and ethnography (Petty; Thomson & Stew, 2012). Basic interpretive research methodology is a mixture of qualitative methodologies as it embodies a hybrid of characteristics that cuts across different qualitative methodologies. This addresses the second question of Crotty's framework.

On the third question of a theoretical perspective that supports the inquiry, the thesis is informed and shaped by interpretivism as the theoretical perspective. A theoretical perspective refers to *"the philosophical stance informing the methodology and thus providing a context for the process and grounding it's logic and criteria"* (Crotty, 1998, p.3). Interpretivism is better understood when compared to the positivist approach.

A positivist perspective employs methods from natural sciences that are supposed to be value-free, detached and seek to identify universal features of the phenomenon that offer explanation of control and predictability. The interpretivist perspective or approach on the opposite looks for culturally derived and historically situated interpretations of the social world (Crotty, 1998; Owen, 2014). *Mumvuri* is culturally grounded and exploring this phenomenon through the lenses of interpretivism sought to bring out useful insights into the building of a conceptual framework for corporate organisations.

On the last question of the framework by Crotty, the thesis adopted a social constructivist epistemology. Reality under constructivism is socially constructed (Grbich, 2007). Reality is constantly changing and shifting. Constructivists maintain that perceptions of the world are constructed by people. Social constructivists hold the belief and view that the world is composed of social artefacts of how to perceive the world or what is out there in the world (Grbich, 2007). The views by social constructivists of the nature of reality and how reality is perceived are substantially different from those held by positivists (Grbich, 2007). Positivists take reality as objective and objectivity is the prerequisite of any scientific study. Positivists maintain that it is possible to remain objective and value neutral in the research process which is a different view from the Constructivist stand point (Crotty, 1998).

The Crotty's (1998) framework is summarised below:

CROTTY'S (1998) FRAMEWORK

The Crotty (1998) framework seeks answers to 4 questions in developing a research design. These questions are outlined as follows:

1. What methods are used? Open ended and thematised interviews.
2. What methodology is adopted? Basic Interpretivist methodology.
3. What is the theoretical perspective that informs the study? Interpretivism.
4. What is the epistemological basis of the research? Social constructivist epistemology.

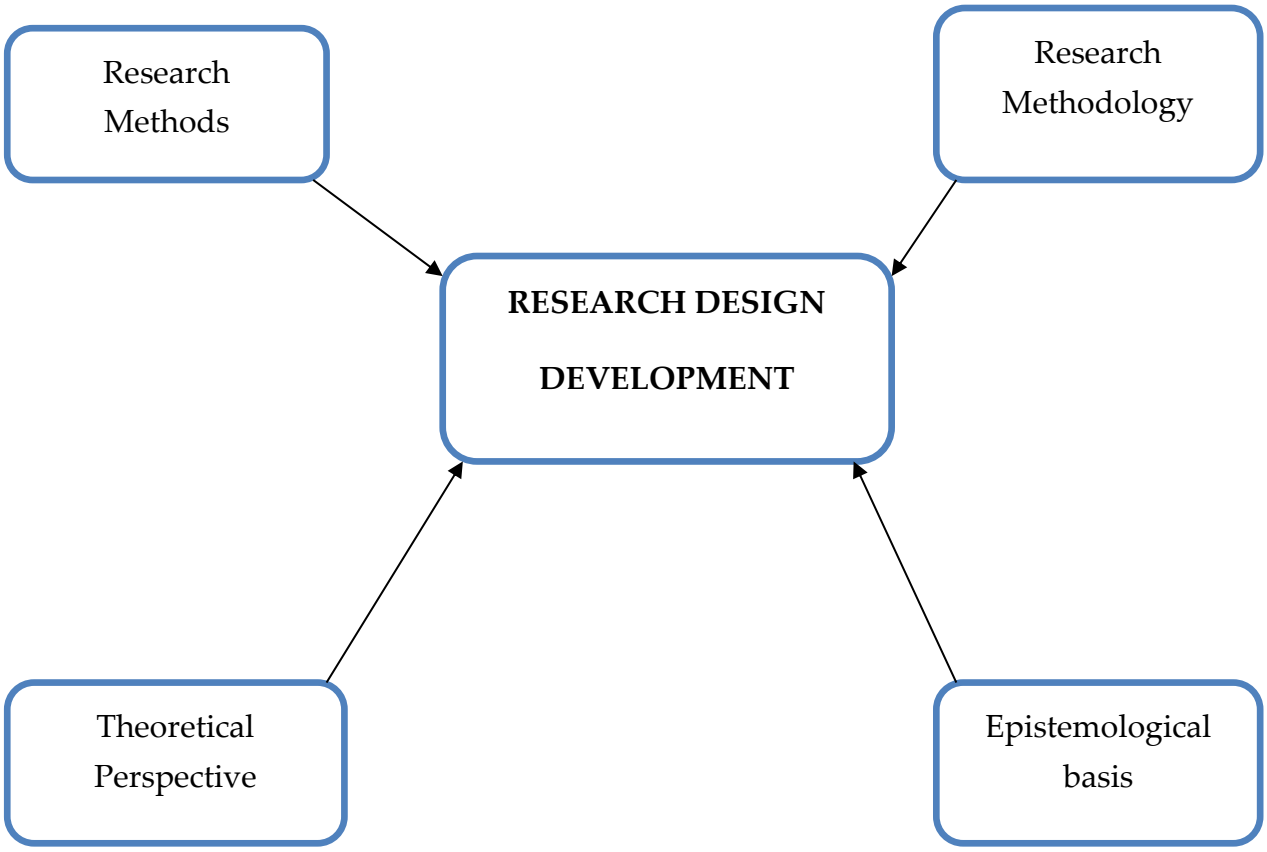


Figure 2: Crotty's (1998) Framework (Source: Crotty, 1998)

3.4 POPULATION AND SAMPLING STRATEGY

The population of the research inquiry was composed of experts. Experts included academics at universities, human resource practitioners, consultants and top executives in corporate organisations. Corporate organisations were drawn from the pool of 56 listed organisations on the Zimbabwe Stock Exchange (ZSE). Experts were drawn from the Zimbabwean context with a deliberate focus on those who are knowledgeable of *Mumvuri* as an African belief system and natural phenomenon.

The sample was chosen based on the relevance, convenience and contribution to the objectives of the research study. Simple and target based sampling strategy informed the identification and selection of experts. A combination of purposive and snowball sampling techniques were used. This was meant to give depth to the data collection process and provide richer analysis of data from the field.

The sample size was composed of 35 experts selected across three identified segment groups. These three segmented groups comprised of academic experts as the first group. The second group consists of corporate executives and the third group consists of Human Resource Practitioners. Broadly experts were categorised as theorists (academic experts), strategists (corporate executive experts) and pragmatists or implementers (human resource practitioners). Academics included lecturers, senior lecturers which PhD degrees and Professors. It is argued that these identified groups came with varied ideas, beliefs, practices and opinions that gave a rich context for inductive theory building. The sample included a mixture of male and female experts. Corporate executives included chief executive officers, managing directors, executive directors, human resources directors and financial directors. Practitioners included human resource managers, training managers and change management consultants. It was the researcher's considered view that interviewing 35 experts was adequate to reasonably attain data saturation where experts would be repeating the same data that would have been gathered.

3.4.1 Unit of analysis

A unit of analysis refers to the object that is used to inform and guide broad generalisations of a research inquiry (Birks and Miles, 2011). Having a well defined unit of analysis promotes and enhances the quality of the obtaining research findings and conclusions that are rooted in the data (Birks and Mills, 2011; Yin, 2014). This in

turn enhances the confidence and broader credibility of the resultant conceptual framework which is the objective of this thesis.

An individualized approach was employed as the unit of analysis. Specific and individual experts in academic institutions and corporate organisations formed the unit of analysis of the thesis. Apart of targeting individual experts, the researcher made sure that participating experts where employed in reputable and established organisations that included academic universities and publicly listed corporate organisations for executives and human resource practitioners.

3.4.2 Participants

Group 1 – Academics

Background Information of the Participants

A total of 15 academics were identified for expert interviews. 12 were interviewed representing an 80% response rate (see Appendix A). Two academics who had confirmed participation could not find time for the interview due to their pressing work commitments that included examination and dissertation marking and faculty board meetings respectively.

One academic requested for a consultation fee as a ticket for his time and ideas which was formally and respectfully declined by the researcher. This position was communicated to the thesis supervisor who supported this decision and to proceed to other willing experts who were not seeking financial or monetary reward from the academic endeavour.

The first group consisted of 4 Professors. One was an Associate Professor while the rest were full Professors in various disciplines. 6 were PhD holders and 2 were holders of master degrees with one undertaking his doctoral studies at the time of the interview. 10 academics were males and two were females. Their age profile ranged from 36 to 70 years with Professors clustered between the ages of 60 to 70 years.

The areas of expertise varied from African Philosophy and Culture, African History, African Traditional Religion, Sociology and Social Anthropology, Indigenous Knowledge systems, Business Studies, Human Resource Management, Organisational Leadership and Change Management.

All participants in the first group were tenured and had over 5 years' working experience in university teaching, research, community and professional service. See

Appendix B for more information on the background of the experts, the location of the interviews and the duration taken during the discussions with them.

It can be inferred that the composition of this group of experts reflects the broader gender disparities that exist in the tertiary and higher education sector where male academics still dominate the higher positions as all the Professors were male.

Group 2 – Corporate Executives

Background Information of the Group

A total of 10 corporate executives were identified for expert interviews. These experts were drawn from publicly listed corporate organisations on the Zimbabwe Stock Exchange (ZSE).

8 corporate executives were successfully interviewed while two directors were unable to create time for the interviews due to their work commitments that kept changing. The response rate was at 80%, see Appendix A.

6 of the corporate executives were male while 2 were female. Executives were chief executive officers, managing directors and executive directors of corporate organisations and sat on their respective corporate board of directors. All the experts had a bachelor's degree as the minimum academic qualification and a master's post graduate degree in either business administration or business leadership from various tertiary institutions based locally, regionally and internationally. Their experiences were varied ranging from 10 to 28 years corporate leadership experience in organisations covering manufacturing, mining, pharmaceutical, financial services and consumer goods and distribution sectors of the Zimbabwean economy. The age profile was 45 to 62 years.

It was evident that the gender ceiling in corporate leadership positions in listed organisations is still a challenge as only a small portion (20%) were female executives.

Group 3 – Human Resource Practitioners

Background Information of the Group

The third group of experts was composed of practicing human resource managers, management consultants, training and development experts. The target had 10 practitioners and all these were successfully interviewed (see Appendix A).

4 were females and 6 were males. 8 of the practitioners were human resource practitioners at managerial and executive levels in their respective organisations. 2

were change management consultants who had risen to director level and moved into human resource management consultancy.

This group had practitioners from listed corporate organisations covering financial services, insurance, mining and hospitality sectors of the Zimbabwean economy. All experts were degreed with some possessing post graduate qualifications in business administration. Their age profile ranged from 36 to 58 years with all having being practicing for 8 years and above in reputable and listed corporate organisations in Zimbabwe and abroad.

3.5 RESEARCH INSTRUMENTS

The research instrument used is in-depth, open ended and thematised interviews with experts. Interviews are widely used in qualitative research methodology (Petty et al, 2012; Ritchie, Lewis, Nicholls & Ormston, 2013). The interview method provides an undiluted focus on the expert. The method gives the researcher an opportunity for detailed investigation of the expert. Interviews give the investigator an opportunity to interrogate the expert's personal views to gain an in-depth understanding of the personal context of the expert and the phenomena under investigation (Petty et al, 2012).

Interviews in qualitative research can take many forms. They can be unstructured, structured or semi-structured in nature (Robson, 2011). Interviews may take various forms from face-to-face interviews to telephone interviews or through Skype or internet interviews. Most recently after the advent of the COVID 19 pandemic globally, the use of Microsoft Teams and Zoom meetings became the new trend including conducting interviews in corporate organisations and undertaking academic research in universities. Interviews are useful when the researcher seeks to explore in depth experiences or views of individuals (Petty et al, 2012). They are best suited for research that requires the understanding of deeply held experiences, beliefs, practices, complex systems, processes, responses and delicate phenomena. Interviews offer opportunities for deeper probing and detailed understanding (Ritchie et al, 2013).

For structured interviews, each expert is asked similar questions that use the same wording and structure. There are standardised questions for all participants (Corbena, 2003). The use of an interview guide is important when carrying out structured interviews (Doody and Noonan, 2013). Structured interviews are time efficient. The researcher is normally in control of the interview process and there is less subjectivity and bias (Holloway and Wheeler, 2010).

Semi structured interviews make use of pre-determined questions which provide the researcher with the flexibility to ask follow up questions. Follow up questions seek to build on clarity of the given responses by participants. Semi-structured interviews give an element of order and allow for the follow up of issues that crop up during the interviewing process (Doody and Noonan, 2013). Follow up questions are more likely to provide new insights that were not envisaged at the inception of the research study (Gray, 2004).

Unstructured interviews are non directive in nature. They are flexible interviews (Doody and Noonan, 2013). According to Britten (1995), the term unstructured interviews is misleading. It is misleading in the sense that interviews by their nature have structure. Interviews have structure so that the data that is collected in the process has relevance to the research question or objectives (Britten, 1995). The researcher in unstructured interviews follows an interview guide that has specific themes. Unstructured interviews may not have specific questions but they have broad themes that guide the thought process of the participants (Britten, 1995; Doody and Noonan, 2013). It guides participants towards their deeply held areas or subject of interest thereby generating a rich pool of data (Ryan, Coughtan and Cronin, 2009). The analysis of unstructured interview data is time consuming. It requires discipline in coming up with codes, categories and themes from the interview data (Doody and Noonan, 2013). The element of bias needs to be guided by the researcher as he or she undertakes unstructured interviews. The researcher needs to ensure that participants do not meander and talk about irrelevant issues that may be problematic to analyse (Doody and Noonan, 2013).

A mixture of semi-structured, open ended and thematised interview was adopted by the researcher as the best suited and appropriate method for the nature of the study (see Appendices for the interview protocol). The interview approach takes the flow from everyday talk or conservations. This allowed experts to freely express their views and give the researcher enough space to tap into their deeply held beliefs, views and experiences of *Mumvuri* and change management in corporate organisations. The deeply held beliefs, practices, views and experiences by experts were important in building theory on social and cultural phenomena in corporate organisations.

Instead of guiding the interview process, the research inquiry seeks to give the experts the room and flexibility to be themselves while at the same tapping into their vast knowledge and experiences in coming up with a conceptual framework on change management in corporate organisations. This selected research method apart

from giving the experts free expression, gives experts the flexibility to control and direct the interview process to areas they are interested in and where they offer their greatest contribution (Holloway and Wheeler, 2010). Semi-structured, open ended and thematised interviews give experts time to think through and develop their responses.

Apart from the highlighted advantages of semi-structured interviews, their main weakness is that of interviewer bias (Creswell, 2009; Doody and Noonan, 2013; Ritchie et al, 2013). The researcher focused more on the expert and what they were saying as a strategy to minimise bias and subjectivity of the researcher influencing the research study outcomes. Intense focus on the participant keeps interviewer bias in check and assists in drawing meaningful observations, mannerisms, gestures and facial expressions that may add detail in the analysis of the research findings and their interpretation (Creswell, 2009; Ritchie et al, 2013).

3.6 DATA COLLECTION PROCEDURES

3.6.1 Interview scripts, profiles and publications

Data was collected through scheduled and pre-planned interviews with experts (Petty et al, 2012). The Researcher established rapport prior to the interview process with the experts. This was undertaken through the reading of the expert's profiles, their seminar papers and publications. The use of the research abstract was adopted as a data collection strategy to gain entry and access to the experts.

3.6.2 Empirical data from experts

Data was mainly collected from experts. Literature on African management is scarce (Jongwe, 2017; Marnewick, Erasmus and Joseph, 2018). It appears difficult to find well documented academic literature on African social and cultural concepts in both general spheres of life and the corporate setting (Nkomo, 2011; Marnewick, Erasmus and Joseph, 2018). Empirical data coming from the experts provided the rich data source that is explored and analysed in the thesis and used in coming up with a conceptual framework for corporate organisations.

3.6.3 Memoing

Memoing is a qualitative data collection method (Miles and Huberman, 1994; Remenyi, 2013). It seeks to derive meaning and understanding of the data rooted in the context and viewpoint of the participants (Birks, Chapman and Francis, 2008). Memoing as a qualitative research technique enables the researcher to engage the

data to a level and depth that is deep and rich in meaning and the resultant outcomes. It enables the researcher to be immersed with the data and explore deeply the meaning of the data and the phenomena under investigation (Birks, Chapman and Francis, 2008). The deep immersion of the researcher in the data and worldview of the participants allows reflexivity to take centre stage in the investigation. Reflexivity allows and facilitates the understanding of the impact of the researcher's own subjective influences on the collection and interpretation of data (Primeau, 2003). Clarke (2005) argues that memoing is a valuable data collection method that is not fully used by researchers. It helps to clarify thinking and provides a mechanism of articulating assumptions and subjective perspectives about a research area. Polit and Beck (2006) argue that despite the inconsequential nature of the thoughts, feelings and impressions, the preservation of these during data collection often proves significant in the interpretation and analysis of the research findings.

Memoing makes use of field notes that are produced through what the researcher observes, hears, experiences and reflects during the data collection process while in the field of study (Creswell, 2014). The field notes that were used in the thesis were mixed. They included theoretical notes whereby the researcher derived insightful meaning and understanding of the *Mumvuri* phenomena through the prolonged field engagement and reflective thoughts and experiences which each expert participant. Observational field notes were also used whereby the researcher analysed the natural environment and behaviour of the experts during the interview process taking notes of their mannerism, hesitations, moments of uneasiness and moments of deep reflection to the issues under investigation. Analytical notes were also used whereby the researcher would reflect on each interview engagement deeply to gain insight into the whole data collection process (Birks, Chapman and Francis, 2008; Remenyi, 2013; Creswell, 2014). Appendix G provides an example of the memoing checklist that guided the thesis.

Field notes provided the context for detailed data interpretation and analysis by the researcher. All field notes and deeper reflections were kept anonymous and under a password protected folder and an external hard drive. These notes were chronologically arranged and dated in order to assist in data interpretation and analysis.

3.7 DATA ANALYSIS METHOD

Data analysis refers to the process of making meaning out of the gathered data (Remenyi, 2013). It examines and transforms data into meaningful information. It is

the route to which conclusions are reached in the research process (Miles and Huberman, 1994). Data analysis is also regarded as the sorting and classifying process of collected data from respondents (Remenyi, 2013). Data analysis in qualitative research usually follows four key steps (Creswell, 2014). These steps are data immersion, data coding, creation of categories and lastly themes identification (Green; Willis; Hughes; Small; Welch; Gibbs & Daly, 2007). These four steps were used as the data analysis method for this thesis. These steps are discussed below in sequence.

3.7.1 Data immersion

Data immersion informs the first step in data analysis (Green et al, 2007). The researcher needs to involve him or herself deeply in the data. Data analysis is a time consuming endeavour. The researcher is absorbed with the interviewing process to see the finer details that make up the interview context such as hesitations, confidence in answering questions, the tone of participants and shared experiences between the researcher and the participants. These observations and details bring depth to data immersion (Green et al, 2007). These observations enhance subsequent interpretation of the whole research process beyond interview transcripts. Detailed and repeated analysis of interview transcripts and recordings enables deeper understanding of what was said. It stimulates further analysis, new insights and other possibilities of analysis. Data immersion gives a firm understanding of the phenomenon under study (Green et al, 2007).

3.7.2 Data coding

Coding is the second step of data analysis. It involves data organisation. Organising data is facilitated through codes. Codes are descriptive narrations given to the data set (Green et al, 2007; Remenyi, 2013). Data can be coded through notes in the margins of the transcript or to colour code using markers or note line numbers (Green et al, 2007). Other researchers make use of software packages to keep track of codes. Researchers are required to ask specific questions when coding (Green et al, 2007). A total of 90 codes were generated through ATLAS ti due to the in-depth nature of the study. Creswell (2009) recommends 80 to 100 codes as the standard benchmark in literature.

3.7.3 Categories

The creation of categories is the third step in data analysis. Codes create categories. Categories seek to match codes that are similar or those that share the same

relationship (Green et al, 2007). Categories are necessary due to the fact that data sets rarely share the same experiences. Data normally has disparities. These disparities need to be sorted into various categories with each category coming up with its own explanation for what was observed or recorded in the data (Green et al, 2007). The study produced 18 categories. Saldana (2009) provides the benchmark of 15 to 20 categories as adequate for sufficient inquiry and in-depth analysis.

3.7.4 Themes identification

The fourth and final step of data analysis is themes identification. A theme is bigger than a category. It involves explaining or interpreting phenomenon (Green et al, 2007). The linking of the research findings to phenomenon in other settings determines the extent to which the study is generalisable to other settings. This position is clarified by Green et al (2007, p. 549) saying "*The identification of themes, rather than categories, is therefore the litmus test of a study that produces stronger evidence. We argue that a high quality paper identifies themes by linking categories with social theory, until eventually an overriding explanation is arrived at which makes sense of the various patterns that have emerged at the descriptive level*." The study came up with 6 themes. Creswell (2009) provides a benchmark of 5 to 7 themes arguing that themes that are more than 7 can be difficult to analyse and manage.

3.8 QUALITATIVE DATA ANALYSIS METHODS

Qualitative research employs a range of methods to derive meaning from the data. These methods are discourse analysis, critical discourse analysis, narrative analysis, thematic analysis, content analysis, constant comparison and conversation analysis (Petty et al, 2012). Thematic analysis is the most commonly used method in qualitative research studies. Smith (2011) identified three categories for undertaking qualitative data analysis. These are socio-linguistic methods that explore the use and meaning of language such as discourse and conversation analysis as the first category. The second category refers to methods that focus on developing theory, typified by grounded theory; and lastly methods that describe and interpret participants' views such as content and thematic analysis (Smith, 2011). The thesis adopts the method that describes and interprets the views of participants. Accordingly, the researcher selected thematic analysis as the appropriate data analysis method that is closely matched to the objectives of the research and appropriate in coming up with an empirically grounded framework for organisations that is derived from the views and opinions of the experts.

Thematic analysis is a method for identifying, analysing and reporting patterns or themes in the data (Braun and Clarke, 2006). Thematic analysis is widely used in qualitative research. However, there is no clear agreement about what thematic analysis is and how a researcher goes about doing it (Braun and Clarke, 2006). Thematic analysis is perceived as a poorly 'branded' method. It is not seen in the same way as other qualitative methods such as narrative analysis, grounded theory and others. Despite these criticisms by Braun and Clarke (2006), it is the considered view of the writer that thematic analysis has the potential of bringing out new insights and connections or contradictions that may be useful in coming up with a conceptual framework for corporate organisations. It is on this basis that the researcher made use of thematic analysis.

To augment the use of thematic analysis, ATLAS.ti version 8 a software based data analysis package was employed. This is done to strengthen the rigour of data analysis and the emerging elements that constitute the envisaged conceptual framework for organisations.

3.9 LIMITATIONS OF THE STUDY

Limitations are matters and occurrences that crop up in a study which are outside the control of the researcher (Creswell, 2014). Limitations affect the scope and extent of the inquiry, the nature of the findings and conclusions that may be drawn from the investigation (Creswell, 2014; Remenyi, 2013). Every research study has limitations (Ritchie et al, 2013). Access to specific and restricted participants, access to certain type of documents and data are some of the limitations that can be encountered (Simon and Goes, 2003).

One identified limitation is that *Mumvuri* is best expressed and understood in the Shona ethnic culture and context more precisely from the *Karanga* dialect. Experts from other ethnic cultures such as *Zulu*, *Xhosa*, *Ndebele* or *Sotho* may have difficulties in knowing and explaining it from their own cultural experience and standpoint. To mitigate this challenge, the research deliberately adopted more *Karanga* experts to gain a deeper understanding of this phenomenon. The study employed the snowball sampling technique to gather empirical data from other *Karanga* experts who were familiar with the belief system.

The identification of less vocal experts who may be knowledge of *Mumvuri* is another limitation. Apart from renowned experts that write and discuss their views on African belief systems, there are other experts that are not vocal and not in the

public domain but richly knowledgeable of *Mumvuri* and its socio-cultural significance in both the public space and in corporate organisations. The researcher tried to probe for these low key experts from others in the field but there is some chance that some of these experts could have been missed.

Another limitation is the aspect of colonial conditioning on the part of experts where the talk of *Mumvuri* is considered negative, backward and evil could have hindered open, frank and candid contributions from the experts. The effect of colonial conditioning may have the influence of limiting meaningful insights and the development of normative theory for corporate organisations.

Another limitation involved the availability of experts for interviews due to their busy work commitments and engagements. The researcher mitigated this shortcoming by continuously engaging the experts for interview time. For experts who agreed participation, the researcher used their influence and standing to gain interview time to other experts. This strategy minimised the time spent by the researcher in gathering data.

3.10 CREDIBILITY, TRANSFERABILITY AND DEPENDABILITY ISSUES

Credibility, transferability and dependability steps were taken to enhance the quality and nature of outcomes coming out of the research study by the researcher. These steps were considered important in the development of a grounded and well-argued conceptual framework for corporate organisations. The steps on credibility and dependability are discussed in the next section using the quality and rigour criteria developed by Anfara; Brown and Mangione, (2002).

Qualitative research is not immune to scientific rigour and scrutiny (Sandelowski and Barroso, 2002; Hope and Waterman, 2003; Rolfe, 2006). Morse et al (2002) argue that qualitative research is given the same scrutiny as quantitative research. Other readers push for a different evaluation (Sandelowski, 1986; Koch and Harrington, 1998). Other researchers however decline and reject any form of pre-determined evaluation criteria of qualitative research inquiry as hindering broader understanding of the world and its phenomena (Hope and Waterman, 2003; Johnson and Waterfield, 2004; Rolfe, 2006).

Anfara, Brown and Mangione (2002) came up with terms that assess research quality and rigour for quantitative and qualitative research. These are outlined below with particular focus on qualitative research which is the thrust of the thesis:

Table 3: Quantitative and Qualitative Criteria for Assessing Research Quality and Rigor

No.	Quantitative Term	Qualitative Term	Strategies Employed
1.	Internal Validity	Credibility	• Prolonged engagement in field • Use of peer debriefing • Triangulation • Member checks • Time sampling
2.	External Validity	Transferability	• Provide thick description • Purposive sampling
3.	Reliability	Dependability	• Create an audit trail • Code-recode strategy • Triangulation • Peer examination
4.	Objectivity	Confirmability	• Triangulation • Practice reflexivity

Source: (Anfara; Brown and Mangione, 2002, p. 8)

Transferability is contingent on credibility (Petty et al, 2012). Credibility is dependent on dependability and confirmability. Lincoln and Guba (1985) define confirmability as the degree to which findings show the nature and focus of the study. Dependability refers to the degree to which the study can be undertaken by another researcher. It accommodates judgement while acknowledging variations that can be induced by the passage of time and differences in contexts and people. An audit trail is used to track changes and variations in the researcher's perspective (Guba, 1981).

Credibility is explained by Sandelowski (1986) as the degree to which participants and readers of the study believe that the findings are true. A research inquiry is credible if other researchers can recognise and acknowledge the findings. Transferability refers to the degree of theoretical generalisation that may be

extended to other settings or contexts (Robson, 2011). Qualitative research assumes that findings are context specific. It does not generalise findings to other settings (Petty et al, 2012). To ensure transferability the researcher took time to ensure that respondents are persons of integrity and good corporate, academic and social standing. Experts were achievers in their various spheres of influence. Experts were knowledgeable of the subject matter of the study.

By adopting the rigour criteria for qualitative research by Anfara, Brown and Mangione, (2002) the research followed the strategies to enhance the credibility, dependability, transferability and confirmability of the qualitative inquiry. Prolonged engagement in the field with experts is a strategy that is adopted to enhance the credibility of the findings and conclusions of the inquiry. Peer debriefing, triangulation and member checks were also employed. To enhance transferability, purposive sampling is employed in gaining interview time with experts following the snowball technique and production of thick accounts of data to inform and guide the coming of a conceptual framework is also adopted as a strategy to improve and enhance transferability of the research outcomes. Coding and re-coding strategy, peer examination, cross source analysis and cross source triangulation are adopted and used in the inquiry to enhance dependability. To enhance confirmability, the inquiry used triangulation and exercised reflexivity as argued by Anfara, Brown and Mangione, (2002). These safeguards and steps were employed in the research process as avenues to enhance rigour and the development of a well-argued conceptual framework for corporate organisations.

3.11 ETHICAL CONSIDERATIONS

Values form the basics of ethics and ethical conduct in qualitative research (Kylma, Vehvilainen-Julkunen and Lahdevirta, 1999). Ethics is the study of good conduct and the grounds for making good judgement about what is good conduct (Stevens, 2013). Ethics involve questions of what is right and good and what is wrong and bad (Kylma, Vehvilainen-Julkunen and Lahdevirta, 1999). Ethically sound research is founded on principles that guarantee the protection of participant's autonomy, beneficence, non maleficence and justice (Stevens, 2013). Participant rights that have been protected in research include disclosure concerning the study, the right to self determination, the right to privacy, anonymity, confidentiality, fair treatment and the protection from discomfort and harm (Kylma, Vehvilainen-Julkunen and Lahdevirta, 1999; Stevens, 2013). These participant rights form the bedrock of ethical considerations in qualitative research.

The thesis adhered to ethical considerations as elaborated above by Kylma, Vehvilainen-Julkunen and Lahdevirta (1999) and Stevens (2013). Issues of disclosure of the purpose of the thesis, privacy, anonymity, confidentiality, informed consent, fair treatment and protection of participants from harm and discomfort were attended to and addressed in the thesis. The protection of participants from harm was an ethical consideration that was observed (Behi and Nolan, 2003; Ritchie et al, 2013). Informed consent was obtained from the participants to the thesis. Participants were provided with full details of the purpose of the research, how data was to be used and the participation that was required from them. Participation was voluntary and participants were free to withdraw from the research at any point in the inquiry. The confidentiality of the experts was assured and maintained in the thesis. The research got the approval of the University of Witswatersrand Ethics Committee (Non Human Research) before embarking on field work to ensure that it conforms to established and expected ethics standards and practices (Ritchie et al, 2013). The Ethics clearance certificate is attached on Appendix D of the thesis.

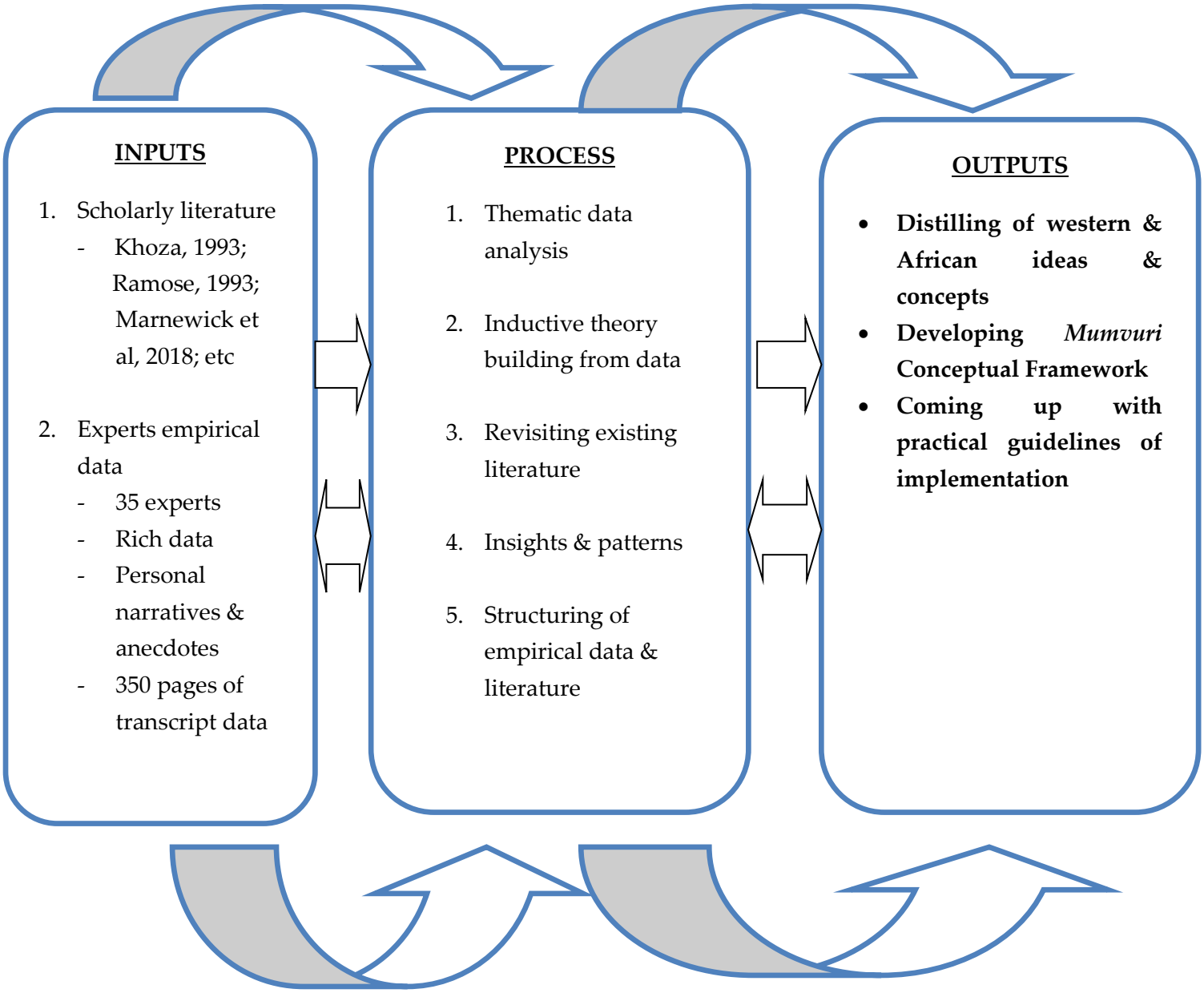


Figure 3: CONCEPTUAL FRAMEWORK PROCESS FLOW

(Source: Own)

3.12 CONCEPTUAL FRAMEWORK BUILDING PROCESS

The building of a conceptual framework for the thesis follows the Conceptual framework process flow highlighted in Figure 3 above. The process flow has three interconnected elements of inputs, process and outputs. The inputs provide the key ingredients in the building of the conceptual framework. Scholarly literature from Khoza (1993); Ramose (1993); April and Peters (2011); Nkomo (2011); Marnewick et al (2018) and many others is used in the building of the conceptual framework. Scholarly literature is intended to provide the theoretical base for the study and point to gaps in the existing academic literature. Empirical data from 35 carefully selected experts is used as raw data that provided input into the building of the conceptual framework for the thesis. Interviews facilitated from experts in the field provided rich raw data for the building of a conceptual framework for corporate organisations.

The processing of the raw input data under the process element of the process flow in Figure 3 is the engine that is used to transform raw data into useful information to derive meaning, order and structure for the thesis. The processing of the raw data sought to provide meaningful insights into the understanding of *Mumvuri* and explore how it can be adapted and used in corporate organisations. Inputs from academic literature and empirical data from experts is processed through thematic data analysis in developing a conceptual framework. Inductive theory building and reflexivity is employed in building the conceptual framework. The development of a conceptual framework is the major output of the thesis. This is accompanied by practical guidelines of implementing the framework using *Mumvuri* to executives and practitioners in corporate organisations. Figure 3 therefore serves as the guiding and working tool in coming up with the envisaged conceptual framework for corporate organisations.

The use of a conceptual framework in the thesis sought to explain and understand the phenomena under scrutiny. The focus is on coming up with an adaptation conceptual framework for change management in corporate organisations through the use of *Mumvuri*. *Mumvuri* as an African, social and cultural phenomenon is used to explore how African natural ideas, beliefs and cultural practices can be adapted and applied in corporate organisations. The adaptation of *Mumvuri* aims to broaden the way change management is conceptualised in corporate organisations by

bringing an African perspective and dimension to the existing narratives and theoretical references (Lessem and Schieffer, 2009).

Elements making up *Mumvuri* were identified and explained in the conceptual framework. The link and interconnectedness of these elements with life in general and corporate organisational life is established and explained culminating in the development of theory. Theory building is regarded as the pinnacle and end result of any qualitative research endeavour (Creswell, 2014). For this thesis, the focus is on the establishment of elements of *Mumvuri* that are transferable and adaptable to corporate organisational life and how these can be valuable in understanding corporate change management from an Afrocentric perspective.

The detailed descriptive accounts of expert's individual views, opinions and experiences provided the contextual background for the building of a conceptual framework for corporate organisations. The contextual background is complimented by the integration of converging and diverging views and experiences of experts in the field to unearth deeper insights into the building of a robust conceptual framework for corporate change management.

3.13 CHAPTER CONCLUSION

This chapter outlined how the research endeavour was carried out. It provided the research structure, assumptions and methods. The next chapter presents the research findings of the thesis.

CHAPTER 4

PRESENTATION OF RESEARCH FINDINGS

4.0 INTRODUCTION AND OVERVIEW

This chapter presents the research findings. It outlines the views and experiences of experts towards African beliefs and cultural practices. This gives the contextual background of understanding the deeper nature of *Mumvuri* and its significance in African culture and religion. It concludes by exploring how *Mumvuri* can be adapted for change management in corporate organisations.

Three groups of experts were interviewed. These included academics, corporate executives and human resource practitioners. Group 1 comprised of Academics in universities who are experts in African culture and religion, African philosophy, human resource management, organisational behavior, change management and business management. This group was anonymized as ACAD in the study. Group 2 consisted of chief executive officers (CEOs), managing directors (MDs), Human Resources Directors (HRDs) executive directors (EDs) and finance directors (FDs) of listed corporate organisations on the Zimbabwe Stock Exchange. These executives are responsible for business strategy formulation and execution at both business unit and corporate levels. This group was anonymized as EXEC in the study. Group 3 was made up of human resources managers who are implementers of business strategies at business unit and functional levels in corporate organisations. This group was anonymized as PRAC in the study. Group 2 and 3 experts were responsible for formulating and implementing organizational change management strategy and programmes respectively with the latter being the change agent specialist in corporate organisations.

It was the considered view and argument of the researcher that the gathering of expert views and experiences of these three diverse groups comprising group 1 (theorists), group 2 (strategists) and group 3 (implementers) *goes a long way in coming up with* a well-argued *Mumvuri* conceptual framework for corporate organisations.

An inductive in-case and cross-case presentation was adopted bringing out areas of convergence and areas of divergence in an effort to build an empirically grounded, theoretically informed and practically based conceptual framework for corporate

organisations in line with the research objectives. The thematised areas are presented below bringing out issues that came out from experts in the interviews.

4.1 Expert's general views and experiences of African beliefs and cultural practices

A funnel approach was adopted where the first question that was asked experts was for them to give their general views and experiences on African beliefs and practices. This was a fore runner of more specific and detailed questions to follow that underpinned the research inquiry. The funnel approach involves asking general questions at the initial stages of the interviewing process as a strategy to get participants to feel comfortable and break down initial inhibitions and get the most value out of the interview discussion (Creswell, 2014).

Experts interviewed acknowledged and accepted the existence of African beliefs and cultural practices. They expressed the view that African beliefs and cultural practices form the basis of African identity, interaction and socialisation. This interaction informs the basis of a uniquely African way of existence. African beliefs are shared and passed from generation to generation. African beliefs are collective in nature. Some of the expert's views and experiences are highlighted as follows:

> *Ok… ndingati (I would say) African beliefs inform the way we interact with each other meaning they formulate the basis of all forms of socialisation in the African context. The way we conduct ourselves, the way we interact with each other is greatly influenced by how we conceptualise, how we understand these beliefs, how we are affected by these beliefs and how we think the beliefs can impact on our lives whether it is in the area of environment because you know that these beliefs are pervasive in so far as they are applicable in all facets of life* ***(ACAD 5:12)****.*

The above extract reflects the pervasive nature of African beliefs. African beliefs form the basis of African socialisation and integration. African beliefs inform behavioural conduct and societal norms of acceptable and unacceptable behaviours.

The collective nature of African belief systems was exposed by experts. African beliefs are regarded as African **"communal treasure"**. This is revealed below by experts:

> *My experience with African cultural ideas and beliefs is that these work as a team. People are held together by the values and beliefs that they have. These values and beliefs stretch for generations and are passed from one generation to the next. Older generations uphold these values and beliefs and are responsible for instilling them to the younger and upcoming generations. The beliefs and value system works with the guidance of the elders who have seen it all and are custodians of African wisdom and virtues. The African value system operates as a collective. It is not individualistic in nature. This is why for instance if someone encounters problems or disputes in the family unit, disputes or grievances are referred to vana sekuru kana vana tete (uncles and aunts) in the African family hierarchy and set up. In the African belief and value system, mwana hasi wemunhu mumwe asi ndewe dunhu rese (a*

child is not for the individual person or family unit but belongs to the entire village or community at large). So Africans believe in the concept of Ubuntu where everyone participates and contributes to the building of a person. So African social and cultural ideas and beliefs are centred on the concepts of collectivism, team work and sense of community, interdependence and interconnectedness ***(ACAD 7: 12 - 13)***.

Ok first and foremost I can say African belief systems are…usually communal. They are shared. Knowledge is usually shared. It is…what we can call 'communal treasure'. So ideas are usually passed from generation to generation and usually even if individuals hold their own views but these communal ideas are in the subconscious of the individual. They usually influence our relations, how we do our business, how we do almost everything that we do these ideas have an influence ***(ACAD 8: 13)***.

African beliefs are valued and treasured in the lives and existence of Africans. These were traced from history as playing a pivotal role in the existence and lives of Africans. This historical analogy was given below as follows:

I think it is self-evident that African values and culture have worked effectively for a long time. Before colonisation and slavery, we were healthy, intelligent people who were building monuments and had our governance connected to our culture. That is evidence on its own that people were living longer and if you look at slaves in sub Saharan Africa, they were very, very strong hence their treatment in such a brutal manner. The system that was prevailing before the Dutch, Portuguese and British came to Africa was good for us ***(ACAD 11: 14)***.

The intricate connection between beliefs, values, culture and history is revealed above by expert ACAD 11. African values and beliefs are **liveable experiences**. This was exposed below by EXEC 2:

I will give you practical examples based on what I saw from my grandfather as we grew up and what used to work then in their management of families, communities and their business enterprises. My grandfather married three times. He had two wives. At any point in time, he had two wives. One passed on and he married a replacement and another also passed on and he replaced her. He always made it a point that he always had two wives married to him all his entire life. And as we were growing up, I would always ask him why he had two wives because during those days, the church which he attended Muchakata which is almost Methodist, dictated that he should have one wife only to its congregants including himself but he disputed this and preferred to have two wives. His basic argument was that God created men to procreate and build families, build communities, build nations. He also believed that women were more arguing look at our siblings here, they are more than you boys around this homestead, munda wevakadzi (there are multitudes of women) even in the market place or even here at this organisation there are just a lot of women outnumbering men. Men are one as to four (1:4) women in world statistics currently, so sekuru (uncle) did not believe in one as to one (1:1) as a concept. He did not believe in side-kicks as well. He believed in kuwanda huuya (to be many, is to be merry) that was the concept that was there, kuwanda kwakanaka (being many is good, it is virtuous) asi kunopedza muto (but it depletes resources). In fact that concept entrenched our African families as sources of income. Families were looked at as companies. The bigger the family, the bigger the company, the bigger the resources are harnessed and pulled together for more output as a family. With bigger

families, a lot could be accomplished than small families, small companies. That was the concept back then. The bigger the family, the bigger the company came with demands to manage this entity well because failure to manage them well entailed that there will be problems in feeding and looking after the big families. Failure was therefore out of the question. Fathers, men just had to perform to look after their larger families and this was an indicator of success, an indicator of wealth and family wellbeing and health and that of the community and society at large.

Our elders had a more sense of responsibility when compared to modern day management. More sense of responsibility and ownership to what they were doing. They had a citizen approach to things, Ubuntu. The spirit of Ubuntu permeated throughout the African society. Your child was my child, it was a child of the entire community, an entire village. Even concepts such as Chisi (observance of sacred day where work was not allowed in villages by the chief) helped to managed and protect the local environment. It was important to give cattle rest and people themselves. It was an important community management tool. There were rules and taboos that assisted communities and ensure there is order, continuity and harmony. Social taboos and restrictions acted as safety guards in the community and ensure equal access to resources of the community. For example, grass was not just cut willingly across the village. There was a time when everyone was prohibited to cut grass as this was meant to preserve pastures for cattle in the community and also prepare thatched grass for huts just before the rainy season. There is a certain Sabhuku (Headman) who tried to disregard this social prohibition by the Chief who had made a public pronouncement that they will conduct a traditional ceremony and announce when villagers will be allowed to cut grass and thatch their homestead but he chose to go against this pronouncement and went into the brush to cut his grass. When he had finished cutting the grass and had gone back home to collect his scorch cart to carry the grass, he found lions playing on his heaped grass that he wanted to take home. The Headman sped away in fright at the site of the lions playing on his grass. This just shows you how these taboos worked and ensured that the entire community benefited ***(EXEC 2: 11 - 34)***.

Our African unhu, our ubuntu is seen is the manner in which we communicate with each other. Unhu is communication. When we communicate as Africans, there are certain cultural norms and rules that we observe and adhere to. These norms and rules define who we are, distinct from other people of this world. The way we interact, the way we engage must show respect, show humility and composure. In Africa, we disagree respectfully. We disagree without raising tensions and hostility. This is just a show of the social and cultural norms and rules that are observed by Africans as they interact, as they communicate. Ubuntu is in our communication. The biggest problem we have is that Africans have lost their identity. We do not know ourselves and we follow everything and anything in the banner of modernity and civilisation. This is wrong. In corporate organisations, the way John the 18 year old communicates with John the 65 year old must not be the same. The moment you want to communicate to the older John like you are speaking to the younger John, you have problems. You will encounter a cultural communication blockage with John the 65 year old. Our African values and principles are hierarchical. This is what defines up. It is a fact ***(EXEC 8: 10- 14)***.

One expert argued that African beliefs in corporate organisations negate team work and harmonious working relationships. His views were expressed as follows:

These beliefs affect team work and you have been working with your subordinate and if you happen to fall sick and you visit a witch doctor, obviously the subordinate is the one that has bewitched you to get

your position. Those are traditional beliefs which create a gap between the manager and his immediate subordinate and usually they do not get along well. Look at even Mugabe, he used to choose almost illiterate vice presidents so that he keeps himself safe. So this also happens in organisations and if the number two is very switched on, the blue eyed boys are watching the moves of that second in command. Others they lock their offices when they leave and do not want anyone in the office and outside working hours a Sangoma (traditional practitioner) will come to the office and do all sorts of charms and protection rituals to secure the position of the leader. There are some who do not eat anything at work because they fear someone can put poison in their food and kill them ***(PRAC 3: 24)***.

While some experts echoed the view that African beliefs operate as a collective and as a unified set of beliefs that propagate positive behavioural outcomes in individuals and groups, the above view by PRAC 3 reveals the interpretation paradox of African beliefs and how the differing perceptions of these beliefs. It is a contested arena and the views differ from person to person.

… Christianity is taking its place in organisations. Some other guys do not even show themselves as Christians by their behaviour and others get surprised knowing that anga ari muKristo uyu (finding out that this person was a Christian) ari manager afa vanhu vaenda kunhamo voti ahh aipinda chechi uyu (when it is a manager who has passed on and people are paying their condolences to the family) looking at the way he treated others at work. To me those traditional beliefs have actually negated teamwork because they are based on suspicion and superstition that someone is trying to kill you to an extent that functions which were put in place by varungu (whites) like on Friday workers would go for a drink, a get to together informally to network, to bond but because of these traditional beliefs it is no longer possible to do such. They want to put something in my ice cream and all that stuff. So traditional beliefs have not encouraged team work in corporate organisations actually they have divided people at work ***(PRAC 3: 23 - 26).***

The above exposition by PRAC 3 brings out the point that African beliefs are not always shared uniformly. In the eyes of PRAC 3, African beliefs and values are retrogressive and outside the campus of contemporary sophisticated existence. More importantly, it reflects the selective preference of Christian values, beliefs and principles at the detriment of African traditional beliefs, values and practices that are perceived as retarding modernity.

One expert expressed indifference to traditional African beliefs and practices revealing an interesting aspect of their upbringing and socialisation that was grounded in Jesuit education and philosophy. The expert said:

I am not well versed with African belief systems and practices but I know some things as someone who grew up at a mission school run by Jesuit Priests then later did my tertiary education abroad. I am a Samanyika (ethnic tribe found mostly in Eastern Zimbabwe, Manicaland province) and my Shona is not very good to say the least. However what I know about Africans and us here in particular is this: Firstly, Africans do not have a culture of writing. Africans do not want to write anything. Africans do not want to document anything. Look at Robert Mugabe, how many books has he written?? Look at

Nelson Mandela apart from that book Long Walk to Freedom which was written by others on his behalf just to sign what has he left behind for others to refer to and cherish about our African ideas, our beliefs, our values?? You will find nothing has been left behind. This lack of writing and documenting things down has contributed to the erosion and lack of preservation of African values, beliefs and practices. Secondly, Africans do not want to share and pass on their indigenous knowledge and practices especially to the younger generation. I can give you a practical example of my late uncle who was an African herbalist. As a young lad, he never imparted his knowledge of natural herbs to me until his eventual demise. He held on to his expertise in traditional medicine and herbs until he passed on. But as a person, he knew his herbs and could treat all sorts of ailments and diseases quite well. So Africans do not want to pass on the indigenous knowledge they have to others especially the younger generation. This is a problem. Why do Africans leave it too late to pass on their traditions, their way of life, their secrets when they are at their death beds? This is not correct. Thirdly, Africans believe in the use of juju especially when running businesses. The belief in the use of juju and how they enhance the success of organisations is strong. This belief system in the past was witnessed by a spate of ritual killings that were common in the past ***(EXEC 5: 12 - 15)***.

Another expert bemoaned lack of writing and documentation of African traditions and culture as something that was not working in favour of preserving and propagating African beliefs and natural ways of existence. This viewpoint is anchored on the predominantly western education and value system. The expert said:

I think the biggest challenge that we have is that a lot of the aspects of your culture are not documented. That is the first thing. Our culture is spread a lot through oral tradition and it is something I have always asked my dad … (laughs)… and at some point I said to him when we went I think with him when there was a ceremony for his dad vanga vachirova guva (they were conducting the cultural ritual practice of homecoming ceremony) and I asked him all these things that you guys are doing 'do you think when you guys are all gone and it is us left, will we remember all these processes?' and he said the culture is that the oldest son must be told the process and I said why don't you just write it down, write a manual kuti mbudzi inodyiwa isina (that goat meat is eaten without) salt and why it is like that (laughs) ***(EXEC 6: 65)***.

Experts elaborated on their rich and varied experiences on African cultural practices. The African belief in **ancestral spirits** and the rituals that are practiced as an expression of this belief system was exposed by the experts and how these beliefs inform, influence and regulate the behaviour of people at individual, family and community levels. Experts revealed as follows:

Ahhh yeah of course I have practical experience working with various communities. For example I did one of my research projects in the Mwenezi community (Southern part of Masvingo province) where they harvest insects known as harurwa (a locust delicacy). Yah, whilst some scientific conservation methods have been known to work in preserving natural environments in that community, they basically employ traditional restrictions as well as cultural practices to conserve the falls which are known as the Jiri falls where these insects (harurwa) are harvested. Due to the traditional practices undertaken in this community, this delicacy is harvested annually and attracts a lot of visitors and

buyers who value African natural food. The community relies on the harvesting and selling of these harurwa (natural insect delicacy) for their livelihood and sustenance. They sell to get money for basic commodities, food and to pay for school fees for their children. I have also one PhD student who is working on a sacred site in Chigoma falls (in Masvingo province) were again they do not use the scientific methods of conserving the environment but the site itself which is a heritage site actually is conserved on the basis of traditional restrictions and cultural practices and beliefs because the people in that community believe that the site is the home for njuzu (mermaids). Because of those beliefs, the people do not temper with the environment around that site because of the fear of the unknown. They are afraid that the mermaids can cause havoc in their lives if they temper with the environment around that site. It is believed that there will be negative consequences if people do not respect this place, the home of mermaids ***(ACAD 5:17, 21 - 22)***.

In terms of African religious practices and rituals, Africans believe in mudzimu (ancestral spirits). Even the way they pray is linked to the existence of ancestral spirits. They believe that our relatives that went ahead of us or departed have an influence on the behaviour and wellbeing of the living. They believe that vadzimu (ancestral spirits) have power to protect and safe guard the living. Africans believe that a person does not die forever. They perform religious rituals to demonstrate this belief through ceremonies such as kurova guva kana magadziro (home coming ritual) where the spirit of the departed is brought back into the family homestead to protect and guide the living. There is a strong linkage between the dead and the living in terms of cultural practices and rituals and this belief is shown through cultural rituals such as kurova guva kana kuti magadziro (home coming ceremony), kana munhu akafa zvisina tsarukano (or when a person dies a sudden unexplained death) they conduct ritual ceremonies so as to awaken the dead to guide and protect them from similar unexplained events or occurrences. These African rituals and cultural practices are not done by just anybody. They are conducted in a hierarchy. This hierarchy places emphasis on the elderly people to guide the process because they say these have more know how when compared to the younger generation who are not inducted and groomed in the African rituals and practices. Their time will come in the due course of time as these practices are transferred from generation to generation and continue over time and through ages. Even today, although the younger generation has adopted Christian beliefs, values and practices, you sometimes see young Africans reverting back to African traditional beliefs and ritual practices when things are not going on well in their everyday lives. They practice double standards and oscillate between Christian beliefs and practices attending church when things are good and consulting sangomas (traditional healers or witch doctors) when things are not so good and are not going according to their expectations ***(ACAD 7: 14 - 18).***

The African cultural belief in ancestral spirits was clearly argued and articulated above by ACAD 7. This belief in ancestral spirits is demonstrated and strengthened through the performance of cultural rituals and practices. The ritual of *kurova guva* or *magadziro* (home coming ritual ceremony) is the most common and practiced as an expression of the belief in *vadzimu* (ancestral spirits).

The **polysemic nature** of *Mumvuri* as an African belief and practice was revealed by expert ACAD 4 below:

... the shadow (Mumvuri) concept takes on different meanings, it takes several meanings. The word becomes polysemic … polysemic meaning that the word takes on more than one meaning … that is what polysemic means… it takes more than one meaning… more than one explanation. It goes into the area of interpretation … ***(ACAD 4: 13 & 14)****.*

One expert who categorically stated that African beliefs and practices have no role and influence in her life and that African cultural practices were a reality to other members of her extended family and not her immediate family. She said that she was an advent Christian who sees African beliefs and practices in a different frame of existence compared to her extended family relatives.

Ah unfortunately I am not very traditional meaning I grew up as a Christian as a Catholic and as a Catholic you were brought up not to live in the past. In the past meaning not to live in the traditional African culture so that has really influenced how I live now. I am a practising Christian and as a Catholic I do not believe in many of these cultural beliefs and traditions but not all of them. So generally I am not a traditionalist. Experience in as far as I am part of the extended family. Experience also in as far as other members of the family believe in some of those beliefs and traditions yes, I have experience. That is as far as my experience goes but not to the extent of me personally practising these beliefs and traditions. We in our immediate family still believe in roora (lobola or bride price). I was married traditionally, roora yakabadhagwa, mombe dzikabviswa (bride price was paid and cows were given). We have four children, three girls and one boy. Vese vakaroogwa, vese wakabvisigwa (all the girls were paid their bride price and cows provided by their respective husbands). One of the girls is married to a foreigner. We insisted that abvisigwe roora (we insisted that lobola or bride price be paid). We did it the Karanga cultural way and we also did the husband's way (their own cultural way). So such traditions are carried from family to family. We have no problem with roora (lobola, bride price).

We believe it is one of those traditions that must be carried on and we are happy with it. When I am saying I may not be practising other beliefs and traditions, there are those other beliefs that are not Christian and those are the beliefs I am saying I do not subscribe to them. Practices such as roora (bride price), there is nothing unchristian about it. It is our culture. I subscribe to this social, cultural practice. Personally I do not scribe to kurova guva (African ritual practice of returning the spirit of the dead to protect the living known in English as the homecoming ritual ceremony) but my grandmother and sekuru (grandfather) did practice it but personally I don't. Maybe it is because of my Catholic background, I don't know. That practice has now been Christianised into something you know into something we call an adversary of something were you do Mass and remember your dead and you put flowers, have a feast, people eat in remembrance of the dead but it does not carry the traditional ways of doing it as they used to do it. Ways like slaughtering a cow, consulting spirit mediums, undertaking a ritual ceremony on the grave of the deceased and having a procession whereby the spirit of the dead is believed to be taken from the grave into the hut as symbolising "homecoming" of the dead to protect the living. Things like kurova guva (homecoming ritual), I do not believe that. Things like njozi (avenging spirits) I do not believe in these things and practices. In other words, I am saying there are some aspects of African beliefs and culture that do not contribute to who I am or what I do ***(ACAD 9: 19 - 32).***

Some experts revealed that Africans themselves despise and look down on their cultural identity and practices. This was a disease in their view that needed to be addressed in corporate organisations. The experts argued as follows:

> *African culture is despised and looked down upon in corporate organisations. This shunning of African values, practices and customs is done by Africans themselves. Africans look down upon themselves and do not want to be associated with what defines them. There is this pretence that Africans have which is not genuine. It is not real. What I mean is that while Africans pretend to be Christians during the day and in their offices, under the cover of darkness, they practice and subscribe to the same African cultural beliefs and practices they frown at and shun during the day and in broad day light. This is a paradox, a misnomer if you ask me. We are a people full of pretence. Even if you look in this organisation that I work for, there are managers, executive directors who are deep into African traditional religion but during the day you can never suspect that they practice African rituals and customs in a very big way* ***(EXEC 4: 10 - 12)****.*

> *My own thinking is that the value of our African culture is underrated and despised in corporate organisations* ***(EXEC 7: 10)****.*

> *The African family unit with its values, traditions and practices was destroyed by western civilisation and modernity. This important institution was not preserved and protected in the African set up. Look at other cultures such as Indians, Chinese, Japanese and other Asian Pacific countries, they held on to their culture and traditions. For Africans, it is a different story. Africans have no sense of identity and belonging. Africans do not believe in themselves and each other. This lack of belief and identity is also evident in organisations. How many organisations do you know that practice and implement their African beliefs and practices??? I do not know any and what of HR practitioners who champion African ideas in organisations??? Zero. This is the crust of the problem in my view. Africanising organisations and the workplace starts from the family level. This disease of labelling, the labelling syndrome of anything African in organisations as negative is wrong. It emanates from a lack of understanding and appreciation of our own values and practices* ***(PRAC 9: 10 - 12)****.*

Other experts proudly expressed their African identity and beliefs boldly even in the context of their employing organisations. Some echoed the importance of placing African beliefs and social control mechanisms at the centre of dealing with organisational problems such as corruption. Experts said:

> *I am proud of being an African. I do not usually mind what others think about me as I know myself and am proud of my identity. Sniffing my traditional nhava (smoking snuff) is part of my identity and wherever I go I am not shy of taking it out when the need arises. I usually enjoy my sniff after eating my lunch as you have found me doing today. Yes they do. We are first and foremost Africans. This is our identity and we are defined by our African context. Without this context, this setting, these African values, we are lost and lack identity as a people. Our African values have helped to mould us and have a sense of belonging. Those who say African ideas and culture have no role in contemporary society are irretrievably colonised. They have lost touch with their being as a people. It all starts with decolonising the mind and getting it liberated. Who told you as an African that you are inferior? Who told you that what you do is inferior and bad?? Bad and inferior to you?? You see this is where the problem needs to be addressed. Without freeing the mind we cannot get people to appreciate their rich*

African culture and heritage. Look at the naturally rich food that we find in our local environment. This is different from the fast food that is causing a lot of health problems in our people. How many people appreciate the health benefits of traditional food such as rukweza, muboora, manhanga, madora (a variety of natural African delicacies) and the like and the nutrients that these natural delicacies have for the body? Not many although some are starting to do so now and preferring even goat meat that possess less fat compared to commercial beef ***(PRAC 4: 10 -17)***.

African values and traditions are full of untapped potential that can be used for better management of organisations. Look at the corruption levels in organisations today, with an African value system at the core centre, such practices cannot happen. The community will sanction the perpetrators severely. There were African control mechanisms ***(EXEC 3: 22)***.

One expert mentioned that he was taught to view African beliefs and cultural practices in a negative way by his parents. However, this socialised view has since changed due to his experiences and exposure while traveling abroad and interactions with other cultures and experts in his field of work.

Yah, initially you see, as someone who grew up within the Christian or Christianity circles, I have been taught, I have been socialised in a manner that diminishes the importance of our own values in our day to day living. So as I grew up it was something which was a taboo eehhh my mum and parents would not allow me to engage in these African traditional practices. I remember when I was growing up I wanted to play traditional instruments and dance but at some point in time I was banned because they (my parents) where saying it is evil but now I am an independent being and due to exposure to other cultures, I have seen how other people value their own culture and beliefs. I have been travelling to Europe and sometimes in American countries, I have seen, just an example the samba dance in Brazil, they value that so much. Go to countries like Lesotho, they still have their own practices which distinguish them from any other culture. So by virtue of such an exposure, I have tendered to value my own cultural ideas and practices. I am a Christian. I am a Christian by choice and an African by birth, an African by nature. All these other things I can change. I can simply say I no longer want to be a Christian and want to be an antitheist but I cannot change my birth right. I cannot change my African nature. I am an African. I have now told myself that I am selective. Not everything in our culture is bad. There are some good ideas and concepts that are in there which we are failing to appreciate. Even our own children today they are failing to tap into this uniqueness and we ran the risk of grooming bad children because they are not Europeans but we want them to be Europeans. They are caught in between, we are Africans but we want them to be Europeans or Americans. They are not black, they are not white. They do not belong now. They do not belong to an African system because they do not know it. They also do not belong to the European system because they are not there. This is not their system. So they are caught in between and it is actually a recipe for disaster by my own standards ***(ACAD 10: 12 - 15)***.

Experts were of the opinion that African beliefs and practices influence and shape the reality of individuals and groups in communities and societies at large. These opinions were expressed as follows:

Yes they do. Reality in the African setting is seen from a certain perspective and sometimes the perspective to which you see things is determined by your experiences and what you believe in. That is why you see that a manager in a suit when issues of promotion are discussed in the organisation, they go to visit, consult or seek the guidance of sangomas to enhance their chances of getting the promotion ahead of others. This just goes to show that from the perspective of that manager, in as much as they are working for a corporate organisation, employing conventional management models and practices, they will resort to their own African beliefs and cultural practices to inform their reality and influence their chances in life and the work environment. To them promotion does not come from just having professional experience and certificates but has a spiritual connection that needs the intervention or assistance of the ancestors to be in his or her favour. So while managers may be practising the conventional management roles and practices in organisations in the modern world, they will still go back to their cultural beliefs and practices and try to get ahead of their peers. In management I believe that African beliefs shape the behaviour of managers in the work place and influences their actions and decisions ***(ACAD 7: 20 - 21)****.*

They (African beliefs and practices) have a part to play. There are some things that are very good, very positive practices that even when they were introduced way back, they had a particular purpose and maybe some of these practices served important aspects of your lives in terms of social control and everything ***(ACAD 8: 23).***

I really relate to these things (African beliefs and cultural practices). You see my father is now late. My grandparents are late. But all of them whether from my father's side or mother's side, every time I go to the rural areas, I feel the connection each time I stand by their graves. I feel being connected to them even though they have departed long ago. I feel being connected to another world. These are my own experiences, even my own children, I always try to make them realise that they are Africans before anything else, before being a Christian, before being a border, before being a scholar, you are an African first. This is my line of thought. I could be wrong or not but I have told myself that I am an African by design and not by choice. Even those African rituals, I now believe in those things that there is life after death, there is life after death and there is a connection between the living and the dead. There is a spiritual connection which we cannot see ***(ACAD 10: 17 - 18).***

Obtaining the general views and experiences of experts provided the contextual background for the thesis. It was **established** from experts that African beliefs and traditions provide the rich context to inform, influence and guide behaviour. It was **established** that African beliefs are shared. African beliefs are communal and exist in the collective (ACAD 5; ACAD 7; ACAD 8; EXEC 2; EXEC 3; PRAC 9). It was **established** that the belief in ancestral spirits is strong among the *Karanga* cultural tradition (ACAD 5; ACAD 7; ACAD 10; PRAC 9). Reservations towards certain African beliefs and cultural practices such as *kurova guva* (homecoming ritual) were established through expert discussions (ACAD 9; EXEC 5). The preference of Christian beliefs and principles by certain experts was established and the labelling syndrome of African practices as bad and evil (ACAD 9; EXEC 5).

After outlining the contextual background of the thesis, the next section exposes the deeper nature of *Mumvuri* as an African Belief System and cultural practice and how it can be adapted in corporate organisations.

4.2 *Mumvuri* as an African belief system and cultural practice

Experts were able to articulate their awareness and knowledge of *Mumvuri* as a rich African natural phenomenon and cultural practice. The existence of this belief system and what it means socially and culturally was not in dispute or in contestation. What differed were the individualised interpretations as informed and influenced by the beliefs, realities and experiences of the experts based on their age and worldview. Experts from the age of 55 years and above expressed a deeper understanding and appreciation of *Mumvuri* with some citing physical encounters with *Mumvuri* at some stage in their lives. Experts below the age of 40 years were not deeply detailed as those above 40 years.

Common in all the narrations by the experts was that *Mumvuri* is known and it is part and parcel of the *Karanga* ethnic culture. Whether experts practised this belief system or not was not the focus of this thesis. The main thrust was to harness and leverage on the richness and value of this natural African phenomenon and practice in informing management thinking and practices in corporate organisations. The focus was not to debate the mechanics of "how" and "what" happens for the hovering shadow to show itself on the corpse of the departed and "how" it is culturally and spiritually addressed for it to disappear.

4.2.1 Awareness, knowledge and significance of *Mumvuri* in African culture and religion

> *Mumvuri is not something that is peculiar to the Karanga ethnic tribe only but is found across the entire African continent. In Egypt it is there as a belief system. So when you talk of Mumvuri I can see how it relates to the entire African continent. In Yoruba culture of Nigeria, Mumvuri is known as Ojiji. They also believe in this concept of the Shadow on the Corpse, Ojiji as it is known in the Yoruba culture. In Karanga culture, you have talked of it known as Mumvuri or Bvuri* ***(ACAD 1: 10 & 15)***.

Expert ACAD 3 revealed that *Mumvuri* is also understood as *Thunzi* in the *Nguni* and *Ndebele* ethnic traditions. This discovery added a new dimension in the understanding of *Mumvuri* in contexts outside the *Karanga* ethnic traditions. The expert said:

> *I do not want to claim anything specific. The Bvuri, Mumvuri or Thunzi depends on where you are coming from. The sceptics, the atheist would say it is not a metaphysics ahh no … the neutral person will say it is metaphysics. The non spiritual person, the pragmatist, the person who does not believe in*

any spirituality would call it superstition … right. The way you are describing it gets into the core of African values, African traditions of Shona values, the Karanga traditions, values as you would want to call them … while I cannot point a finger to it I will work from the concept of the metaphysical. It is the spiritual world. I have not had any direct experience of the corpse and the shadow but as you say it I have heard of it but how it really happens, I am not familiar with it, the Bvuri or Mumvuri or Thunzi as it is called in Ndebele culture. Thunzi has always being spiritual in my knowledge of it. I picked it in literature where in Nguni culture, and I have a bit of that Nguni culture given my Ndau background. They always talk of Thunzi and Thunzi is the spirit. Thunzi is spiritual ***(ACAD 3: 13 - 17)***.

Mumvuri is exposed as a model by expert ACAD 4. The expert argued that *Mumvuri* is unique and differs from other ordinary shadows. This uniqueness exhibits the relevance that epitomises this African phenomenon. The important issue of how *Mumvuri* is interpreted is highlighted and this is fundamental in the unpacking and understanding of this African phenomenon in this thesis. The expert argued as follows:

Now your concept of Mumvuri ordinarily is a model. It is a representation of the real thing. I think that is important. It is a model, a representation of the real thing. In this case it is supposed to be a representation or model of the person who's Mumvuri or shadow we are looking at. Kana uri Mumvuri wemuti, mhuka kana wechii nechii (if it is a shadow of a tree, animal or anything like that, that Mumvuri is a representation or model of the real thing. It is a model of the real thing. Coughs … when we say a model, it does not really match to the real thing like any model it doesn't. It is a representation of the real thing that is Mumvuri … Mumvuri we muti we mhuka nechii nechii (the shadow of a tree, an animal or anything of a similar nature) but when we say Mumvuri wemunhu (the shadow on the corpse) when it comes to the shadow of the person now ... Mumvuri concept takes on different meanings, it takes several meanings. The word becomes polysemic ... polysemic meaning that the word takes on more than one meaning that is what polysemic means. It takes more than one meaning, more than one explanation. It goes into the area of interpretation ***(ACAD 4: 11 - 14)***.

Mumvuri is revealed as the evidence that shows the continued communion between the departed and the living in African epistemological understanding. The African belief in life after death is discussed by expert ACAD 5. The expert said:

The Mumvuri concept and beliefs, yes I am familiar with this African phenomenon. Let me start by saying that in African cosmology so to speak, Africans do not believe that people die. Rather they pass on from one form to the next but continue to exist. This is why some scholars call those who have died as 'departed' why? Because we do not believe that people die. They simply transform from one world to another world. Now, this means that our lives for example, if you have read the conceptualisation of Ubuntu by Ramose who believes in the triplicate relationship between the unborn, the living and the departed. Now because Africans believe that we do not die permanently we believe that Mumvuri or Shadow on the Corpse whose terminologies must be used contextually since our conceptualisation of say Mumvuri may somehow differ from the conceptualisation of say souls but generally that is what we refer to when we talk of Mumvuri. Now on Mumvuri, we believe that although the dead might have departed, their Mumvuri will always continue to be with us but invisibly of course, yes invisibly. But

there are certain instances with regards to African traditional beliefs for example the Shona traditional beliefs, there are certain times when the Mumvuri is said to appear visibly for example when someone has passed on perhaps by way of being murdered or when someone dies when he or she had some issues, some unresolved issues with some members of the family and all those scenarios result in situations whereby the Mumvuri may appear visibly, yeah ***(ACAD 5: 24 - 28)***.

Mumvuri was exposed as continued communication between the departed and the living. This communication is non-verbal and extends the belief in ancestral spirits in African traditions. The cultural misfortune of not taking cognisance of the non-verbal communication in African culture and existence is highlighted and discussed. Experts said:

In the Shona culture, my belief although I am not that much into It … laughs is that, I have had people saying that chitunha achiite Mumvuri (a corpse does not have a shadow) so I think that is where your theory is coming from where you say that if you are to see these things (Shadow on the Corpse) happening there is some communication happening between the dead and the living so people have to visit their n'angas (traditional healers or diviners) and ancestors to inquire what is happening and what the dead are communicating to the living. Like I said initially, in African culture, people believe there is a link between the dead and the living so this is one of the typical examples of how the dead and the living link and communicate. It is a way of communicating whilst the dead cannot speak verbatim to the living, these signs are a way of communicating to the living so there is that link. It is a belief that is there but how and to what extent it is used … sighs … I am not sure, I am limited on it. Yes when you talk of Mumvuri I am aware of it and the communication of the living and the dead and that there is something that needs to be addressed or further inquired upon. They use the term kunovhunzira (to consult diviners or sangomas) so as to find out what really does the dead person what to be addressed ***(ACAD 7: 25 - 28)***.

The metaphysical nature of *Mumvuri* is revealed by expert ACAD 8 below:

Yes, I am aware of it (Mumvuri) though not very deep but have an idea of it. Yeah when a person dies, according to the African culture you are not supposed to see the shadow of that person but this shadow is not the shadow that we normally talk of that of a shade of something, a roof, garage, tree and the like. This shadow is something that is actually metaphysical but something is seen. So if a person dies and you see a shadow on the corpse it means it is a sign that maybe that person died angry, that there are certain things or issues on that person that need to be resolved before you bury that person. Otherwise if you don't do it a lot of misfortunes will befall you and maybe in some instances, the deceased person will refuse to be buried. You will face serious challenges if you try to dig the grave. You will encounter that there are stones and you won't be able to go very deep and maybe if you are driving to the burial place you will encounter serious breakdowns and may not get there. So the Bvuri (Shadow on the Corpse) tells you that there is something seriously wrong and that you need to sit down, discuss and solve. Usually there will be some people who will have the knowledge of what would have transpired, the ill that occurred and the things that actually angered the deceased person. So there is a traditional ritual that has to be carried out to appease the dead person so that the Mumvuri (Shadow on the Corpse) goes away ***(ACAD 8: 26 - 32)***.

The sign that all is not well is symbolised through the presence of *Mumvuri*. The disappearance of it shows and communicates that normalcy has been restored in African natural existence. This is exposed below as follows:

> *I am aware of Mumvuri but have never seen it myself. I know people who have said they have seen Mumvuri. Yeah, I have heard of it and yeah am aware of it. It is something that is culturally significant in that they (Karanga people) believe that if a person dies and before he or she is buried when you see a shadow of that person it means the person has been wronged somehow. It means things are not right. It means certain things must be put right before you can bury that person, they are not happy. So normally what happens is that the family should make appeasements so that the Mumvuri (Shadow on the Corpse) goes away. The Mumvuri disappearing is a sign that things are now ok and they can bury the departed peacefully. The significance comes in that if that Mumvuri (Shadow on the Corpse) issue is not addressed there is belief that bad things will befall the family what we call in Shona culture "munyama" (bad omen or bad luck). Mumvuri unodzoka, munhu anodzoka (the Shadow of the Corpse will come back, the person comes back) meaning they will come back to you negatively this time and influencing the way you run your business, the way you run your family to the extent that you see some members of the family dying because certain things are not made right. So the idea is to find out why that Mumvuri (Shadow on the Corpse) is there and what can be done. So what they normally do is to consult a n'anga (traditional healer or diviner) as regards to this Mumvuri (Shadow on the Corpse) and a n'anga (traditional healer or diviner) tells them what to do to appease the departed with a shadow on their corpse* ***(ACAD 9: 40, 42 - 44)***.
>
> *Yes...! It signifies that something is wrong especially concerning the deceased. I remember this event when my aunt passed on and my aunt and her daughter in law were not in good books. The daughter in law had beaten (physically assaulted) the aunt at same point in time and the aunt said before she passed on that 'I do not want to see her at my funera … I do not want to see her at my funeral. When I die, she must not come' and we thought it was a joke and the daughter in law came for the burial and there was this shadow. Yes … there was this shadow on the corpse of my aunt … it just came up from nowhere and engulfed the corpse. The problem is that many people have abandoned this (belief system) even in any family, people can be easily divided like this case I was giving an example to. Some people would say no, no, no there is nothing like that while others can say this is real. Some can say it is spiritual, it is evil and demonic* ***(ACAD 10: 40 – 41 & 54)***.
>
> *Ohh yes, Mumvuri it means I am unhappy, sort it out. It is a sign that something is indeed wrong and needs to be addressed for all to go well* ***(EXEC 2: 36)***.
>
> *I am aware of Mumvuri. This is a danger warning sign. It means danger. It means trouble. When Mumvuri appears it means something is wrong and people especially elders need to search and inquire what is wrong and fix it. Failure to fix it will bring misfortune and calamity to the immediate family of the departed person and the blood line. My particular experience was of a departed relative in that when she was being bathed before burial she would open her eyes. This prompted close relatives to investigate why she was continually opening her eyes and address the grievance she had with her husband. In this particular case, she was aggrieved that her husband used to cheat on her and infect her with sexually transmitted diseases. She was not happy with this and needed this to be known before she*

was laid to rest. Once this was laid bare, she was buried peacefully and the husband was shamed and had to pay compensation for his actions ***(EXEC 3: 18 & 20)****.*

Mumvuri (the Shadow on the Corpse) as an African concept and practice is something I know. It means that all is not well and something needs to be addressed. In African culture, elders who see a mumvuri hovering on the departed corpse will proceed to consult ancestors on the meaning of the mumvuri and how it can be addressed. Mumvuri is an indicator of a problem, an issue, a challenge that has to be overcome before you can move ahead with the burial arrangements or procession. Similarly, in organisations, executives and managers need to address issues, challenges and bottlenecks before they can take their organisations forward. Where is your Mumvuri? Who do you consult? Who do you engage in addressing the challenge, the problem, the issue? It is not everyone. There has to be a deliberate consultative process in solving organisational challenges and problems. You see when you talk of mumvuri, this is not fiction. This is not a myth. These things used to happen in our African culture and were taken seriously. In the past, families used to feed their children with herbs such that they would not die without a trace. These herbs spiritually placed a shadow, an identity on each member of the family such that the father would know were each child is and if that child is in danger or not. Children would not just depart home and go to a faraway place without the blessing of their parents. This was unheard off. What you see these days of children flying overseas without saying farewell is unAfrican and elders of the past demanded to be informed before someone embarks on a journey. This was meant to protect the children and strengthen their sojourn in unknown territories. It was also meant to bring them good fortune in their endeavours. So spiritually, mumvuri meant something. It also meant that if a mumvuri is seen on a corpse some rituals had to be done as this was a danger sign which elders knew and recognised ***(EXEC 4: 16, 19 - 25)****.*

Yes, I know Mumvuri. It is an indicator that all is not well. It used to be religiously observed in the past, the past generation. Not this present generation that shuns away from their identity and their mumvuri ***(EXEC 8: 21)****.*

Yes. It is a rich African tradition that has guided the way we live and relate in African culture. People are a product of their cultural environment and mumvuri is an African danger sign that informed elders that there are grievances that need to be addressed before laying to rest the departed. It was something that was strictly observed and elders would make sure no one is buried with mumvuri. It is no longer the same these days hence all these misfortunes and calamities in the community and the country at large. We are no longer following our cultural traditions and norms and this has made us enemies of the environment and thus compromised our adaptability to the environment ***(PRAC 1: 18 & 19)****.*

I do know Mumvuri or bvuri as it were depending on the dialect in African culture and way of life. This concept is a figurative expression which means something has a shadow or a representation that mirrors the real object. It happens to act or it purports to act like how the other object is behaving. So there is always a shadow. This shadow in the African context has got meaning especially where somebody has died and suddenly people say we are seeing his or her shadow on the walls of the hut when his body is lying in state. It also means that whatever you have done, you are leaving behind a shadow. It means whatever you have done you cannot completely rub it off from mother earth but it will have some existence, some traces that people can always point at and say listen the other day you did this and that and these are the results … are you now going to do the same things like the history,

like the foot mark that has been left if you may want to put it that way in the English context. This in African context means a lot and is treasured especially amongst the elderly and is quite significant and people follow different interpretations of it and would kind of correct it or address it as the previous cases or encounters as reported and recorded by them. This is my understanding of it ***(PRAC 2: 14 - 18)***.

Mumvuri just means something is not right. It is a rich African practice that used to be common in the past and very much respected by the community ***(PRAC 4: 19)***.

It is a cultural phenomenon whereby if Mumvuri (a shadow) is seen on the corpse of a dead person, elders will not bury that person until the reasons why that mumvuri has been seen. It is cultural in nature and may not understand how it works but it was seen as an indicator of something not right and had to be fixed ***(PRAC 9: 16)***.

Some experts revealed passing awareness of *Mumvuri* as something that used to be relevant and substantial in the past. They said:

I have heard of it (Mumvuri) but have not experienced it to such deep level. I just heard of it ***(ACAD 11: 29)***.

Yes it used to happen long back ago but not these days ***(EXEC 1: 39)***.

Yes I know it. This used to be common in the past not these days due to modernity and sophistication ***(EXEC 7: 16)***.

Yes I am aware of Mumvuri (shadow on the corpse). It used to be common in the past not these days where modernity has taken preference over placing importance of cultural values and norms. This phenomenon used to strictly observed in the past. I am not sure if it still holds the same significance in this modern day and age. With colonisation and the advent of Christianity, Africans are shunning away and running away from their identity and cultural origins. This comes back to what I highlighted earlier that Africans have a big inferiority complex that needs to be dismantled ***(PRAC 5: 16)***.

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The above vague expositions of *Mumvuri* by experts may signify that while there may be those that are deep into this cultural heritage and tradition, there is a sizeable number that seem disconnected and disfranchised from their natural cultural heritage. There are many plausible reasons as you why this scenario exists but the underlying thread points to the preference of other cultural beliefs and principles outside these.

One expert said *Mumvuri* is bad omen and evil and had to be avoided. The expert said the following:

> *Yes. I know a bit about it. My view is that a shadow of a corpse is a bad omen. It is an evil spirit of the departed that shows itself on the living. Ideally, living people must not have shadows. It needs to be avoided. It is bad. This is all that I can say as someone who knows only a little about these things* ***(EXEC 5: 24 & 28)****.*

Some experts were not aware of *Mumvuri*.

> *No, I am not aware of it. You can explain it to me* ***(EXEC 1:37)****.*

> *That I do not know. I have never heard of it. What I know is that if someone was really nice and powerful, it can rain on their burial day. It may signify power or that someone has been accepted by God. Rain symbolises life. That is what I know* ***(PRAC 3: 47)****.*

It is important to point out that these not in the know of *Mumvuri* were few in relation to the overall experts interviewed.

It was established through the experts that *Mumvuri* is an African socio-cultural belief system and practice that is known within the African cosmology and epistemology. It is not known only in Zimbabwe but extends to Egypt (Northern Africa), Ghana and Nigeria (West Africa). It is socially and culturally significant as it is observed and followed by the *Karanga* culture as a belief system that influences and governs their behaviours and interactions with each other individually and collectively. However, one expert pointed out that the problem of superstition was negating the significance of *Mumvuri* and its wide acceptance as a valuable idea and African practice in contemporary society. The expert said:

> *We have a problem here because the issue of superstition as I mentioned earlier on in my discussion … because once you talk about Thunzi, once you talk about Mumvuri, a skeptic, an atheist , a non believer of any spirituality will immediately say this is superstition. So already, you have a problem. These two things are separate. There is a vast gulf between the two. So you find it very difficult even to start to conceptualising it because your purported listener, your companion, your colleague has a wall around him, a cultural wall around him. A mental wall that will not look for any not necessary positive ideas but will shut its mind to those ideas. Once you mention the word Bvuri, the word Mumvuri … there is a blockage. There is a mental shut down of the mind. That is a problem you will encounter from the word go … you know. Imagine the extreme believer for the lack of a better example, in Christian principles will have different levels of faith and perception of this matter. Some will tolerate such discourses. Some by just mentioning it will not even grant you the interview. So even in your management experiences and leadership experiences they are scalfolded by certain beliefs and certain principles and certain cultures. So once you mention that, the issue of Mumvuri, you are cut off and brushed aside because the foundation of this leader or person is maybe in Christian principles who do not even want to hear that being mentioned (Mumvuri)* ***(ACAD 3: 27 & 28)****.*

The above view by expert ACAD 3 exposes the deep rooted issues that surround African belief systems and their credibility in the eyes and context of those that practice them and talk about them. It opens up a whole new discourse and debate on religion, spirituality and identity and the power dynamics of positive and negative labelling and their associated deeper connotations. These connotations have deeper historical undertones, underpinning, significance and understanding of them. Some of these deeper issues of identity and spirituality were discussed in Chapter 2 of the thesis.

4.2.2 The elements making up *Mumvuri*

Experts revealed that there were key elements that characterised their understanding of *Mumvuri*. They all concurred that *Mumvuri* is metaphysical in nature. It is spiritual and is different from the ordinary shadows that are seen in everyday life existence like shadows of trees, animals and other physical objects.

The elements making up *Mumvuri* were exposed by the experts as follows:

> *… when the shadow is seen on the corpse of the departed, immediately there are consultations and confirmations that take place kuti ndizvo here kuti iro ibvuri iri pachitunha (to ascertain whether indeed it is the shadow on the corpse that is being seen on the departed family member) …*
>
> *Ratova dare ka iro (as consultations and confirmation take place, this now resemble the Chief traditional court system as the family apex decision making meeting is convened to resolve the matter).*
>
> *What I see is that bvuri (shadow) indicates that something is wrong. When it has indicated that something is wrong, as said by Prof XXX, it calls for action and people are called together and people sit down.*
>
> *Once people sit down yatova (this marks) the concept of dare (traditional Chief court system) in African traditional society. What is the role of the traditional court (dare)? It is circular. It is not linear. Ideas are shared equally without anyone seeking to dominant and superimpose their ideas and authority. Uchaona kuti (you will see that) the operations of the dare are different from the Roman Dutch law whereby the magistrate is in front of the court and is the all knowing person or expert and he is the one that calls the shorts vamwe manje (while others) are spectators while he is the main actor and what he says is final.*
>
> *But once raonekwa vanhu vadaniwa vanoonesana (the shadow is seen, family relatives are called together and there is a consultation process to establish among the members if indeed they are all seeing the shadow on the corpse).*
>
> *Everyone's views are accommodated and captured and ndozvinomepa (that is what maps) the way forward. Saka ndoona kuti (so I see) that concept once it has been identified, people come together. That element of coming together as a way of mapping the way forward is very crucial. Because wabata (did you get the) concept yekuti (that) once they have seen the shadow, people come together and deliberate*

over it ende hapana anoti ndariona asi kuti tose tiri kuriona here bvuri iro (there is no member of the family that says I saw the shadow on the corpse alone but everyone is invited to see the shadow for themselves and they all see it collectively, gathered together around it).

In a sense, there is already a fact finding mission taking place … are we seeing from the same perspective … there is something wrong here … saka hapana anoti ndini (so there is no individualism in seeing the shadow) but remove the autocratic kind of leadership we see in change management in organisations ***(ACAD 1 : 29 - 35)****.*

The expert above, ACAD 1, was able to dissect and bring out key elements that make up *Mumvuri*. These involve the **family relatives calling each other and gathering together** around the hovering shadow on the corpse of the departed. The expert went on to **identify elements of engagement**, **consultation**, **problem diagnosis** and **solution seeking that are followed as family members** seek answers to why the hovering shadow has suddenly showed itself on the corpse of the departed. These are important elements that come out of *Mumvuri*.

It was exposed by experts that *Mumvuri* follows a **methodical process once it has been discovered by family members**. There is a process of **calling each other**. There is a process of **gathering together around the hovering shadow** in the hut and there is a **deliberate consultative and engagement process of seeking answers and solutions** to this occurrence among family members. The focus is solely glued on the hovering shadow on the corpse of the departed. During this entire process, there is a deliberate desire to **openly engage**, **openly co-operate** and **openly understand**.

The coming together of family members after the emergence of *Mumvuri* is further elaborated and explained by expert, ACAD 4 who reveals the deeper conservations and discussions that are undertaken by family members.

Now normally kana bvuri raonekwa (when a shadow has been seen) a family board meeting is convened. Understand the terminology family board meeting, dare remhuri (family board meeting). A family board meeting is convened and everyone is called to it … vana Chazuza (even you Mr Chazuza) you are called and people gather in the hut or residence where the deceased body is lying in estate and other key members of the family depending on who is available and present at the funeral are invited.

If it is a male who has passed on, his wife is called to the family board meeting, aunts, uncles and siblings. They are all introduced to the shadow that has appeared. If they want the shadow to disappear then they have to appease the dead through clapping of hands. They have to present the matter to the departed through clapping of hands that they have seen his anger or bitterness and the like.

They will be others who will probably give the interpretation kuti nyunyuto yake ndeyeyi (to say, to ask, what is the cause of his bitterness). They will ask the wife "iwe mudzimai manga mugere zvakanaka here nekuti chakafukidza dzimba matenga. Chii chawakaitira murume wacho kuti bvuri iri ribude? Apa hapachadi nhema". Pachamuka mashoko …"wazofa asi sadza randaibika akanga

asingadyi"… ndizvo … tombodaro kana kuti "anga asingauyi pabonde" ("you the wife, where you living well … in harmony and peace with your late husband because what happens in homes happens under the cover of their roof tops and nobody knows it except the roof. What is it that you did to your husband that has made this shadow to come out like this? At this stage, there is no room for lies because you cannot lie to the dead".

There will be a barrage of accusations and counter accusations with some words coming out saying "he has died when he was refusing to eat what I cook and prepare for him as his wife … or that we were no longer intimate and exercising our conjugal obligations as husband and wife as expected in the marriage set up"). Now these are some of the intricate issues that are dissected and discussed during the family board meeting as a way to address the presence of the hovering shadow on the corpse of the departed. Now others attending this family board meeting will ask "what was happening for him to refuse to eat sadza (or meals) which you (the wife) would have cooked and prepared for him?"… so vaya votsvaga nzira dzokuita appease the shadow (those in attendance will look for ways and channels to appease the dead) which may include acknowledging the wrongs they would have done on the departed and asking for his mercy or leniency… some other ways include the clapping of hands and the wife confessing what she did to her husband to refuse to eat meals prepared by her or sharing the matrimonial bed. If it is a woman who has died and there is a shadow on the corpse, the same interrogation takes place and a family board meeting is convened.

Everyone is involved and questions are asked as to why the hovering shadow exists. A young brother in attendance may say "maiguru vakambondiudza kuti mukoma wenyu uyu zvaanondiitira handizvidi" …ndezvipi zvotaugwa mumwe ndizvozvowo kana ndimbuya kana ndivatete…"wakambondiudza kuti hazvanzi yenyu iyi zvakati nezvakati" … (this sister of mine once told me some time back that "your brother does this and this to me which I do not like"… and those things which were disclosed to the brother will be laid open to everyone present and discussed. This disclosure may have also been made to an aunt or a family confidante as well and it will be laid bare and discussed as a way of addressing the concerns and grievances of the departed woman. So now the diagnosis comes out and everybody then tries to appease the bvuri riya (shadow that has been seen). Kana ranga rakamira kuziva kwatinoita rinovata (if the shadow was in a standing position or posture, it will lie down) and then disappear then zvapera (this marks the conclusion of the matter).

Kana pane dzimwe nyaya rinoramba rakasimudza musoro vanhu vozvigadzirisa (if there are still other simmering issues or grievances, the shadow will remain standing or with an elevated head until these matters and grievances are fully discussed and addressed to the satisfaction of the departed before going away, it disappears) ***(ACAD 4: 26 - 31)****.*

The belief that the departed possess power over the living is exposed above by expert ACAD 4. This belief moderates and keeps every family member in check. It ensures that everyone participates and contributes to the resolution of past mistakes and issues that have manifested themselves through the presence of the hovering shadow on the corpse of the departed. Behaviour is influenced and controlled for positive group outcomes outside individual interests and concerns.

Other experts revealed that *Mumvuri* shows and indicates that **something is wrong** and such **has to be addressed for all to be well** in African existence. Experts said the following:

> *So Mumvuri tells you that there is something seriously wrong and that you need to sit down, discuss and solve it. Usually there will be some people who will have the knowledge of what would have transpired, the ill that occurred and the things that actually angered the deceased person. So there is a traditional ritual that has to be carried out to appease the dead person so that the Mumvuri (Shadow on the Corpse) goes away* ***(ACAD 8: 31 - 32)****.*

> *So normally what happens is that the family should make appeasements so that the Mumvuri (Shadow on the Corpse) goes away. The Mumvuri (Shadow on the Corpse) disappearing is a sign that things are now ok and they can bury them. The significance comes in that if that Mumvuri issue is not addressed there is belief that bad things will befall the family what we call in Shona culture "munyama" (bad omen or bad luck). Mumvuri unodzoka, munhu anodzoka (the shadow of the corpse will come back, the person comes back) meaning they will come back to you negatively this time and influencing the way you run your business, the way you run your family to the extent that you see some members of the family dying because certain things are not made right. So the idea is to find out why that Mumvuri (Shadow on the Corpse) is there and what can be done. So what they normally do is to consult a n'anga (traditional healer or diviner) as regards to this Mumvuri (Shadow on the Corpse) and a n'anga (traditional healer or diviner) tells them what to do to appease the departed with a shadow on their corpse* ***(ACAD 9: 43 - 44)****.*

> *Ok. Maybe let me start from a life in general perspective. Mumvuri is usually not seen by many people. It is usually seen by the chosen few. You get the argument. And automatically it goes back to wisdom. Wisdom is not common to everyone. You see. Wisdom in our society is not common to everyone. It is accumulated knowledge. It is accumulated knowledge put into practice. And we say 'grey hair' in our culture is a sign of wisdom. So in my own way of analysing, we are losing it on this front. We are failing to tap into our elders* ***(ACAD 10: 63)****.*

It is evident from the above views and opinions of experts that *Mumvuri* is an African natural belief system that is embedded in the *Karanga* culture and traditions. It is argued therefore that African belief systems are knowledge systems. *Mumvuri* as an African belief system is a knowledge system and the elements of *Mumvuri* as highlighted from data from experts carry with them ideas and knowledge that is useful and can be adapted in management thinking and in corporate organisations (ACAD 1; ACAD 4; ACAD 7; ACAD 10).

Transferable elements of *Mumvuri* to organisational life will be explored as the next thematic focus area of the thesis.

4.2.3 Elements coming out of *Mumvuri* that can be adapted and used in life in general and transferable to corporate organisations

Taking the argument that *Mumvuri* is a knowledge system in *Karanga* African tradition and way of existence (ACAD 1; ACAD 7), the elements of this African natural phenomenon can be used to guide life in general and organisations in particular.

The element of *Mumvuri* as a **signal** is important. The signalling element is seen by elders who call for relatives and family members to gather together and witness the hovering shadow on the corpse. The **gathering together** of family members is an important element. The gathering of family relatives at the presence of *Mumvuri* calls for **collaboration**. It calls for **consultations** among family members as a collective unit. It necessitates open discussions and the sharing of solutions. These solutions are shared by all members at inception of seeing the hovering shadow on the corpse. All family members **confirm the existence** of the hovering shadow on the corpse of the departed. This **confirmation** and **agreement** provides the basis for **consensus building** among family members. It necessitates a **problem solving and solution driven platform** in finding out the issues that are being manifested in the form of the hovering shadow on the corpse and the coming up of decisive resolutions to address it (ACAD 1; ACAD 4).

The matter of the hovering shadow on the corpse is attended to and addressed there and then in the full view of all the summoned family members during the family board meeting (ACAD 4). *Mumvuri* calls for the **detailed and comprehensive resolution of issues and grievances** in a **holistic** and **participatory manner**. This is an important element that emerges from this belief system that is useful in life in general and applicable in corporate organisations (ACAD 2; ACAD 4).

In drawing lessons from *Mumvuri* to guide life in general and corporate organisational life, one expert argued as follows:

> *So if we are to take Mumvuri in the context of the Sandifer approach, we are saying it is a philosophical standpoint worth engaging in issues of business management, in issues of managing organisations. So this is the way I look at Mumvuri as an African belief system. It is a knowledge system in my view* ***(ACAD 1: 12 & 15)****.*

ACAD 4 argued that *Mumvuri* is applicable in life in general and in corporate organisational life. It is a call for **co-operation**, a call for **understanding** and a call for **harmony**. It is a social control mechanism in the event these tenets of peaceful living and co-existence are violated. The expert argued as follows:

Now let's look at this a bit more closely kuti (to say) what are the implications now for such things in practical life. What is the message kunemi vapenyu (to you the living)?? Message inende iripo yokuti (the message that will be there is that) as you live together, there is need for harmony, there is need for co-operation, there is need for understanding. Ndomessage yamunenge muchiudzwa kuti vakomana hanti mazviona (the message that is being communicated to you is that your bad deeds, your mistreatment of one another, your lack of co-operation, your lack of understanding are now been exposed through the presence of the shadow on the corpse). Where there is an option for co-operation or conflict, go for co-operation, where there is disagreement, a choice between disagreement and agreement why don't you go for agreement, look at this shadow now munozotaura sei nemunhu afa (how then do you talk and communicate with a person who has died, who has departed?

So the message in terms of practical life is that people must opt for resolution of conflicts muchiri kufamba kudai (when people are still alive and living) and therefore the application of Mumvuri is an indication yokuti (to say) in practical life Unhu wedu, Ubuntu (the essence of our personhood, our human nature) requires harmony, requires co-operation, requires understanding because you may assume kuti (to say) kana munhu wafa zvapera the message is saying no it is not finished and more importantly vakafa vanoona, vafa vanonzwa, vakafa vanofamba, vafa vanodya ndopane nyaya nemeseji (the dead can see, the dead can hear, the dead can walk and travel, the dead can eat and this is where the message is in practical terms to the living) and the dead are unpredictable havagoni kuti ungaita gakava nawo (it is impossible for you to enter into an argument with the dead and prevail over them) they are unpredictable.

So Mumvuri in sociological understanding acts as a social control mechanism, a social control mechanism. Kungofanana nenjozi unenge woda kuenda kunjozi, ndizvo (it is more or less similar to the concept of avenging spirits in Shona culture and religion) … a social control mechanism saying if you do not pay attention to these things if this person then dies, if this woman dies, if this men dies but kazhinji vakadzi ndivo vane dambudziko (it is mostly women who are prone to having shadows coming out and these problems) … treat them well, avoid problems with them, live in peace, live in harmony, live in understanding with them. Sadza rabikwa nemukadzi haripfuugwi negumbo uchiramba (if your wife prepares food for you, you have to eat it than to refuse to eat it never mind the problems you two may have with each other) … you have to eat it ***(ACAD 4: 32 - 35)***.

The social control element of *Mumvuri* is equated to the concept of *njozi* (avenging spirits).

We can borrow heavily from this concept if we want, why? Because for example, the Shona traditional belief system, there is this belief in ngozi (avenging spirits). Now, whether in business or in management or whether in social life or whatever if you do something wrong, we believe that there is a high likelihood of suffering from the wrath of the avenging spirits and it is not only that the avenging spirits will haunt us when we murder someone, but if we do something wrong to someone, we always believe that person may later cause havoc in our lives. I think this belief system is quite applicable in organisations and in general management considering our traditional belief of avenging spirits ***(ACAD 5: 30)***.

Maybe from my perspective I would say mhoswa hairovi (an offence or wrong doing does not disappear or become extinct) even after someone has died, they can still come back and demand some justice or

redress of their issues of some sort so maybe that should guide people and managers in their daily work activities as what goes around naturally comes around. So even when people try to hide something it will always come back never mind what people say that kuseri kweguva hakuna mutsvubvu (behind the grave there is no story) shadows will always come back to report what has happened to them and the issues or restlessness that they have and how this needs to be addressed. The belief system is there to guide and model how people live and behave because if you do something bad to someone they can still come back to report it even in death. The issue does not disappear or go unresolved and someone has to be answerable for their actions and deeds. If you are to take this to management or organisational life now, you are saying what you do today will follow you up to death or until something is done appropriately. You cannot hide it as misdeeds will always prop up some day ***(ACAD 7: 32 - 34).***

Yes. It is a rich African tradition that has guided the way we live and relate in African culture. People are a product of their cultural environment and mumvuri is an African danger sign that informed elders that there are grievances that need to be addressed before laying to rest the departed. It was something that was strictly observed and elders would make sure no one is buried with mumvuri. It is no longer the same these days hence all these misfortunes and calamities in the community and the country at large. We are no longer following our cultural traditions and norms and this has made us enemies of the environment and thus compromised our adaptability to the environment. It can work but needs to be explained so that practitioners understand it. Right now, practitioners may be lost as to what you are talking about and be defensive as it is unfamiliar knowledge and territory. The older generation of practitioners may appreciate and understand you and not these young ones. There will be a problem and negative attitudes. Actually the labelling syndrome will affect your engagement with them and receptiveness to these ideas in management thinking and conceptualisation ***(PRAC 9: 14 - 19)****.*

Mumvuri is argued as a **footprint**. It is a **reference point** that ensures organisations are on track in dealing with their various issues. This reference point gives executives and practitioners the **path to follow and requires their strict adherence to it**. In a way, this controls and moderates the way executives and practitioners interact and engage in the workplace for positive behavioural outcomes. This view was expressed as follows by one expert.

You see the context of Mumvuri or the foot print as we can put it right now can be applied in any subject because to me it has the social aspect and is kind of a science so we can call it a social science and can be applied in any of these management areas or subjects. I want to give a practical example of this footprint grounded or anchored in the legal fraternity, the field of law. They use what they call case references to support an argument. That case reference is a mark, it is a foot print that a certain judge decided a particular case vis viz the arguments of the attorneys who were parties to the case so they will always want to refer to that particular case so that they ensure that they are not getting off track. They would want to ensure that they are in the right track in terms of their decision making and in terms of handling cases in a certain consistent manner.

The same applies if you look at the industrial relations aspect we also adopt this in the management of relationships at the workplace, Mvumuri also applies where we sit down and ask ourselves if we are negotiating that are the parties agreeing? It is a template that has been developed before and used and

that if you want to deal with an industrial relations issue and you are in a meeting, you need to find the consensus of every person, are there objections, is the agenda in order so that is a template and it has to be followed. So here, we are applying the aspect of Mumvuri. The shadow of the previous cases, the previous meetings that had been conducted are now taking the whole process or meeting in a particular order or direction which we have to follow and adhere to ***(PRAC 2: 22 - 26)***.

Mumvuri as a **signal that all is not well** and a **call for action** came out as an element that is applicable in life in general and useful for corporate organisational life. It was expressed as follows:

I think so if you are to say Mumvuri is a sign of something and in business or corporate organisations or in management, there are many signs that actually or many indicators that can tell you that something is wrong. If you are to do a comparative analysis to say a Mumvuri indicates that something is wrong maybe in management there are also other things that can happen that can tell you that something is wrong and something needs to be resolved before we can move forward isn't?

So basically you can use that Mumvuri to say it is a sign of a problem and something needs to be resolved. Even in business you can take the idea kuti (that) instead of waiting for the business to collapse, if we see some indicators of something going wrong, the profits are going down, things are not well, we are even failing to pay employees and everything and there is mass corruption going on at the workplace, these are the indicators that must trigger and compel people to come together to solve the problems before they go out of hand and before getting to the point of no return ***(ACAD 8: 32; 35; 41)***.

Yes it can be used in organisations. Mumvuri tells you that something is wrong and needs to be fixed. So managers need to look for what is wrong in their organisations and address this. Without a concise exercise to look for what is wrong and fixing this, organisations will not move forward. They remain rotating in their problems ***(PRAC 4: 27)***.

Mvumuri is argued as an **antecedent to performance**. Executives and practitioners that address issues that are manifested by *Mumvuri* are argued to perform better than those who do not attend to the same issues at an individual level. The expert argued as follows:

So at an individual level, I think we can incorporate the appeasement element to say that a manager that appeases Mumvuri, their chances of performing better are higher than the one who does not appease the shadow on the corpse. In other words I am saying ka (that) performance of this manager is dependent on the success to which they appease the shadow on the corpse. So Mumvuri is an antecedent to the performance of an individual manager among other things that can impact on their performance. The appeasement of Mumvuri is one of those things that should be addressed. Such kind of model may perhaps work ***(ACAD 9: 71)***.

The ability to see beyond the ordinary is argued to be embedded in *Mumvuri.* This ability is argued to be useful for corporate organisational life especially to executives and practitioners. This was revealed as follows.

> *To address your question, the aspect of ehh there is a lot we can leverage on this concept, Mumvuri. Firstly, it has a selected few who we must listen to and we must pay attention to these people. When they talk, they talk from wisdom. It is prophetic. They see 2030 in 2018. They see people fighting even before we start fighting. They can tell you that the way you are doing your things, you are pursuing a dead end. Even when you have every reason to believe what you are doing is right, they will tell you it is just a matter of time before you realise the dead end. In other words, I am saying we must listen to these people within our society. Secondly, from a management perspective, we are saying if our current management can embrace this concept, they can learn a lot. Why? It is strategic. It is strategic in that they (elders) see beyond today. Management should also see beyond the current. They must live the company in 2030 even when we are not there yet. You see where we are today; they (management) should have seen this in 2012. That this scenario will lead to this* ***(ACAD 10: 72 & 73)***.

It therefore can be inferred that *Mumvuri* embodies elements that can be used in life in general and in corporate organisations. It is a social control mechanism in general life existence. As a social control mechanism, *Mumvuri* can be used in corporate organisations to model behaviour of employees and executives collectively and drive the organisation in one unified direction. *Mumvuri* calls for the effective and decisive resolution of problems and grievances when these erupt within the family set up. Problems and obstacles should be discussed openly and everyone should be invited to participate in the coming up of solutions to problems and obstacles. Similarly, this general element from *Mumvuri* can be adapted and used in corporate organisations whereby the important rallying point is for executives and practitioners to seek comprehensive resolution of issues and problems bedevilling organisations. This has to be in an open, participative and holistic manner with all concerned parties to the issues at hand.

Experts concurred that elements making up *Mumvuri* encompass the following:

- The awareness and seeing of *Mumvuri* – the warning and danger **signal** informing everyone that all is not well (ACAD 1; ACAD 2; ACAD 3; ACAD 4; ACAD 5; ACAD 7; ACAD 8; ACAD 10; EXEC 2; EXEC 4; EXEC 8; PRAC 2; PRAC 4; PRAC 7 and PRAC 9).
- The urgent calling of family members around the *Mumvuri* – the **gathering together of family members**, the family board meeting, the *dare* of the family (ACAD 1; ACAD 4; EXEC 2).
- The confirmation and validation process that indeed there exists *Mumvuri* – the signal **confirmation** (ACAD 1; ACAD 2; ACAD 4; ACAD 5).
- Consultations and deliberations of family members focusing on finding out why the hovering shadow on the corpse has popped up and what this means to the living members of the family and community at large – the interrogation, debate, **diagnosis and solution seeking platform** (ACAD 1; ACAD 4; ACAD 5; EXEC 2).

- The cultural processes of appeasing the hovering shadow on the corpse – the peace and departing signal signalling **all is well** (ACAD 4; ACAD 7; EXEC 4).

It can be inferred that *Mumvuri* is a signal. It is a danger warning signal to those still in the bodily life existence. This danger signal affects behaviour. It moderates and guides the behaviour of those around it. This reaction and action is informed by the social and cultural significance of *Mumvuri* in African cultural and religious cosmology and epistemology. *Mumvuri* calls for immediate action in addressing the danger it signifies and embodies socially and culturally in the traditions of the *Karanga* people. It calls for immediate action in addressing obstacles and mistakes of the past. The *Mumvuri* danger signal as an element from this belief system offers itself to transferability to corporate organisations. By offering itself to transferability, the link and connection between *Mumvuri* and corporate organisational life is established. The establishment of the link between *Mumvuri* and corporate organisational life provides the ideal platform for the adaptation framework for its use by coporate executive and practitioners in managing and leading organisations.

4.2.4 Locating *Mumvuri* in management and its usefulness in developing a conceptual framework

The elements of *Mumvuri* identified above offer themselves to transferability to corporate organisations. These transferable elements play a pivotal role in the endeavour to come up with an adaptation conceptual framework for corporate organisations.

Experts outlined a number of management areas where *Mumvuri* can be adapted in corporate organisations. These areas are revealed below:

> *I think a strong model would come on behaviour. Behaviour of everybody in the organisation, individual, group and so on. Why am I saying behaviour, behaviour really refers to how we act and react to stimuli, those things that happen in us and outside us and that's where the model in my view would be very appropriate. Behaviour goes together with change as I have said as behaviour is really about how we act and react to internal and external stimuli. Now that shadow model is there for all to see and understand and interpret but what impact does it have, it has an impact on behaviour and how people react to change and whatever it is. Now leadership is also about behaviour which you are asking is it on leadership, is it on change management but I said behaviour. When you construct a model on behaviour, you are saying look at this, how do you react to it because management really is about behaviour and behaviour is about reaction and action. Ideas without action are useless, you have to act and react. I would construct a model around that area, yes around behaviour* ***(ACAD 4: 106 & 107)***.

In the area of managing behaviour, managing employees in the workplace. It is a warning sign. It models conduct between employees themselves, between employees and management and the organisation and its stakeholders ***(EXEC 7: 21).***

So at an individual level, I think we can incorporate the appeasement element to say that a manager that appeases the shadow on the corpse, their chances of performing better are higher than the one who does not appease the shadow on the corpse. In other words I am saying ka (that) performance of this manager is dependent on the success to which they appease the shadow on the corpse. So the shadow on the corpse belief system is an antecedent to the performance of an individual manager among other things that can impact on their performance. The appeasement of the shadow on the corpse is one of those that should be addressed. Such kind of model may perhaps work. I see this one operating at an individual level. I do not see it at a corporate or a company coming into it. I think it is the individual. It does affect leadership. It does affect performance management. It affects management in general from my opinion. Because you are talking of a leader's effectiveness being influenced by something else, their belief systems and social grounding ***(ACAD 9: 71; 73 & 75)***.

Mumvuri is located above in the area of behaviour. It is seen as influencing behaviour at an individual, group and organisational levels. It is about how employees in organisations react and act on problems, obstacles, grievances and mistakes in the organisation and their capacity to overcome these for their own good and the good of the organisation.

Experts argued that *Mumvuri* is located under leadership and implores executives to exercise ethical and transparent leadership. The expert argued that:

I think this concept falls in general management though it can be more visible in the areas of leadership and strategic management because strategically in terms of management, you would know that if you mismanage whether these are bosses or employees themselves, there are dire consequences. And this goes the same way with leadership that if you mislead the people, you are likely to suffer from the same consequences ***(ACAD 5: 32)***.

I think the Mumvuri and all that vadzimu (ancestral spirits) African cultural beliefs will do more when it comes to leadership. A leader views the whole society as one, as a team, which has a certain person who guides them like a father figure coming to protect you. This can be put into management saying that there is someone beyond, an overwhelming hand that is protecting people who are living. This taking from the homecoming ritual in African tradition were the spirit of the dead is brought back into the family to protect and guide over the living. You can put that into management on how people behave whilst you might not see them, there is someone guiding and protecting you. So if management can instil that into workers and say that with or without the presence of management, there is someone beyond who is seeing and guiding them. People can still consult their ancestors or traditional sangomas to get a better understanding of people. So you can transcend into the dead to get guidance or more ideas about the living. Maybe when you talk about disciplinary action, when people are lying or something, people can consult n'angas (traditional diviners) and hear what the dead are saying and verify or validate this and like informed by the value system which says ancestors speak the truth because they can see everything and at every time which we cannot see as limited human beings. So

beliefs that create linkage between the dead and the living can be used in disciplinary cases in organisations. These beliefs can be used to tap into things that are known by very few people to guide and inform their leaders in corporate organisations. Yeah, this concept, if you are to look into motivation or leadership theories, the issue of the reinforcement theory where you say that behaviour has got consequences maybe it resemblances that where a certain behaviour would lead to certain consequences if someone is to come back reporting as a mumvuri (shadow on the corpse) that they are grieved somehow. All these events (trying to find out why the shadow exists) would be done to try to find out what happened or try to punish the culprit. So people can learn that whatever you do now or in the future it will have some consequences so basically the idea is how can we mould individual behaviour in a way that the consequences are positive ultimately. Maybe if we say people are naturally afraid of change. I would not know how it can come in to address that because usually we are saying this shadow appears after a person has actually died isn't so it is now a reactive form of behaviour to change. Or unless, we are to say how best can we avoid the occurrence of such things to happen and in terms of change and you want to be proactive to reduce behaviours that would lead to bad consequences. So in terms of change management, we are saying how best can we avoid negative things because ultimately if you ignore them they will pop up maybe it can be used in that manner, that organisations need to be proactive in reducing negative consequences of behaviour ***(ACAD 7: 36 – 39; 53; 54; 57 & 59)***.

It is broad and touches on many management aspects. Even it also fits into something I was discussing with my students that young executives that are highly educated who are managing directors of companies sometimes they find it very difficult to give orders to their subordinates who are older than them and that is behaviour. In some other contexts, it is not a problem they will make you jump. But here, you will say mama (mother) or sekuru (uncle) can you do this for me politely ***(ACAD 8: 76)***.

It can fit in organisational leadership. It can fit in managing change as well but it is broad and all depends on how you package it. Management is management and in my view it is a worthy idea that can be argued out. Where it fits is really not an issue to me but more importantly the acceptance of the idea, the embracing of it and usage in organisations ***(PRAC 1: 24)***.

I think these things are complimentary because change management works hand in hand with corporate strategy. It works hand and hand with strategy management. You get the argument. You can't talk about change without talking about strategy. You can't talk of change without talking of leadership. Yes. You can't talk of leadership without talking of followers. So it complements each other. We can't talk of organisational structure without talking about the top brass, the middle managers and the followers. As I was saying or alluding to, those who are under or at lower levels, they must have faith and believe those who are up the hierarchy. And those who are up there at the top must not be self centred. Whatever they do, all their decisions … you might say you want me to have faith in you but last time what you did only benefited yourself so we are saying if you want people to have faith in you … you must build a name for yourself, build a reputation for yourself. People do not just follow blindly, they analyse. Build yourself a name. Be objective. Do not be someone who is greedy and the like because following is voluntary. They say in management we have subordinates but in leadership we have followers. Yes. So, a good follower how can I put it how can I put it ehhh I am saying a follower is more committed. A follower deals with commitment and then a subordinate deals with compliance. So a behaviour done based on compliance is less long lasting than a behaviour done on commitment and commitment is groomed. A leader must groom commitment in how they behave. If you saw a shadow,

explain it to me, take your time to explain it to me, to market your shadow, what the shadow means in this case the declining market share, what does this mean to me, what does it mean to the organisation, what does it mean to my family … take your time to explain because I must see the shadow through you. If you fail to conceptualise or fail to explain it to me or instil fear in me I will resist. Yes this is my argument. Leadership, strategic management and change management because all these are done at management level so we need a framework which of course may have isolated efforts but all flowing in the same direction or all boiling down to the broader management aspect because strategy, leadership, change management and the like constitute management of organisations. We must be quick to change but leveraging on such a concept because a leader must be a strategist. In fact, a manager, a broad member or CEO must be a strategist. They must be a change management agent, must be a leader and must be a manager. You must know when and where to be a manager, when and where to be a leader, when and where to say enough is enough … you see. There comes a point after trying to convince people where you say let's agree to disagree and part ways like what Kotter would say in the fifth stage get reed of obstacles ***(ACAD 10: 104; 111 & 112)***.

Experts located *Mumvuri* in the general management of organisations. It was articulated as a broad concept that can find its place in how organisations are managed and run by executives. Experts said the following:

In management in general. It covers broad areas of leadership and strategy, issues of direction and moving the organisation forward. Exactly. How do organisations change? How do organisations see the need to change? Mumvuri (shadow on the corpse) tells you that something is wrong hence change course to avoid danger. Failure to change course has consequences and are organisations prepared to face those consequences and at what cost? ***(PRAC 4: 29 & 31)***

In management, executives can adopt this approach in the way they engage their employees and solicit for solutions to challenges facing the organisation. Managers can engage employees informally during their tea and lunch breaks and discuss issues in a non-hierarchical manner and approach. Remember I said our Ubuntu is in the way we communicate. This is very important and there is need for managers to observe and adhere to cultural communication norms and rules ***(EXEC 8: 18 & 19)***.

So to me it can be applied even in the management of people, the management of production processes because there is always a mark that is left behind that people remember and how they had done it before, how they had done it in the past and how it worked for them and was useful ***(PRAC 2: 27)***.

Other experts saw *Mumvuri* as a practical concept that can be used in identifying and addressing practical problems and issues in organisations. It was broadly located in the areas of managing relations, managing employee grievances, managing productivity and team relations.

Yes it can be used in organisations. One thing I saw when I was reading your abstract is that ohh this concept of Mumvuri can be modernised.

Pension of an employee if it is not given paita Mumvuri (laughs) vatova Mumvuri ka (it is already a shadow there). Kana musina kumupa mamutsa Mumvuri (If you have not given him his pension, you have created a shadow with him, he is not happy, he is bitter) to the organisation hameno henyu (woe to

you and danger is coming to the organisation). This person mamudzinga basa asi makati (you have fired this person after serving you for) 20 years imi (while you had promised to employ him) until he retires so mamudzinga saka mumvuri ka uyu (now you have fired him so this is a shadow on its own to the organisation that you have created).

The whole thing centres on outstanding issues that are not settled from the individual level become your Mumvuri are outstanding issues. Even when the organisation finally succeeds after change management your Mumvuri will always stay but these people are making money with branches all over but without me. The Mumvuri will remain and the only solution with human beings is to tell them the truth and not hide. Telling people the truth is all that is needed ***(ACAD 6: 123; 124 & 126)****.*

Yes you can. Remember we said Mumvuri munhu afa (the shadow of a corpse is a person who has died). Munhu anoda kuchinugwa kuti asazonetsa vapenyu (It is a person who needs closure so that his anger may not harm the living). Now from the same concept, a worker, who has his grievances in an organisation take the form of the Mumvuri. These have to be addressed so as not to affect production. So there has to be reconciliation between labour and capital in order for there to be production. The problem is that capital wants to monopolise the profits against the other party where the product is being derived from. Ndopane gakawa (that is where the argument is).....ndo pane mvumuri wacho ipapo (that is where there is the shadow on the corpse on that scenario). So that is the application of that indigenous belief system in management and in organisations ***(ACAD 12: 115 & 116)****.*

Similarly, in organisations, executives and managers need to address issues, challenges and bottlenecks before they can take their organisations forward. Where is your Mumvuri? Who do you consult? Who do you engage in addressing the challenge, the problem, the issue? It is not everyone. There has to be a deliberate consultative process in solving organisational challenges and problems. Taking ideas from Mumvuri and the approach taken in addressing Mumvuri can be useful in addressing organisational problems ***(EXEC 4: 19 - 21)****.*

Other experts argued that locating *Mumvuri* in corporate organisations and in management practice depends on how it is packaged and presented. Experts cited issues of inferiority complex asnegating the widespread adoption and use of African concepts in management in organisations. These views are captured below:

Yes it can be adapted in organisations. It all depends on how you present it and argue it out.

As said earlier, Africans do not believe in their natural ideas and way of life let alone placing these on the management or corporate table. It is a huge task that starts with the emancipation of the African mind. I see the need to Africanise management but this is a process and it starts with research like this. It also needs practitioners to be comfortable in their own language, their own traditions and practices in organisations. If organisations have not reached this level of comfort, then we are still far from championing our own African ideas and concepts in management.

In my entire career as a practitioner, I have not come across African concepts and models being used in training employees in organisations. This is a misnomer and needs to be fixed. How to fix it is the greatest challenge for all Africans. Africans are comfortable with using and applying concepts and models outside their own including myself, the inferiority problem ***(PRAC 5: 18 - 20)****.*

Anything can be applied in organisations. The challenge is getting it appreciated and shared by everyone. This might be difficult as interpretation of it and the appreciation of it may differ significantly from the older to younger generations ***(PRAC 6: 26)****.*

It can work but needs to be explained so that practitioners understand it. Right now, practitioners may be lost as to what you are talking about and be defensive as it is unfamiliar knowledge and territory. The older generation of practitioners may appreciate and understand you and not these young ones. There will be a problem and negative attitudes. Actually the labelling syndrome will affect your engagement with them and receptiveness to these ideas in management thinking and conceptualisation ***(PRAC 9: 18 & 19)****.*

It can be concluded from the empirical data that *Mumvuri* has a place in management. The place of this African belief system is diverse. It can be applied in organisational behaviour, it can be applied in the area of organisational leadership and strategy and it can be adapted to change management in organisations. In all the cited management areas, experts were able to demonstrate and show the link between *Mumvuri* and the management of corporate organisations. This provides *Mumvuri* with a broader application area to draw from for management theory conceptualisation in organisations. The next thematic focus area explores the relationship between *Mumvuri* and change management in corporate organisations.

4.3 *Mumvuri* and change management in corporate organisations

Mumvuri is an African socio-cultural practice that is centred on the transition from the bodily life existence to the bodiless life existence. The image of the hovering shadow on the corpse of the departed is an important communication indicator that alerts the presence of danger to those still in their bodily life existence. It signifies the existence of unresolved grievances, obstacles and problems by the departed that need closure before they take on their bodiless life existence (ACAD 2; ACAD 4; ACAD 7).

It was argued that the transition of the human spirit from one state of visible bodily existence to another invisible bodiless existence culturally informed by the African belief in ancestral spirits which exposes that people do not die but continue to exist in another less visible form renders this belief system valuable to influence and guide change management in organisations (ACAD 2; ACAD 7; EXEC 2). It offers another perspective at looking into how transition and change works from an Afro-centric dimension and way of life. The point of departure is that the transition from bodily existence to bodiless life existence is premised on the belief that there is continued communion between the living and the departed in African culture and religion (ACAD 2, ACAD 4; ACAD 7; EXEC 2). This is the main anchor that argues

for the adaptation of *Mumvuri* to inform and influence corporate change management thinking and practices in organisations by executives and practitioners.

It is argued that for organisations to achieve the smooth transition to a higher targeted and desired state, executives and practitioners might want to embrace and apply elements of *Mumvuri* as revealed in African understanding and philosophy. In African cosmology, it is argued that the transition from the bodily cage to a higher state of bodiless and independent existence can only happen if there are no grievances and obstacles of the past life cycle. Failure to address such obstacles results in the image of the hovering and restless shadow on the corpse that is seeking closure for its successful passage into another freer life cycle (ACAD 2).

Change is defined as the transition from one state of being to another targeted or desired state of being (Kezar, 2001; Todnem By, 2005). Change is conceptualised as a higher state of existence than the obtaining status quo. It was established through experts that for desired change to take place, there has to be a detailed and comprehensive resolution of obstacles and problems of the past. Without a detailed and comprehensive resolution of past obstacles, past grievances, targeted change will continue to be elusive for corporate organisations (ACAD 2; ACAD 4; ACAD 7; EXEC 2; PRAC 2).

Effective and successful change starts with a detailed and comprehensive resolution of unresolved past problems, past obstacles and grievances. This is the idea that runs deep in *Mumvuri*. It dictates that for the departed to join the community of their ancestors, they should have resolved their outstanding grievances and issues of the past life cycle (ACAD 2; ACAD 4). The departed who have grievances cannot transcend into the invisible, more liberated existence with their unresolved grievances. These have to be addressed and cleared. In other words, their spirit should be pure and without blemish to pass the test into the ancestral village of the long departed family relatives (ACAD 2).

Experts unearthed the intricate and complex link between *Mumvuri* and change management for corporate organisations as follows:

> *You are talking about the transition from one state to a higher state. Transition from a state of lower consciousness to a higher state, a higher state of consciousness … yeah transition from a state of lower consciousness to a higher state of purer consciousness and you are saying this is similar to the transition or the migration if you want, the migration of the human spirit from the bodily cage to a higher state of freedom, a higher state of freedom and independence and also of higher state of consciousness and you are saying that if there are things that have happened in the bodily existence and these things have not been corrected they may affect the smooth transition … this is what you are*

saying. They may affect the smooth transition from the bodily frame to a higher state of existence where you are saying the spirit will be joining the community of spirits that had long departed and you are also saying that the shadow image, the shadow image is a pointer to inconsistencies of the past that are militating against the smooth transition which you are referring in the other language as change management, good. Then it makes a lot of sense if you say that.

You are taking the metaphor of the corpse and the shadow not shadow corpse. The metaphor of the corpse and the shadow where you are saying the shadow is not the spirit but is a manifestation. I want you to write this down, the shadow is a manifestation of the spirit hovering around the old bodily state uri kupanzwisisa (are you understanding it?) … you know, in order to inform the living in other words, those still in their bodily frames to carry out ritual cleansing or in other words to address you know the problems of the past which have become obstacles affecting the smooth transition to a higher state of existence which is the desired change you are talking about or the target change you are talking about. So your thesis basically because someone will say what is your thesis. Your thesis is that only a detailed that is your thesis now, only a detailed and comprehensive resolution of factors affecting change can make it possible to achieve the real desired change in life in general and organisations equally, yeah that is the thesis that should be running through your whole discussion ***(ACAD 2: 53 - 59)***.

So, (long silence) on this one I do not know how change management comes in. Maybe if we say people are naturally afraid of change. I would not know how it can come in to address that because usually we are saying this shadow appears after a person has actually died isn't so it is now a reactive form of behaviour to change. Or unless, we are to say how best can we avoid the occurrence of such things to happen and in terms of change and you want to be proactive to reduce behaviours that would lead to bad consequences. So in terms of change management, you are saying how best can we avoid negative things because ultimately if you ignore them they will pop up maybe it can be used in that manner, that organisations need to be proactive in reducing negative consequences of behaviour ***(ACAD 7: 58 - 60)***.

I think you are right to say it is better to rectify the problem before things become completely collapsed if we can find a way of resolving issues … let's say we are talking of someone who is very sick, who is not yet dead, but we know we need to resolve issues with this person and maybe we were denying this person food and the like, why can't we talk to the person, make peace with the person before he actually dies. That might actually solve things. Even in business you can take the idea kuti (that) instead of waiting for the business to collapse, if we see some indicators of something going wrong, the profits are going down, things are not well, we are even failing to pay employees and everything and there is mass corruption going on at the workplace, these are the indicators that must trigger and compel people to come together to solve the problems before they go out of hand and before getting to the point of no return ***(ACAD 8: 40 & 41).***

So to me in change management, the corpse you are talking about is there but how we can apply it in our modern day organisations is that you will obviously not see a physical corpse but I think the concept you are trying to bring out is that if ever there is a problem we have identified or there is a potential problem that we have identified, let's investigate it and address it before it is detrimental to the organisation and whatever the effects of it are, let's reduce the risks of it or the costs of it should it come in the future so basically this is what we would be trying to do.

Do the right thing. A shadow is meant to cast some lessons for the people to learn and draw some lessons out of it and learn what to do and what not to do, that is what it is. A shadow is a key component in life. Even you as a human being you tend to look at your shadow and say if my shadow is like this then something is wrong. If my shadow is this direction, it means I am late time is gone what should I do increase speed, time management laughs you get the result ***(PRAC 2: 42; 47 & 48)***.

How do organisations change? How do organisations see the need to change? Mumvuri tells you that something is wrong hence change course to avoid danger. Failure to change course has consequences and are organisations prepared to face those consequences and at what cost? ***(PRAC 4: 31)***

It can be concluded that *Mumvuri* and change management are two concepts that can be used in corporate organisations. The basis of the argument is to advance African ideas and natural practices to inform and influence change management thinking and practices in corporate organisations. The way change is looked at from the context of *Mumvuri* and the actions that are followed in addressing impediments and obstacles to the smooth transition from the bodily life existence and a higher and freer state of bodiless life existence can be used in looking at and conceptualising change management in corporate organisations. This way of thinking offers multiple narratives for change management in corporate organisations outside the existing Western management frame of reference (Jongwe, 2017; Lessem, 2001; Marnewick et al, 2018; Nkomo, 2011). It is on the basis of seeking multiple narratives to change management that *Mumvuri* is adapted for use in corporate organisations by executive and practitioners. The next section will elaborate on the use of *Mumvuri* as a framework that can be used by corporate executives and practitioners in managing and leading change.

4.4 Practical guidelines of implementing *Mumvuri* in corporate organisations

Experts proffered superficial to practical guidelines of implementing *Mumvuri* that can be used by executives and practitioners in adapting *Mumvuri* in corporate organisations. Experts were of the view that implementing practical guidelines is something that is within reach. Starting from an abstract level of taking African ideas and concepts into the corporate management arena, one expert argued:

I think the most exciting thing is that I do not have any answer but it is the bold leap, the quantum leap that you are talking about into the unknown that is scholarship now, that is scholarship and at some point after you have analysed your data there will be some transformation that you will go through and this extends to any doctoral thesis. At some point you will reach some transformation and say this is it. I think while I have not necessarily found answers to everything but I think I have created a connection that is what you are looking at creating that connection. So it is going beyond Thunzi. You want to talk about going beyond Thunzi. Your objective is going beyond Thunzi. Thunzi is a point ehhh a bridge, a point of transhipment. Thunzi is the crossing point as you take the whole conception of

> *Africanness into other socio-political, cultural, business realms and I like the business aspect of it. Maybe it will transform our ethical values which are very critical because we are fighting corruption but we are fighting it physically. We have all the brilliance you know, we can count, we can write, we can read you know but the ethos, the ethical roots of all of this is somehow not there and the West for some reason knows very well that there is a void, you are never rooted and that is your problem. So it is going beyond and you have used thunzi as the point of departure and it is very interesting* ***(ACAD 3: 66 - 68)***.

Experts argued that adaptation of *Mumvuri* was practically possible after first dismantling the mental and cultural wall that views anything African as inferior and second best. This point is argued as important in setting the context for sustainable implementation of African ideas and concepts in corporate organisations at both a theoretical and practical level. The naming of children with African names and promotion of African dress code and lifestyle are offered as practical ways of dealing with the cultural conditioning and reasserting African culture and way of existence.

> *Adaptation is a slow cumulative process. First and foremost, organisations need to deal with the conditioning that is in African scholars and practitioners that anything African is not good enough. Dismantling that mind set is important in getting adaptation of Mumvuri to work in organisations and getting practitioners to embrace it and use it sustainably as a management concept. Secondly, there is need to instil in African managers and practitioners that their ideas are equally important and can assist organisations. There is need to promote African ideas in organisations and this starts with taking pride in naming our children in African names. Dressing and talking like Africans. Once we start being African enough and holding our own space, the ground will be fertile for the introduction of African concepts in management because there will be people to defend this and argue for it. Right now, there are no takers* ***(PRAC 1: 21 & 22)***.

> *In terms of using Mumvuri to answer your question, it may be difficult to adapt it to organisations because of the issue of pretence. Africans do not want to be associated with their culture. And African practices are shunned and frowned upon being conducted in the open. Mumvuri is something that is on the dark side. It is not open and something managers can openly talk about and least use in informing their management of organisations. It is a bold step in trying to adapt African practices and beliefs in modern day management of organisations. What I know is that it is something that is not easily accepted and embraced. Maybe with time and a lot of consciousness such adaptation can work* ***(EXEC 4: 26 & 27)***.

One expert emphasized that corporate executives and practitioners need to seek for harmony, co-operation and understanding as key enablers for building positive behavioural outcomes and consequences in all their endeavours in the workplace. Seeking harmony, co-operation and understanding and living in these three identified virtues builds strong work productive teams and synergy in corporate organisations leading to the attainment of strategic objectives. This was argued as follows:

So the message in terms of practical life is that people must opt for resolution of conflicts muchiri kufamba kudai (when people are still alive and living) and therefore the application of this bvuri (Shadow on the Corpse Belief System) is an indication yokuti (to say) in practical life unhu wedu, ubuntu (the essence of our personhood, our humane nature) requires harmony, requires co-operation, requires understanding because you may assume kuti (to say) kana munhu wafa zvapera the message is saying no it is not finished and more importantly vakafa vanoona, vafa vanonzwa, vakafa vanofamba, vafa vanodya ndopane nyaya nemeseji (the dead can see, the dead can hear, the dead can walk and travel, the dead can eat and this is where the message is in practical terms to the living) and the dead are unpredictable havagoni kuti ungaita gakava nawo (it is impossible for you to enter into an argument with the dead and prevail over them they are unpredictable. So Mumvuri (Shadow on the Corpse Belief System) in sociological understanding bvuri (shadow) acts as a social control mechanism, a social control mechanism kungofanana nenjozi unenge woda kuenda kunjozi ndizvo (it is more or less similar to the concept of avenging spirits in Shona culture and religion) a social control mechanism saying if you do not pay attention to these things if this person then dies, if this woman dies, if this men dies but kazhinji vakadzi ndivo vane dambudziko (it is mostly women who are prone to having shadows coming out and these problems) treat them well, avoid problems with them, live in peace, live in harmony, live in understanding with them. Sadza rabikwa nemukadzi haripfuugwi negumbo uchiramba (if your wife prepares food for you, you have to eat it than to refuse to eat it never mind the problems you two may have with each other) aaahhhhaaaa you have to eat it ***(ACAD 4: 34 & 35)***.

Other experts where of the view that practical guidelines of implementation of *Mumvuri* start from the re-writing of the African story and narrative by Africans themselves. These views are exposed below:

Like we noted that most management concepts are euro-centric, there is need for a reconstruction of management theory and concepts. There is need to redo management conceptualisation by ourselves as Africans, as African scholars. If you read most of my work, these are the issues I try to put on board so that people have an appreciation of African ideas, African frameworks and African models rather than depending on outside frameworks which are not fit for our own context. I am one scholar who believes that this must be done across the schools and not only in one discipline if we are to win this war because Europeans themselves have done this in all disciplines that is why they have managed to provide theories and models across the terrain thereby influencing how things are done ***(ACAD 5: 45; 52 & 53).***

Yeah I think the best way that can motivate people to write about their own stories is when we start maybe our own businesses. If you start your own businesses or organisations, you have lee way to use your own experiences, ideas and so on but if you just get employed in a company that has its own dictates, policies and rules. Sometimes it won't be easy for you to think otherwise. You just go and do the straight jacketed way. You just have to fit in for you to survive and get paid. So it is very difficult in such a situation to be innovative. And the way you are doing it I think it is good because it starts with ideas. Like a research such as yours, if it is able to come up with a framework at the end of the day, is it useful, it is a very good starting point and some people will actually build on that. May be (laughs) people have not thought about it that way that we can use your traditional knowledge systems to build theory and integrate them with whatever is happening in the modern corporate world and come up with very good results ***(ACAD 8: 82 - 84)***.

Africans are a unique people. It starts with having African pride and taking ownership of African ideas, African culture and practices. Taking ownership decolonises the mind and liberates it. Once it is liberated, African rich culture is suddenly viewed in a new light and perspective. People must start talking and writing about these things. Like what you found me doing, sniffing my snuff in this high office of mine. If someone asks me what is this I am doing, I will proudly explain myself and not hide my identity and habits. Africans must come out and be African, why are Africans living in the shadow of others?? ***(PRAC 4: 33 & 34)***

I see the need to Africanise management but this is a process and it starts with research like this. It also needs practitioners to be comfortable in their own language, their own traditions and practices in organisations. If organisations have not reached this level of comfort, then we are still far from championing our own African ideas and concepts in management ***(PRAC 5: 19)***.

The problem that you have is that: one: the origins of most corporate organisations have their base in European concepts and culture. Their basic architecture is predominantly western and trying to push African ideas and notions is difficult as this would be resisted and not accepted. Which African corporate organisation do you know that does have African origins and an African foundation?? I have worked for a global corporate organisation, British Petroleum and was posted to London at one time in my career but I will tell you that I have never come across an African corporate organisation. All organisations that I know are formed and sustained on the basis of a European framework and foundation. This is difficult to challenge and dismantle. Secondly, the educational system in schools and universities is western oriented. The knowledge system that is generated and perpetuated is western in nature and skewed towards the western school of though and practices. The African knowledge system and framework of reference is unknown. Actually it does not exist and does not want to be heard because in the thinking of the way the world is structured. Thirdly, our children are all cultured in the western frame of thought and value system. There is an apparent disconnect between African social and cultural values and beliefs and what they are schooled to internalise as true and correct by the western system and institutions. Talking of African beliefs and values is alien to our children and this is unfamiliar territory, unfamiliar knowledge systems. So if it is unknown and not appreciated how can it be adapted in corporate organisations by these same young African managers as career professionals??? This creates a dilemma. Lastly, because of Africa's historical failures and its well documented history of misgovernance, corruption, misuse of public resources, famine, poverty and the like how can Africa then come up with management ideas and practices when it is looked down upon. It is a dead continent, a dead people and nothing is expected to come from Africa. It may be possible but because of the four reasons I articulated already, it is difficult. It is a bigger discourse and debate than what meets the eye ***(PRAC 6: 11 - 18).***

You really need to be bold to dare and challenge the western hegemony and knowledge system as not many have done so. One needs to develop corporate organisations that are wholly African in the true sense of the word, an education system that supports African knowledge systems and way of existence, socialise and culture our children in African traditions and practices and address some of Africa's well documented shortcomings. Without a deliberate effort to address these issues, African ideas and concepts will not be taken seriously ***(PRAC 6: 19 & 20)***.

It starts with a thorough understanding of our own cultural ecosystems of change management. Do we understand them well? Do we appreciate them well and draw on their rich history and embedded

> *wisdom in managing ourselves as individuals, managing our families, our villages, our organisations and our nation. Without understanding what we have naturally and within our reach, there are no other practical implementation guidelines that are available in my view to this new and radical way of looking at change in organisations. It is a paradigm shift, a totally new way of thinking and doing things. This view is supported by my initial talk that your thesis is likely to evolve fresh insights and new templates on change management in organisations* ***(PRAC 8: 21 - 22)****.*

The above empirical data gives credence to the inert value and relevance of *Mumvuri* as an African knowledge system that can be extended and applied in corporate organisation. The data reveals the philosophical richness of *Mumvuri* and that it may be adapted and used in organisations in reframing new management thinking outside the predominately western frame of reference. This thesis seeks to offer realistically and practically the transition of *Mumvuri* from a philosophical pedestal and standpoint into an operative framework and management tool that may be used by corporate executives and practitioners in informing and guiding their management thinking and practices on change management. This shift from the philosophical to the operative is discussed next.

Practically in organisations, *Mumvuri* is an outstanding and unresolved problem. It may take the form of an employee grievance. If grievances are not amicably resolved this may affect the production of the entire organisation. It was revealed from the empirical data that organisations must avoid unresolved issues with their employees, suppliers and stakeholders.

> *Remember we said Mumvuri munhu afa (the shadow of a corpse is a person who has died). Munhu anoda kuchingugwa kuti asazonetsa vapenyu (It is a person who needs closure so that his anger may not harm the living). Now from the same concept, a worker, who has his grievances in an organisation take the form of Mumvuri. These have to be addressed so as not to affect production. So there has to be reconciliation between labour and capital in order for there to be production. The problem is however that capital wants to monopolise the profits against the other party where the product is being derived from. Ndopane gakawa (that is where the argument is) ndo pane Mvumuri wacho ipapo (that is where there is the shadow of the corpse on that scenario). So that is the application of that indigenous belief system in management and in organisations* ***(ACAD 12: 115 & 116)****.*
>
> *Organisations must not have shadows. They must not have issues with their employees, their suppliers and stakeholders. Organisations need to do their things transparently and above board* ***(EXEC 5: 30).***
>
> *The same (the use of Mumvuri) can apply to corporate organisations in guiding behaviour and giving employees warning signs of what not to do in organisations. It is a useful idea that is relevant and can be used in my view* ***(EXEC 7: 19)****.*

Mumvuri as a warning sign can be used in corporate organisations to flag and point out areas and concerns that employees may have. These may be unresolved and long

outstanding issues, grievances and mistakes. These mistakes may be perpetuated by fellow employees among themselves or by management and deemed detrimental to the collective success of the organisation. Concerns such as unpaid pension as highlighted in the data (EXEC 2; ACAD 6; ACAD 7), outstanding salaries, unpaid bonuses and dividends, unfair dismissals, forced resignations, unexplained staff terminations, retrenchments and promotions and appointments that are dubious and without merit and transparency are concerns and problems in organisations that can leverage on *Mumvuri* and use it as a tool for change out of these problems by executives and practitioners.

Experts argued that managers and practitioners must be able to engage employees in ways that observe cultural norms and rules. It was argued by experts that following African *Ubuntu* in engaging employees in organisations is more likely to bring out lasting solutions to organisational problems, past organisational mistakes and obstacles that hinder its transformation to a higher state of being. Experts said:

> *Engage and interact with employees in a manner that reflects and brings out our Unhu, our African values. The dare (Chief's traditional court system) approach is very practical. Use informal, circular and all-inclusive methods to get everyone to discuss and find solutions to problems, challenges and issues facing the organisations. Africans must appreciate that they have an identity. They have a history and that ancestral spirits play a role in their lives. There is continued existence outside this life that we have today* ***(EXEC 8: 28 - 30)****.*

> *When people talk about the shadow, they want to talk about the visible shadow but at times it is not about that but it is about the way things used to happen, that is a shadow. Go to the canteen and listen to the stories, they cast the shadow. Those stories mean a lot, you build a lot, you learn a lot ahh vakamboitika nerimwe gore pano MD akauya akati kuvanhu muri imbwa (you will hear in the canteen employees saying in a certain year, the Managing Director said to all employees that you are dogs), what are you learning, you are learning the mistakes of your predecessor. Remember the word I said, cultural diversity. Not everybody believes what you believe in as a person* ***(PRAC 2: 68 & 69)****.*

The form of engagement that is anchored in *Mumvuri* in corporate organisations is underpinned by the need to seek understanding, to seek co-operation and to seek harmony. These three elements are instrumental is building and sustaining positive behavioural outcomes in employees working in corporate organisations. It is argued that using these elements leads to successful change management at individual and group levels in corporate organisations by avoiding the perpetuation of unresolved problems and obstacles that inhibit the capacity of employees and groups to change and move forward.

Practically, executives and practitioners are encouraged to **practice understanding**, **co-operative behaviours** and **strive for harmony** in leading and managing their

corporate organisations. Such behavioural attributes were argued from the empirical data to mould and build behavioural outcomes that garner for positive behavioural outcomes in organisations and galvanise teams for greater success and productivity as everyone's concern is addressed inclusively and holistically for the greater good of the organisation.

After presenting the findings from experts in the thematic focus areas of the thesis, the next section will briefly summarise the findings across the three groups of experts that were interviewed namely academics, executives and practitioners. This presentation seeks to give a broader view of the obtaining findings from the study.

4.5 CROSS SOURCE PRESENTATION OF FINDINGS DASHBOARD

Three homogenous groups informed the basis of the empirical data for the thesis. Academics comprised the first group. The second group was composed of corporate executives and the third group had practitioners working in corporate organisations. These three groups were fairly homogenous with experts that had wide ranging university and corporate experience. The findings from these three groups are presented in this section to give a broader and inclusive outline of the views they brought out during the interviews. It is argued that the views of these experts shown in a dash board reveal areas of convergence and areas of divergence which is important in providing insights into theory building for the thesis.

Table 4: Cross Source Analysis of Findings Dashboard

No.	Thematic Focus Area	Thematic Evidence (Provided/Not Provided)			Emerging Theoretical Indicator
		Group 1 Academics	Group 2 Executives	Group 3 Practitioners	
1.	Views and experiences on African beliefs and cultural practices	Provided	Provided	Provided	Contextual background outlined. Beliefs define identity and spirituality.
2.	Knowledge and significance of *Mumvuri*	Provided	Provided	Provided	A natural phenomenon with socio-cultural significance
3.	Elements evolving from *Mumvuri* transferable to corporate organisations	Provided	Provided	Provided	• Pre- Signaling: danger warning sign • Gathering together • Signal confirmation • Consultation, problem diagnosis and solving • Post Signaling: all is well
4.	*Mumvuri* and change management	Provided	Provided	Provided	Successful transition and change process is premediated by a detailed and comprehensive resolution of obstacles and problems of the past
5.	Practical guidelines of implementation	Provided	Provided	Provided	• Engage to understand, to co-operate and to build harmony • Create *Mumvuri* platforms in organisations for flagging and

					resolving organisational issues • *Mumvuri* platforms can be any of these: staff canteen, car park, open spaces, smoking zones, non-smoking zones, informal gatherings at the workplace, sporting events and semi-formal functions • *Mumvuri* platforms adopt an inclusive, open ended, participative and non-hierarchical format of delivery focused on solutions and positive behavioural outcomes • *Mumvuri* initiator decides when to pull down the *Mumvuri* flag once unresolved matter is addressed to their satisfaction and comfort

The above cross source presentation of findings dashboard outlines the empirical data context. It shows the evidence that was provided by the three homogeneous groups anchored on the thematic areas that underpinned the thesis. The thematic and evolving focus areas (Birks and Miles, 2011) informed and guided the research inquiry. The cross source presentation of empirical data above assisted the researcher in ensuring that evidence was gathered in all the thematic areas across the groups. It assisted the researcher in identifying and noting converging and diverging views, arguments and experiences coming from the experts. It was the argument of the researcher that adopting such a cross source presentation and analysis of data enhances the development of an informed and balanced conceptual framework (Fereday and Muir-Cochrane, 2006).

The empirical data provided from each group is presented in detail below covering each of the identified thematic areas of the thesis. Evidence is provided per theme so as not to be repetitive and to clearly distil key issues coming from the data to inform and build the conceptual framework for corporate organisations.

4.5.1 Views and experiences on African beliefs and cultural practices

Experts in the three source groups of experts constituting the research study were able to bring out their own individual views and experiences of African beliefs and cultural practices. In as much as there were differing levels to which the actual practice of these beliefs culturally and spiritually were openly acknowledged and accepted, it was established that African beliefs and cultural practices play an important role in influencing the behavior and interactions of individuals and groups in the African set up (ACAD 2; ACAD 4; ACAD 7; EXEC 2).

The belief in ancestral spirits and the continued communion between the living and the departed came out in all the three source groups. The belief in ancestral spirits informed and influenced cultural practices such as *kurova guva* (homecoming ritual) and the addressing of the hovering shadow on the corpse (ACAD 4; ACAD 7). While others mentioned that such beliefs and practices were closely followed, others did not subscribe to some African beliefs and cultural practices which they revealed were unchristian and are contrary to their Christian faith and practices (ACAD 9). The evidence of these issues across the three source groups is briefly summarized below.

Table 5: Views and experiences on African beliefs and cultural practices

Group 1	Group 2	Group 3	Emerging Theoretical theme/ indicator
• African beliefs inform the way we interact and live **(ACAD 5, ACAD 8; ACAD 10)** • Africans believe in *mudzimu* (ancestral spirits) **(ACAD 5; ACAD 7; ACAD 9)** • Africans belief that a person does not die forever **(ACAD 1; ACAD 4; ACAD 7)** • Africans belief there is a strong bond and link between the living and the departed **(ACAD 4; ACAD 5)** • African beliefs and practices are usefulness and some are evil and bad **(ACAD 8; ACAD 9)** • African beliefs and practices do not affect the way of life **(ACAD 9)**	• Family unit is the basis of socialization **(EXEC 2; EXEC 4; EXEC 6)** • African beliefs and practices are social control mechanisms **(EXEC 2; EXEC 4)** • African culture is despised and looked down upon in organisations **(EXEC 4; EXEC 8)** • Africans are pretenders – Christian by day, Traditionalist by night **(EXEC 4)**	• African beliefs and practices are full of suspicion and superstition **(PRAC 3; PRAC 6)** • African beliefs negate team work and co-operation **(PRAC 3)** • Africans lack cultural identity and belonging **(PRAC 4; PRAC 7)** • Africans lack self-belief in themselves **(PRAC 4; PRAC 7)** • Christian beliefs and practices are taking root in organisations **(PRAC 3; PRAC 9)** • African beliefs define identity and spirituality **(PRAC 2; PRAC 4)**	• Belief systems form the basis of identity and spirituality • Views, experiences and reality are based on the socio-cultural context and environment • Selective association with certain beliefs and cultural practices and not with others - and indicator of cultural and social conditioning

4.5.2 Knowledge and significance of *Mumvuri*

Mumvuri as an African phenomenon was known by experts in the study. While some were able to describe it more explicitly than others, there was no contestation as to whether or not this phenomenon existed or not in African epistemology and

cosmology. Experts were able to single out the significance of the hovering shadow on the corpse and the cultural and spiritual meaning of it. The views on this thematic area are outlined below:

Table 6: Knowledge and significance of *Mumvuri* evidence

Group 1	Group 2	Group 3	Emerging Theoretical theme/ indicator
• Not peculiar to the *Karanga* ethnic tribe alone but found across Africa **(ACAD 1)**. • *Mumvuri* forms the core of *Karanga* cultural tradition and values **(ACAD 5)**. • It is a model, a representation that all is not well **(ACAD 4)**. • I have direct experience of it **(ACAD 4)**. • It is metaphysical **(ACAD 1; ACAD 2)**. • It is spiritual **(ACAD 3; ACAD 5)**. • *Mumvuri* is culturally and socially significant and dreaded **(ACAD 4; ACAD 7; ACAD 10)**.	• I am not aware of it. Explain it to me **(EXEC 1; EXEC 5)**. • *Mumvuri* used to happen long back not these days **(EXEC 1)**. • It was seriously observed by the past generation and culturally important **(EXEC 2; EXEC 4; EXEC 8)**. • *Mumvuri* is a danger warning sign **(EXEC 2; EXEC 7; EXEC 8)**. • It means all is not well **(EXEC 2, EXEC 3, EXEC 7)**. • It is a signal calling for immediate action to fix issues **(EXEC 2; EXEC 4)**. • This is not fiction but a reality in African culture **(EXEC 4)**. • It is bad omen and evil **(EXEC 5)**. • It is communication to address grievances or face the consequences **(EXEC 2)**.	• A rich cultural practice and tradition **(PRAC 2; PRAC 4)**. • It used to be observed by the older generation not now **(PRAC 7; PRAC 8)**. • I have only heard of it but have not seen it **(PRAC 1; PRAC 9)**. • It is a past cultural practice **(PRAC 9)**. • It is an indicator of something not right and needs to be fixed **(PRAC 2; PRAC 4)**. • The coming of Christianity has made this practice evil and shunned upon as bad and backward **(PRAC 4; PRAC 7; PRAC 9)**.	• *Mumvuri* is a natural African phenomenon that is culturally and socially important in the *Karanga* epistemology and cosmology • *Mumvuri* signifies all is not well and calls for action to address issues • *Mumvuri* is spiritual and metaphysical • Interpretation of *Mumvuri* is a contested area academically and practically.

4.5.3 The Elements coming out of *Mumvuri* that are transferable to life in general and corporate organisational life

Experts across the groups were able to identify elements from *Mumvuri* that can be useful in life in general terms. Experts were also able to identify specific elements coming out of *Mumvuri* that can be transferred and applied in corporate organisations. While some experts did not seem to see any value emanating from this natural African idea and belief practice, the majority were able to appreciate the thinking of trying to use African natural ideas and practices in informing and

guiding management thinking and practices in contemporary corporate organisations. Their views are tabulated below:

Table 7: Elements of *Mumvuri* transferable to organisations evidence

Group 1	Group 2	Group 3	Emerging Theoretical theme/ indicator
• The awareness of the presence of M*umvuri* – signal sensing **(ACAD 1; ACAD 4)**. • The gathering of family members – convening of the family board meeting **(ACAD 4)**. • The consultation and confirmation of the existence of the hovering shadow on the corpse – signal validation and confirmation **(ACAD 4)**. • Deliberations and diagnosis of issues – establishment of a problem solving and solution seeking platform to precipitate behavioural change (change awareness and readiness by all participants) **(ACAD 1; ACAD 4)**. • The appeasement and resolution process – detailed and comprehensive decision making and change of course **(ACAD 2; ACAD 4)**. • The disappearance of the hovering shadow on the corpse – the departing signal, farewell and realisation of desired change **(ACAD 2; ACAD 4)**.	• Non verbatim communication between the living and the departed **(EXEC 2)**. • Visual communication between the living and the departed **(EXEC 2; EXEC 4)**.	• It is a foot print, a reference point that is useful in making informed and consistent decisions **(PRAC 2)**. • It is an indicator of problems that should trigger management action to solve them **(PRAC 2; PRAC 4)**.	• Useful elements derived from *Mumvuri* are adaptable to building a conceptual framework for corporate organisations • Elements transferable to organisations are: - Signal sensing - Gathering together - Signal validation and confirmation - Problem solving and solution seeking process platform - Detailed and comprehensive resolution of obstacles of the past - Signal disappearance

4.5.4 *Mumvuri* and change management

The linking and showing of the connection between *Mumvuri* and Change Management involved a higher level of abstraction from the experts. Experts were able to seamless link the two concepts and show the possible inter-relationships. The views are given below from the experts.

Table 8: *Mumvuri* and change management evidence

Group 1	Group 2	Group 3	Emerging Theoretical theme/ indicator
• The hovering shadow on the corpse is the manifestation of the spirit around the old bodily state. It is failing to transcend and join the community of the departed because it has grievances that need closure **(ACAD 2)**. • The presence of the hovering shadow indicates a stalemate, a stagnation of movement from the bodily state to the bodiless existence that needs to be addressed for smooth transition and movement **(ACAD 2)**. • Existence of a hovering shadow on the corpse triggers the coming together of relatives and the collective seeking of solutions to address the problem **(ACAD 1; ACAD 4)**.	• The sight of the shadow on the corpse means investigate the problem, correctly diagnose it and resolve it holistically **(EXEC 2; EXEC 4)**.	• The existence of *Mumvuri* is meant to cast some life lessons to the living **(PRAC 2)**. • It gives the do's and do not's of life, a social control mechanism of individual behavior and that of the group **(PRAC 4)**. • Shadow means danger and failure to change direction and adjust to the warning means that dire outcomes and consequences are un avoidable **(PRAC 2; PRAC 4)**. • Hovering shadow means change course of action or face the consequences **(PRAC 2)**.	• Successful and desired change management in life and in organisations is premediated by the detailed and comprehensive resolution of past obstacles, past mistakes and grievances. • Failure to address past mistakes affects the transition to desired and targeted change in life and organisations in particular.

4.5.5 Practical guidelines of implementation

Across the groups, practical guidelines of implementation of *Mumvuri* were offered by experts of how *Mumvuri* can be used for corporate change management. Experts argued as follows:

Table 9: Practical guidelines of implementation evidence

Group 1	Group 2	Group 3	Emerging Theoretical theme/ indicator
• *Thunzi* is the crossing bridge of taking the whole conception of Africanness to other socio-political, cultural and business realms **(ACAD 3)**. • *Mumvuri* seeks for the practical resolution of conflicts. Where there is an option for co-operation or conflict, go for co-operation. Where there is a choice between disagreement and agreement, go for agreement. There is need for harmony, there is need for co-operations and there is need for understanding in all facets of life and in organisations **(ACAD 4)**.	• African existence is tied to their ancestors and the belief in the continued communion between the living and the departed **(EXEC 4; EXEC 8)**.	• Dismantle cultural conditioning and mental wall that perpetuates anything African as inferior and second best to western ideas, concepts and practices **(PRAC 4; PRAC 7; PRAC 8; PRAC 9)**. • Live African identity through giving children African names, wearing African attire and taking pride in African natural delicacies **(PRAC 1; PRAC 4; PRAC 7; PRAC 9)**. • Promote writing, researching and analysis of African phenomenon and issues **(PRAC 5; PRAC 8; PRAC 10)**.	• *Mumvuri* is a bridge and a philosophical stand point of taking African ideas and practices into corporate organizational setting. • Africans should be leading in the Africanisation agenda at the workplace. • Africans need to write, research and articulate their ideas and practices generally and in corporate organisations. • *Mumvuri* is an indicator of grievances, problems and issues that need closure. • *Mumvuri* signals the need to create an enabling environment for sustained for corporate change through understanding, co-operation and harmony.

4.6 CHAPTER CONCLUSION

This chapter outlined the research findings by providing the verbatim quotes from experts. The findings of the research were linked to the thematic focus areas that were used during the interview process anchored in the research objectives and the theoretical literature of the research inquiry. A cross source analysis was outlined bringing out emerging themes and indicators for building a conceptual framework for corporate change management through *Mumvuri*. The next chapter will give the interpretation and discussion of the study bringing out the *Mumvuri* conceptual framework for corporate change management.

CHAPTER 5

DATA INTERPRETATION AND DISCUSSION OF FINDINGS

5.0 INTRODUCTION AND OVERVIEW

This chapter interprets and discusses findings of the research as outlined in the previous chapter. The interpretation and discussion of the data findings is closely linked to the research objectives exploring whether these have been achieved or not.

5.1 Recap of Research Objectives

The research objectives were:

1. To explain the deeper nature of *Mumvuri* and why it can be a valuable concept for organisational change management theory and practice.

2. To establish a conceptual framework for *Mumvuri* in corporate organisations.

3. To provide practical guidelines of implementation of *Mumvuri* in organisations.

The over-riding objective of the thesis was to find out how the value that is embedded in *Mumvuri* loosely translated in English to refer to the Shadow on the Corpse Belief System can be tapped and used in informing management thinking and practices in corporate organisations. The research focus was on building theory that is empirically grounded by the views and experiences of practicing experts in the field and to offer practical implementation guidelines that can be used in corporate organisations. Particular attention was given to the area of change management in corporate organisations.

Each of the research objectives will be interpreted and discussed in sequence. Data interpretation is contextualized to the existing literature that is anchored in African culture and philosophy. This interpretation and discussion gave impetus for the coming up of an adaptation conceptual framework that is empirically, theoretically and practically grounded in the views and experiences of experts in the field.

5.2 To explain the deeper nature of *Mumvuri* and why it can be valuable for organisational change management theory and practice.

To gain a deeper perspective of *Mumvuri* as an African belief system, the researcher initiated interviews with experts by exploring their general views and experiences of African ideas, beliefs and cultural practices. It was established from the experts that *Mumvuri* is a belief and practice that exists among the *Karanga* ethnic tradition. It is a widely held and known cultural belief system and practice that is not a myth (ACAD 1; ACAD 2; ACAD 3; ACAD 4; ACAD 5; ACAD 7; ACAD 8; ACAD 10; EXEC 2; EXEC 4; EXEC 8; PRAC 2; PRAC 4; PRAC 7; PRAC 9). It is a knowledge system that is rich in African natural ideas with elements that can be adapted in corporate organizational life (ACAD 1; EXEC 2; EXEC 4; PRAC 2).

While the existence of this belief system was not denied by the experts, there emerged an interesting pattern whereby the first group of academic experts were more knowledgeable about this belief system and were able to articulate it more deeply compared to the second and third groups respectively comprising corporate executives and human resource practitioners.

The disparity in the knowledge and practice gap between academic experts at one end of the continuum and executives and practitioners at the other end may explain the reason why the adaptation and use of African ideas, beliefs and cultural practices is minimally conceived and used in corporate organisations (Nyathi, 2009; Nkomo, 2011). It is the argument of the researcher that if corporate executives are the drivers of organisations and practitioners are the leading implementers of organisational strategies, the lack of depth in their natural knowledge and practices of *Mumvuri* explains the missing middle and disconnect that exists in championing African ideas in corporate organisations. It confirms the arguments originally made by Biko (1973) of a lack of African cultural rootedness and more recent motions of lack of cultural identity (Jongwe, 2017; Marnewick, Erasmus and Joseph, 2018).

While one can argue that having limited knowledge of *Mumvuri* as one of the many African beliefs and practices is not reason enough to come to the conclusion that corporate executives and practitioners lack the conviction and boldness to champion their own beliefs and practices in organisations. This assertion is valid to a certain extent as the researcher before coming to *Mumvuri* explored the understanding and appreciation of African values and culture by the experts themselves and whether these were useful in their general life and in managing their corporate organisations. It was established that academic experts due to their varied age and experience profiles were more tolerant and widely exposed to African traditions. However, there was apparent lack of appetite to take over from **elderly citizens** in

championing African beliefs especially in the corporate setting. This apparent reluctance came out from the empirical data. The issues as highlighted by one expert (ACAD 3) of a mental and cultural wall that blocks all discourse on African beliefs and practices appears to exist in the minds and thinking of corporate executives and practitioners in organisations. ACAD 3 said:

> *We have a problem here because the issue of superstition as I mentioned earlier on in my discussion … because once you talk about Thunzi, once you talk about Mumvuri, a sceptic, an atheist , a non believer of any spirituality will immediately say this is superstition. So already, you have a problem. These two things are separate. There is a vast gulf between the two. So you find it very difficult even to start to conceptualise it because your purported listener, your companion, your colleague has a wall around him, a cultural wall around him, a mental wall that will not look for any ... not necessary positive ideas but will shut its mind to those ideas. Once you mention the word Mumvuri…there is a blockage. There is a mental shut down of the mind* ***(ACAD 3)***.

It is the argument of the researcher that the seemingly apparent mental and cultural wall has to be addressed to narrow the gap in terms of what is assumed to be African culture and religion and what it is actually in reality and practice. What appears to be possessed by corporate executives and practitioners is not a true representation of African beliefs and practices and its net worth as a knowledge system and a pointer to one's identity, consciousness and spirituality as an African. There appears to be a deep lack of cultural rootedness that the thesis unearthed.

This apparent hallowness and void appears to have promoted the proliferation and dominance of belief systems and practices outside the main frame of African knowledge systems and cultural practices (Jongwe, 2017; Marnewick, Erasmus and Joseph, 2018). This continued self perpetuation of western beliefs and ideals over indigenous belief systems and practices has widened the gap and contradiction that exists between African natural identity and belief systems and their spirituality (Makaudze and Gudhlanga, 2014; Mhaka, 2014; Tatira, 2014). It was established in the findings of the thesis that while the existence and knowledge of *Mumvuri* is known and accepted, the actual practice of this belief system as an expression of African spirituality is seemingly missing. Experts in group 2 and 3 were not comfortable discussing *Mumvuri*. In their worldview, *Mumvuri* as a cultural practice is backward, evil and meaningless to their present day reality and existence (EXEC 1; EXEC 5; PRAC 3; PRAC 6; PRAC 9).

ACAD 1 offered an explanation to this hallowness and cultural derootedness. The expert said:

> *… colonial education taught more and more about Europe and less and less about oneself … it created what is called intellectual meningitis. People suffer dislocation. People were dislocated. This is what is talked about by Afro-centricity. Afro-centricity says let's put Africa at the centre of any analysis.*

Colonialism dislocated people. Discentredness, dislocation and derootedness, derooting people from their being, their source, their natural identity. People were made spectators instead of being actors. So they see themselves as being at the periphery. So when they (executives) are dismissing the concept, the belief system (Mumvuri), what is it they are saying … they are actually confessing, they are confirming that indeed we (executives) are plants in the green house which are regulated sunlight and everything else for their existence and sustenance. Hazvibvumi sei … nekuti (Why is that Mumvuri is not accepted?) … It is because colonial education had a purpose. It was not meant to enlighten people … yanga isiri yekuti vanhu vasvinure asi (it was not meant to empower people) it was meant for people to be pacified, to be submissive. It was meant for people to take orders … kuzviramba hakuna basa ende hatitodi kuti vazvibvume (for others to reject or dispute the existence of Mumvuri is not important but actually it is correct for them to disapprove of this belief system, however) … the fact is that the practice is well known in African communities. It is not something that is being manufactured. Hanti ari kuti ini handizvi bilivhi asi hasi kuita dismiss kuti hazviite exist kana kuti hana kumbonzwa nezvazvo (Is it not that they are saying I myself do not believe in Mumvuri when they dismiss it but no one is dismissing the fact that it exists or to say they have not heard of it or come across it in one way or the other in their existence) (ACAD 1).

One expert below explains how African values were diminished and downgraded starting at the family household level. This destruction not only affected the moral, social and cultural fabric of African existence but seemingly dislodged and erased African spirituality and identity in the community of nations. The expert argued as follows:

Yah, initially you see, as someone who grew up within the Christian or Christianity circles, I have been taught, I have been socialised in a manner that diminishes the importance of our own values in our day to day living. So as I grew up it was something which was a taboo eehhh my mum and parents would not allow me to engage in these African traditional practices. I remember when I was growing up I wanted to play traditional instruments and dance but at some point in time I was banned because they (my parents) where saying it is evil but now I am an independent being and due to exposure to other cultures, I have seen how other people value their own culture and beliefs. I have been travelling to Europe and sometimes in American countries, I have seen, just an example the samba dance in Brazil, they value that so much. Go to countries like Lesotho, they still have their own practices which distinguish them from any other culture. So by virtue of such an exposure, I have tendered to value my own cultural ideas and practices. I am a Christian. I am a Christian by choice and an African by birth, an African by nature. All these other things I can change. I can simply say I no longer want to be a Christian and want to be an antitheist but I cannot change my birth right. I cannot change my African nature. I am an African. I have now told myself that I am selective. Not everything in our culture is bad. There are some good ideas and concepts that are in there which we are failing to appreciate. ***(ACAD 10: 12 - 14)****.*

The devastating effect of the destruction of African spirituality and culture is deep rooted and transcends across generations. The identity crisis manifests itself in the younger generation. This trend was explained as follows by expert ACAD 10:

> *Even our own children today they are failing to tap into this uniqueness (African culture and values) and we ran the risk of grooming bad children because they are not Europeans but we want them to be Europeans. They are caught in between, we are Africans but we want them to be Europeans or Americans. They are not black, they are not white. They do not belong now. They do not belong to an African system because they do not know it. They also do not belong to the European system because they are not there. This is not their system. So they are caught in between and it is actually a recipe for disaster by my own standards* ***(ACAD 10: 15 - 16)***.

The impact of colonisation on African belief systems as exposed the above experts (ACAD 1 and ACAD 10) and how these were dislocated and disfranchised is supported by Ndlovu (2019) who argues that the colonial enterprise condemned indigenous religion and African practices. Those who continued to practice African indigenous religion and cultural practices were labelled as **pagans** and **punished**. This mentality has continued to exist and persist in the minds and thinking of Africans today (Ndlovu, 2019). This may, in a way, explain the existing preference of Christian beliefs and practices over African traditions, customs and way of life in the modern setting and environment.

Despite this contradiction between identity and spirituality and the gap of understanding the significance of *Mumvuri*, it was established that this belief system is indeed there and is widely known. It is a common African phenomenon found in the *Karanga* ethnic belief system and extends to other African countries such as Egypt, Nigeria, Ghana and South Africa as an African belief system and knowledge system (ACAD 1; ACAD 2; ACAD 3; ACAD 4; ACAD 5; ACAD 7; ACAD 8; ACAD 9; ACAD 10; ACAD 12; EXEC 1; EXEC 2; EXEC 3; EXEC 4; EXEC 7; EXEC 8; PRAC 2; PRAC 4; PRAC 7; PRAC 9). The existence of *Mumvuri* in other African contexts confirms what is obtained in extant literature as discussed in chapter 2 of the thesis. It was revealed that apart from the *Karanga* ethnic culture, *Mumvuri* is also found in Egyptian culture and Akan culture of Ghana. It was exposed by one expert as follows:

> *Mumvuri is not something that is peculiar to the Karanga ethnic tribe only but is found across the entire African continent. In Egypt it is there as a belief system. So when you talk of Mumvuri I can see how it relates to the entire African continent. In Yoruba culture of Nigeria, Mumvuri is known as Ojiji. They also believe in this concept of the Shadow on the Corpse, Ojiji as it is known in the Yoruba culture. In Karanga culture, you have talked of it known as Mumvuri or Bvuri* ***(ACAD 1: 10 & 15)***.

This background of *Mumvuri* provided the contextual environment for the thesis. It provided the pedestal to launch *Mumvuri* as an African concept in corporate organisations.

5.3 To establish a conceptual framework for *Mumvuri* in corporate organisations

Experts were able to identify elements coming out of *Mumvuri* that could be used in developing a conceptual framework for corporate organisations. Experts revealed these elements below:

> *… when the shadow is seen on the corpse of the departed, immediately there are consultations and confirmations that take place kuti ndizvo here kuti iro ibvuri iri pachitunha (to ascertain whether indeed it is the shadow on the corpse that is being seen on the departed family member) …Ratova dare ka iro (as consultations and confirmation take place, this now resemble the Chief traditional court system as the family apex decision making meeting is convened to resolve the matter). What I see is that bvuri (shadow) indicates that something is wrong. When it has indicated that something is wrong, as said by Prof XXX, it calls for action and people are called together and people sit down. Once people sit down yatova (this marks) the concept of dare (traditional Chief court system) in African traditional society. What is the role of the traditional court (dare)? It is circular. It is not linear. Ideas are shared equally without anyone seeking to dominant and superimpose their ideas and authority. Uchaona kuti (you will see that) the operations of the dare are different from the Roman Dutch law whereby the magistrate is in front of the court and is the all knowing person or expert and he is the one that calls the shorts vamwe manje (while others) are spectators while he is the main actor and what he says is final. But once raonekwa vanhu vadaniwa vanoonesana (the shadow is seen, family relatives are called together and there is a consultation process to establish among the members if indeed they are all seeing the shadow on the corpse). Everyone's views are accommodated and captured and ndozvinomepa (that is what maps) the way forward. Saka ndoona kuti (so I see) that concept once it has been identified, people come together. That element of coming together as a way of mapping the way forward is very crucial. Because wabata (did you get the) concept yekuti (that) once they have seen the shadow, people come together and deliberate over it ende hapana anoti ndariona asi kuti tose tiri kuriona here bvuri iro (there is no member of the family that says I saw the shadow on the corpse alone but everyone is invited to see the shadow for themselves and they all see it collectively, gathered together around it). In a sense, there is already a fact finding mission taking place … are we seeing from the same perspective … there is something wrong here … saka hapana anoti ndini (so there is no individualism in seeing the shadow) but remove the autocratic kind of leadership we see in change management in organisations* ***(ACAD 1 : 29 - 35)***.

Expert (ACAD 4) offered a precise and detailed explanation of the deeper nature of *Mumvuri*. The expert said:

> *Now normally kana bvuri raonekwa (when a shadow has been seen) a family board meeting is convened. Understand the terminology family board meeting, dare remhuri (family board meeting). A family board meeting is convened and everyone is called to it … vana Chazuza (even you Mr Chazuza) you are called and people gather in the hut or residence where the deceased body is lying in estate and other key members of the family depending on who is available and present at the funeral are invited. If it is a male who has passed on, his wife is called to the family board meeting, aunts, uncles and siblings. They are all introduced to the shadow that has appeared. If they want the shadow to disappear then they have to appease the dead through clapping of hands. They have to present the matter to the departed through clapping of hands that they have seen his anger or bitterness and the like. They will*

be others who will probably give the interpretation kuti nyunyuto yake ndeyeyi (to say, to ask, what is the cause of his bitterness). They will ask the wife "iwe mudzimai manga mugere zvakanaka here nekuti chakafukidza dzimba matenga. Chii chawakaitira murume wacho kuti bvuri iri ribude? Apa hapachadi nhema". Pachamuka mashoko …"wazofa asi sadza randaibika akanga asingadyi"… ndizvo … tombodaro kana kuti "anga asingauyi pabonde" ("you the wife, where you living well … in harmony and peace with your late husband because what happens in homes happens under the cover of their roof tops and nobody knows it except the roof. What is it that you did to your husband that has made this shadow to come out like this? At this stage, there is no room for lies because you cannot lie to the dead". There will be a barrage of accusations and counter accusations with some words coming out saying "he has died when he was refusing to eat what I cook and prepare for him as his wife … or that we were no longer intimate and exercising our conjugal obligations as husband and wife as expected in the marriage set up").

Now these are some of the intricate issues that are dissected and discussed during the family board meeting as a way to address the presence of the hovering shadow on the corpse of the departed. Now others attending this family board meeting will ask "what was happening for him to refuse to eat sadza (or meals) which you (the wife) would have cooked and prepared for him?"… so vaya votsvaga nzira dzokuita appease the shadow (those in attendance will look for ways and channels to appease the dead) which may include acknowledging the wrongs they would have done on the departed and asking for his mercy or leniency… some other ways include the clapping of hands and the wife confessing what she did to her husband to refuse to eat meals prepared by her or sharing the matrimonial bed.

If it is a woman who has died and there is a shadow on the corpse, the same interrogation takes place and a family board meeting is convened. Everyone is involved and questions are asked as to why the hovering shadow exists. A young brother in attendance may say "maiguru vakambondiudza kuti mukoma wenyu uyu zvaanondiitira handizvidi" …ndezvipi zvotaugwa mumwe ndizvozvowo kana ndimbuya kana ndivatete…"wakambondiudza kuti hazvanzi yenyu iyi zvakati nezvakati" … (this sister of mine once told me some time back that "your brother does this and this to me which I do not like"… and those things which were disclosed to the brother will be laid open to everyone present and discussed. This disclosure may have also been made to an aunt or a family confidante as well and it will be laid bare and discussed as a way of addressing the concerns and grievances of the departed woman. So now the diagnosis comes out and everybody then tries to appease the bvuri riya (shadow that has been seen). Kana ranga rakamira kuziva kwatinoita rinovata (if the shadow was in a standing position or posture, it will lie down) and then disappear then zvapera (this marks the conclusion of the matter). Kana pane dzimwe nyaya rinoramba rakasimudza musoro vanhu vozvigadzirisa (if there are still other simmering issues or grievances, the shadow will remain standing or with an elevated head until these matters and grievances are fully discussed and addressed to the satisfaction of the departed before going away, it disappears) ***(ACAD 4: 26 - 31)****.*

Transferable elements that were identified from *Mumvuri* include the **calling together and gathering of family members and relatives** at the sight of the hovering shadow on the corpse of the departed. Another transferable element identified is the **confirmation process** of whether indeed everyone is seeing the hovering shadow on the corpse of the departed. This is followed by another element of **consultation and interrogation** amongst family members on the significance and meaning of the

hovering shadow on the corpse of the departed. This consultative process creates a **problem solving platform** where everyone participates and contributes to addressing grievances surrounding the hovering shadow on the corpse of the departed. The resolution of the outstanding issues, problems, obstacles and grievances is achieved through a **deliberate consultative process**. It is a consultative and problem diagnosis process that leads to the **decisive resolution** of **past issues**, problems, mistakes and grievances. This is another identifiable element coming out of *Mumvuri*. The departure of the hovering shadow on the corpse of the departed signals that the **unresolved issues** of the departed have been **decisively addressed** and this is the last element that is identifiable coming out of *Mumvuri*. All these identified elements offer themselves to transferability to corporate organisations.

These elements identified above characterise and form the basic architecture of *Mumvuri* in African culture and philosophy. It is the argument of the researcher that elements making up *Mumvuri* can be transferred and adapted to corporate organisational life. It is further argued that the corporate organisational life of change management offers the greatest contribution in coming up with an adaptation conceptual framework for organisations.

Change management in corporate organisations involves movement from one state of existence to another desired state (Kezar, 2001; Todnem By, 2005). Change management is conceptualised as something that is planned and is initiated and driven from the Chief Executive Officer of corporate organisations. The Chief Executive Officer is viewed as a rational leader, a visionary leader and an all-knowing technocrat (Todnem By, 2005). Taking *Mumvuri* from an **Afro-centric** stand point, this belief system signifies that **all is not well** (ACAD 1; ACAD 4; ACAD 7; EXEC 2). It is a **danger warning sign** to the **living to resolve grievances and mistakes of the past** (ACAD 4; ACAD 5; ACAD 7; EXEC 2; EXEC 4). It is argued that through the adaptation of the elements of *Mumvuri*, corporate organisations can comprehensively deal with obstacles of the past for real and desired change. It is through a detailed and comprehensive resolution of past obstacles, past mistakes and past grievances can organisations make the desired transition to their desired state of being and existence.

The appearance of a hovering shadow on the corpse of the departed **triggers** family members to come and gather together. They call each other to see and witness this phenomenon on the corpse of their departed relative. This is not an ordinary hovering shadow but is something spiritual and metaphysical in nature (ACAD 2; ACAD 3; ACAD 4). Similarly, in corporate organisations where executives and

practitioners see that profits are going down, there is loss of market share, there are high cases of staff indiscipline and misconduct, these are **corporate signals** that call for executives, employees and stakeholders to come together and sit down to address these signs that show that all is not well (ACAD 4). It calls for **prompt** and **proactive action** before the situation further deteriorates leading to the collapse of the organisation.

The comprehensive and detailed resolution of organisational problems is a **collective responsibility**. The moment this becomes the preserve of a few selected managers in organisations, this may indicate signs of problems that will come back on **haunt** the organisation later on in its existence. African wisdom and natural knowledge as seen in the appearance of the hovering shadow on the corpse call each other and gather together. This is one of the transferable elements of *Mumvuri* that can be used for change management in corporate organisations. The presence of organisational problems **calls for the gathering of all stakeholders** around issues, organisational problems, obstacles and limitations. Obstacles are not hidden underneath the carpet or whispered in the corridors of the organisation but are exposed and discussed openly and with everyone concerned. The calling and gathering of corporate members around organisational problems, organisational grievances and organisational past mistakes is guided by the African and universal principles and virtues of **seeking to understand**, **seeking to co-operate** and **seeking harmony** (ACAD 4).

Once relatives gather together, *Mumvuri* exposes that there is a **deliberate confirmation process** that is undertaken by relatives whereby **they ask each other whether indeed they are all seeing the hovering shadow on the corpse of their departed family member**. Obviously there is likely to be **debate** where some family members will be quick to know and understand the significance of this occurrence socially and culturally while some may dispute the cultural and spiritual significance of it. It is important to note that in this social confirmation process, there is no labelling or castigation of an individual family member's belief and spiritual orientation and preference. Whether they see this occurrence as superstition or whether it is seen as metaphysical, it does not matter. They are all called into the discussion and confirmation family meeting referred to as *dare remusha* (the family board meeting by ACAD 4). After due consultation and if it is established that indeed it is a hovering shadow on the corpse, a **natural process of interrogation** and **fact finding** is undertaken where family members ask and inquire as to **why the departed is aggrieved** and **what needs to be done to address their bitterness** and

unhappiness. This process is **all inclusive** and **participatory**. It seeks to understand. It seeks co-operation. It seeks for harmony (ACAD 4). It broadly looks at **finding solutions** and not at specific individuals and punishing them for what they did in the past to the departed family member (ACAD 1; ACD 4; ACAD 5; ACAD 7).

For corporate change management, there is need for executives and practitioners to **embrace divergent views**, **opinions** and **experiences** of their employees, managers and various other stakeholders. What must carry the day is the solution that **best benefits everyone** and **the organisation at large**. **Organisational interests** and **continuity** are the pillars that must strive over the views, beliefs and superstition of its managers, employees and stakeholders. This is an important element that emerges from *Mumvuri* as an African socio-cultural practice and tradition.

The use of the *dare* approach to problem solving and coming up with solutions was recommended by experts during the interviews. The *dare* approach favours **wide consultation** and **inclusive participation** in **seeking solutions** to societal problems and issues. The approach taken in solving problems does not seek to **find fault** and **wrong doing** and thus **persecute** the offender. It does not seek to **condemn** and **label**. It is **broader** and **seeks solutions beyond the offender** and **lessons that can be learnt by everyone in the community at large** (ACAD 1; ACAD 6; ACAD 8; EXEC 2; PRAC 2). One expert summarised the functions of *dare* in African culture and tradition as follows:

> *In African world view vanoti dare harizondi munhu asi rino tageta mhaka (the traditional court system does not hate the individual or person but concerns itself and targets the matter before it). It is a proverb you can use that "dare harizondi munhu asi rinozonda mhaka". It is there to humanise and harmonise but the Roman Dutch law system is to persecute. Once you have resolved issues, human capital will be capacitated to serve the organisation well* ***(ACAD 1: 4)****.*

Corporate organisations are urged to embrace an **all-inclusive** and **participatory approach** in their change management efforts and programmes.

While some scholars argue that over consultation retards the change momentum and usually leads to change failing (Blogun and Hailey, 2004; Burnes, 2004) this is not exactly the same from an Afro-centric perspective under *Mumvuri*. Change is conceptualised as **all encompassing** and **participatory**. Effective corporate change is premised on the existence of understanding, co-operation and harmony. These are critical pillars that influence and model behavioural change at individual and group levels. Change seeks the effective resolution of organisational problems in a holistic manner. It is argued that change from an African perspective is all encompassing

based on the fear that the departed possess power and control on the lives and reality of the living (Mhaka, 2014; Ndlovu, 2019). Through *Mumvuri*, failure to address and pacify the hovering shadow on the corpse of the departed has consequences which have negative outcomes for family members and the blood line (Mhaka, 2014) hence the collective gathering of family members to address the grievances there and then before the burial process (ACAD 1; ACAD 4; ACAD 7; ACAD 9; ACAD 10; EXEC 2; EXEC 4; EXEC 8; PRAC 2; PRAC 4). It is this **reaction** and **understanding** that can be used in informing change management efforts in corporate organisations.

5.3.1 The *Mumvuri* Conceptual Framework (MCF)

The *Mumvuri* Conceptual Framework (MCF) is introduced in this section of the thesis. The framework is hereafter referred as MCF. It is presented in two parts. The first part is *Mumvuri* as viewed and understood from a family environmental set up (refer to Figure 4). The second part is presented as adapted from the family environment to the corporate environment (refer to Figure 5). This framework may be used by corporate executives and practitioners in looking at and informing their change management thinking and practices in corporate organisations. MCF has the elements that have been earlier highlighted in this chapter that came out of the empirical data from experts covering academics, corporate executives and practitioners.

Miles and Huberman (1994); Hofstee, (2009); Corley and Gioia, (2011) define theory as a set of ideas that seek to expose and to explain phenomena. Theory is a statement of concepts and relationships among identified concepts and how these best explain reality and the phenomenon under scrutiny (Birks and Mills, 2011). Corley and Gioia, (2011); Arend, Sarooghi and Burkemper, (2014) argue that a theory should possess clearly defined elements. These elements should be **logical**, **coherent** and show a **particular directionality** that is **distinct** and **clear**. Any proposed theory should be robust and dynamic to be able to adequately explain and unpack phenomenon under scrutiny.

Figure 4 below outlines the proposed conceptual framework for corporate change management.

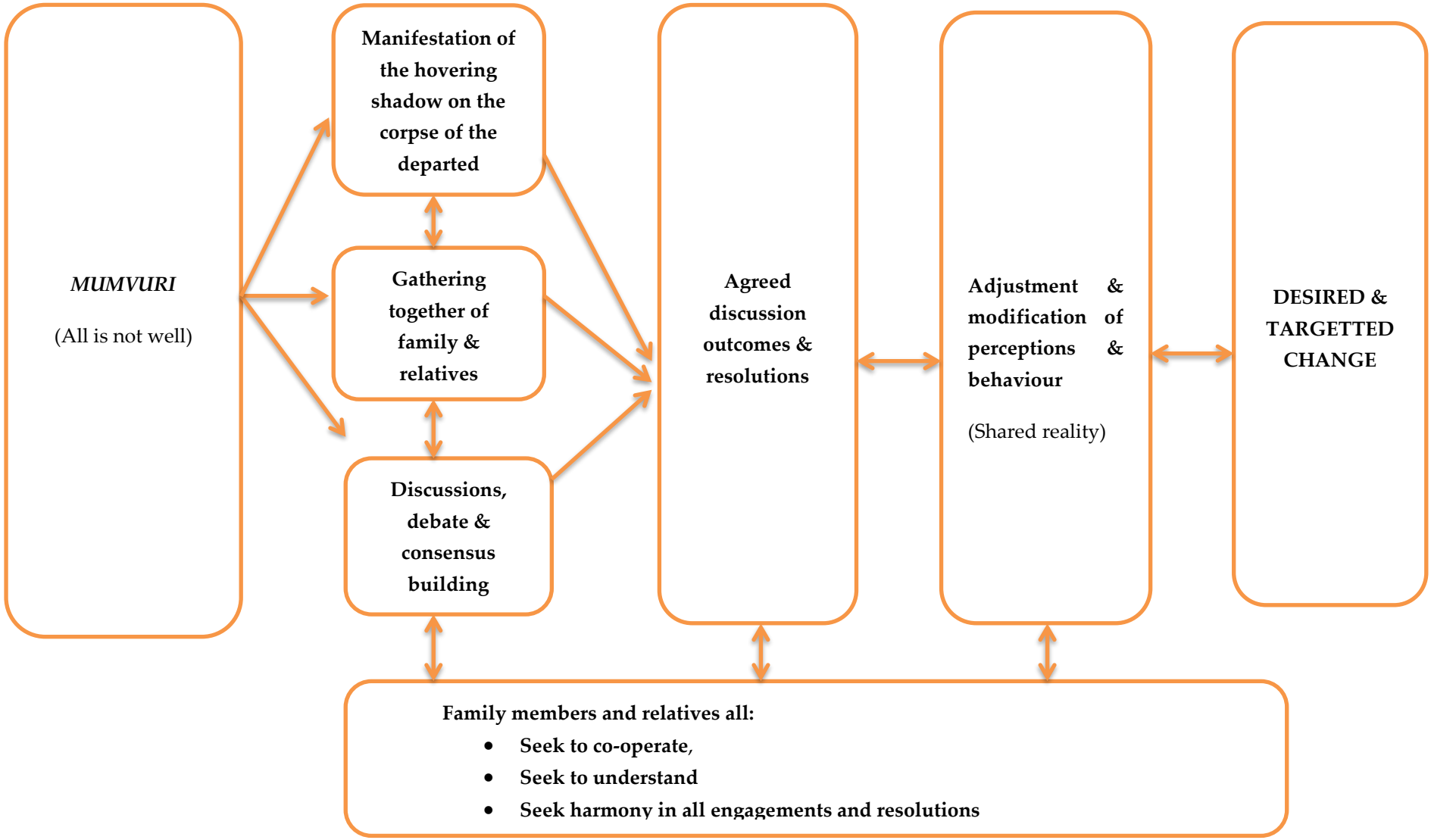

Figure 4: *Mumvuri* Conceptual Framework (Family environment)

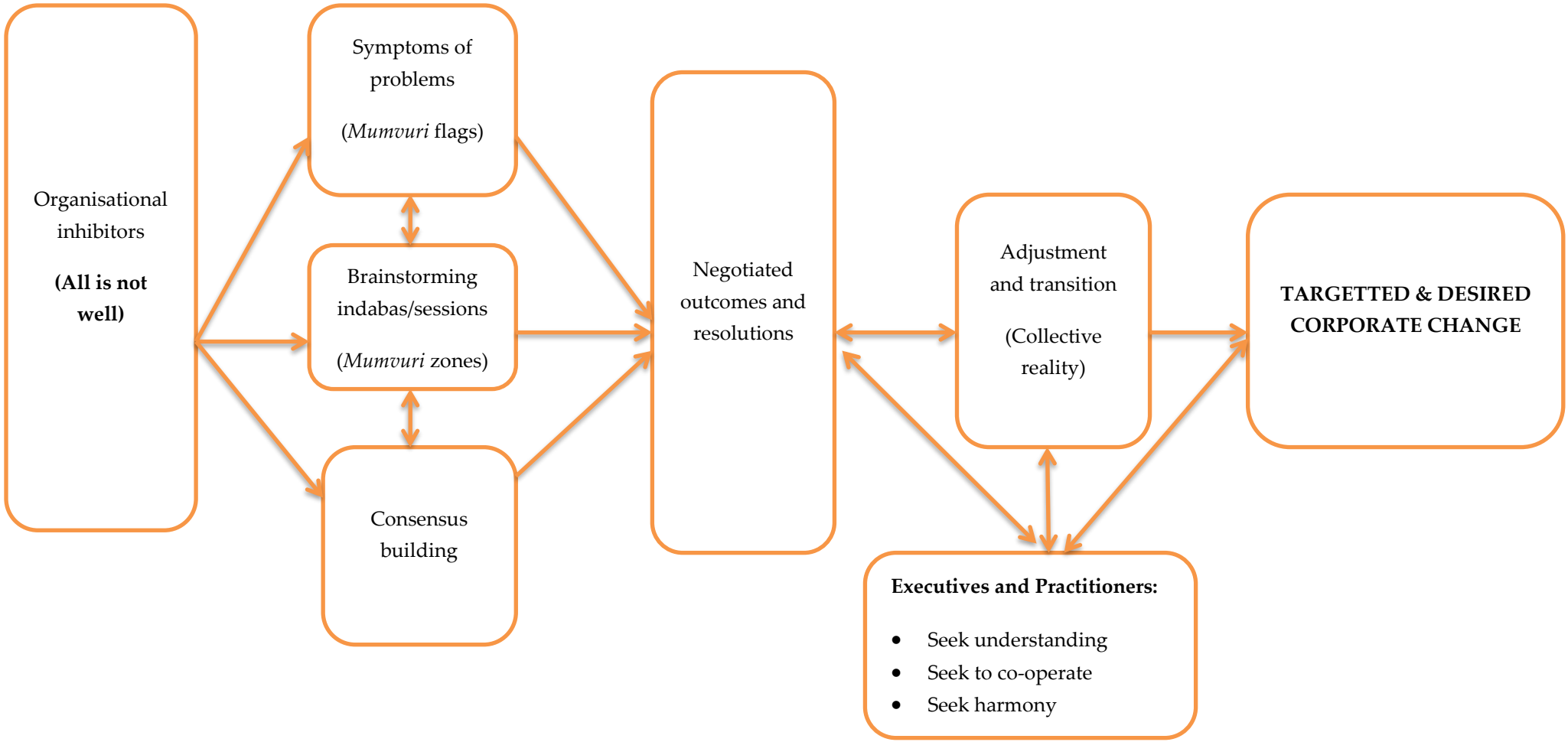

Figure 5: *Mumvuri* Conceptual Framework (Corporate environment)

Coming up with an adaptation conceptual framework was one of the research objectives of the thesis. The framework in Figure 4 and Figure 5 presents the *Mumvuri* conceptual framework (MCF) from two perspectives. These perspectives are first and foremost from the family environment perspective were the phenomenon originates from and secondly, the adaptation of the family perspective to the corporate organisational environment for use by executives and practitioners. The *Mumvuri* Conceptual framework (MCF) for corporate change management is anchored in African culture and philosophy. The African natural phenomenon of *Mumvuri* is used as the conceptual pedestal to demonstrate that African ideas, beliefs and cultural practices are knowledge systems that can be adapted and used in building frameworks to inform, influence and guide management conceptualisation and practices in corporate organisations. As argued by Miles and Huberman, (1994); Hofstee, (2009); Corley and Gioia, (2011) that theory is defined as a set of ideas that explain phenomenon, the *Mumvuri* Conceptual Framework (MCF) seeks to explain and discuss change management in corporate organisations from an Afrocentric perspective and thus broaden the frontiers of knowledge in management theory conceptualisation and practices in organisations.

Figure 4 and Figure 5 both reveal the *Mumvuri* Conceptual Framework. As highlighted earlier, Figure 4 exposes the *Mumvuri* Conceptual Framework in the family set up and environment and Figure 5 exposes the adaptation of the *Mumvuri* Conceptual Framework in the corporate environment for corporate change management in organisations. The adaptation of *Mumvuri* for corporate change management expresses the value and significance of African knowledge systems in contemporary management thinking and practices in organisations. The adaptation of the MCF in Figure 5 gives executives and practitioners an African tool that they can use and apply in their management of change processes in their organisations. While the understanding and practice of *Mumvuri* in the *Karanga* ethnic culture was elaborated and discussed in chapters 2 and 4 of the thesis, the value of *Mumvuri* in corporate organisation was established as the missing link as *Mumvuri* is unknown and not practiced in corporate organisation. The nature of the obtaining framework using *Mumvuri* in corporate organisation was unknown and not established and how executives and practitioners can use *Mumvuri* in organisation was also lingering and unanswered. The presentation of Figure 6 of the *Mumvuri* Conceptual Framework (MCF) in the corporate environment addresses these unanswered questions that were highlighted and discussed in chapter 2 of the thesis. The MCF in Figure 5 is discussed below showing how executives and practitioners can use it for corporate change management.

Figure 5 reveals and establishes the *Mumvuri* Conceptual Framework for corporate organisations. It shows the framework that executives and practitioners can use in their conceptualisation and practice of corporate change management. Executives and practitioners need to establish what is not well in their organisations. *Mumvuri* as revealed empirically by experts means all is not well. To executives and practitioners, all is not well is shown by organisational inhibitors and limitations to their success. Such inhibitions or limitations can be dwindling market share, loss of customers, declining revenues and profitability levels among other considerations. Lotich (2019) identified 9 business inhibitors. These include not having a defined mission and vision as the first obstacle. The second inhibitation is not having a strategy to achieve the vision. The third inhabitation for companies is not staying current with changing trends and technology. Lotich (2019) argues that business trends and technologies are changing rapidly and organisations need to keep pace with changing trends so that they remain relevant to the times and competitive. The fourth limitation involves organisations not having goals. The fifth is organisations not understanding who customers are and what customers need. The sixth is organisations not looking after their employees well. The seventh inhabitation is not having a good and meaningful performance management system in organisations. The eight is not managing resources efficiently and effectively and lastly, the ninth one is not making the working environment enjoyable and fun (Lotich, 2019).

Executives and practitioners have to look at the symptoms and evidence of organisational problems. These problems are expected to trigger immediate brainstorming sessions and organisational *indabas* (meetings) in the corporate context and environment. Brainstorming sessions should call for all organisational actors to the table to discuss and explore varied and multiple avenues around organisational obstacles, past mistakes and missed opportunities. Brainstorming sessions facilitated and undertaken through *Mumvuri* zones seek to build consensus among various organisational actors that include employees, managers, worker bodies, regulatory bodies, suppliers, customers, shareholders and other stakeholders. The brainstorming *indabas* (meetings) and consensus building exercises are an iterative process that builds up and culminates in a negotiated and agreed outcomes and resolutions to organisational limitations and problems. It is argued by the researcher that the coming up of negotiated outcomes and resolutions by organisational actors like in the family set up under *Mumvuri*, the focus is not on individuals in the organisation but on the broader good of the organisation and everyone connected to it. This broader focus fosters and enables adjustment and transitioning at both personal and group levels towards a shared and collective reality. It is a shared reality that allows for collective effort and synergy towards organisational objectives and milestones. The alignment and transition process

under *Mumvuri* Conceptual Framework augurs well with the arguments by Schieffer (2006) under his Co-creative leadership approach that advocates for leaders in corporate organisations to work with different members of the organisation towards a common, goal oriented action. These different members may be found in different departments, different business units and across professions, cultures and nationalities (Schieffer, 2006). Schieffer (2006, p. 607) argues *"…many organisations, individuals and departments do not act together but next to or even against each other… every individual, every department and every unit develops differing perspectives of their specific environment based on their own logic, rationality, interests and motives, etc. These interpretations frequently conflict with one another so that the organisation's ability as a whole to adapt, operate, and achieve success is decidedly inhibited."* Heil (2013) argues that leadership is action in engagement and accomplishment (Heil, 2013). The understanding of leadership by Heil (2013) is broader than leadership as action that causes an effect on the organisation and on human beings within the organisation but to the unfolding of something to its fullness. It advocates the sharing of different and varying perspectives and realities. Schwan (1989, p. 19) articulates this argument eloquently saying "*For human to encounter, understand and collaborate with each other as mutually productive fellow human beings they need to share a certain type of world. When this fails, we say about two people or communities of humans that they are 'worlds apart'. Human beings need works to become communities. Works create community, a sense of shared belonging, shared meaning and a shared understanding of what it is to be a human being. The work creates the possibility for a common history. It is works that sets up the world in which humans can and do form relationships with each other as humans. It is works that allows us to be human, both s individuals and within a community."*

For corporate change management to be achieved, the MCF in Figure 5 exposes that the processes of arriving at negotiated and agreed outcomes and resolutions and capacitating adjustment and transitioning of behavior, perceptions and perspectives for the greater good of the organisation requires all organisational actors to be guided by the need to seek to understand, to seek to co-operate and to seek harmony in all engagements, discussions and resolutions on organisational obstacles and limitations and agreeing on how to overcome these for successful change management that takes everyone on board. The sharing of multiple perspectives and varying dimensions that seek lasting solutions to organisational problems is advocated by the *Mumvuri* Conceptual Framework (MCF) in corporate organisations. This view that is argued by the *Mumvuri* Conceptual Framework (MCF) offers holistic and comprehensive corporate change management. It is argued through MCF that the principles of understanding, co-operation and harmony are integral in achieving targeted and desired change in corporate organisations.

The MCF is a tool that can be used by executives and practitioners in corporate organisations to better understand change management and attain the targeted and desired corporate change. The framework in Figure 5 provides the foundation for the conceptualization of change management from another narrative outside the existing and dominant western frame of reference in management theory, literature and practices (Lessem, Schieffer and Moussavian, 2010; Nkomo, 2011). After exploring and discussing the MCF, the next section will look more closely and *Mumvuri* and change management.

5.3.2 *Mumvuri* and change management

Experts were able to identify and describe the nature and meaning of *Mumvuri*. Experts articulated *Mumvuri* as follows:

> *I am aware of Mumvuri...It is something that is culturally significant in that they (Karanga people) believe that if a person dies and before he or she is buried when you see a shadow of that person it means the person has been wronged somehow. It means things are not right. It means certain things must be put right before you can bury that person, they are not happy.* ***(ACAD 9: 40, 42)****.*
>
> *Yes...! It signifies that something is wrong especially concerning the deceased.* ***(ACAD 10: 40)****.*
>
> *Ohh yes, Mumvuri it means I am unhappy, sort it out. It is a sign that something is indeed wrong and needs to be addressed for all to go well* ***(EXEC 2: 36)****.*
>
> *I am aware of Mumvuri. This is a danger warning sign. It means danger. It means trouble. When Mumvuri appears it means something is wrong…* ***(EXEC 3: 18)****.*
>
> *Mumvuri (the Shadow on the Corpse) as an African concept and practice is something I know. It means that all is not well and something needs to be addressed.* ***(EXEC 4: 16)****.*
>
> *Yes, I know Mumvuri. It is an indicator that all is not well.* ***(EXEC 8: 21)****.*
>
> *Mumvuri just means something is not right.* ***(PRAC 4: 19)****.*
>
> *It is an indicator of something not right and had to be fixed* ***(PRAC 9: 16)****.*

A common thread in all the expositions of *Mumvuri* by experts is that *Mumvuri* means all is not well. The above revelations by experts point to the existence and prevalence of *Mumvuri* in the African *Karanga* culture and community and the role in occupied within their traditions.

As discussed in the previous chapters, *Mumvuri* has specific elements that characterise it in African culture and philosophy. These elements are used in coming up with the conceptual framework in Figure 4. *Mumvuri* is an African signal, an African indicator that communicates that all is not well. This signal triggers a reaction and action among the elders and relatives of the departed to address the

grievance being conveyed by the departed to those still in their bodily life existence. It triggers an urgent need to change direction to avoid social and cultural ills and misfortune befalling family members due to their disregard of the danger warning sign (ACAD 1; ACAD 4; ACAD 7) that manifests itself through the image of the hovering shadow on the corpse of the departed (Mhaka, 2014; Tatira, 2014).

Corporate organisations as exposed in Figure 5 can adapt *Mumvuri* in identifying signals or organisational inhibitors that demand their immediate reaction and action. The use of the *Mumvuri* flag together with the demarcation of *Mumvuri* zones in organisations is proposed in practically implementing this change management conceptual framework for organisations. The way in which matters around the hovering shadow on the corpse of the departed are addressed and comprehensively resolved in the African family set up and environment is an important component of *Mumvuri* that can be used in informing corporate change management programmes and initiatives by corporate executives and practitioners. The *Mumvuri* Conceptual Framework is recommended to be adapted through the practical setting up and use of African natural wisdom that resides in elders through the council of elders in the corporate setting. The calling of a family board meeting is another important element of *Mumvuri*. The confirmation of the hovering shadow on the corpse of the departed is another important element that can be adapted and used in corporate change management programmes. The discussions, debate and arriving at agreed resolutions around past issues, grievances and mistakes is an important element that comes out of *Mumvuri* that can be adopted to inform and guide change efforts in corporate organisations.

Experts revealed through their elaboration of *Mumvuri* that this means all is not well (ACAD 4; ACAD 7, ACAD 8; EXEC 2; PRAC 2). It is a warning for action. It is a warning for change. Failure to change course means that dire consequences are inevitable to family members and the entire organisation. The nature of the impending danger of ignoring the *Mumvuri* signal in African culture is revealed below by experts (ACD 4 and ACD 9):

> *So Mumvuri in sociological understanding acts as a social control mechanism, a social control mechanism. Kungofanana nenjozi unenge woda kuenda kunjozi, ndizvo (it is more or less similar to the concept of avenging spirits in Shona culture and religion) … a social control mechanism saying if you do not pay attention to these things if this person then dies, if this woman dies, if this men dies but kazhinji vakadzi ndivo vane dambudziko (it is mostly women who are prone to having shadows coming out and these problems) … treat them well, avoid problems with them, live in peace, live in harmony, live in understanding with them. Sadza rabikwa nemukadzi haripfuugwi negumbo uchiramba (if your wife prepares food for you, you have to eat it than to refuse to eat it never mind the problems you two may have with each other) … you have to eat it* ***(ACAD 4: 32 - 35)***.

> *So normally what happens is that the family should make appeasements so that the Mumvuri (Shadow on the Corpse) goes away. The Mumvuri (Shadow on the Corpse) disappearing is a sign that things are now ok and they can bury them. The significance comes in that if that Mumvuri issue is not addressed there is belief that bad things will befall the family what we call in Shona culture "munyama" (bad omen or bad luck). Mumvuri unodzoka, munhu anodzoka (the shadow of the corpse will come back, the person comes back) meaning they will come back to you negatively this time and influencing the way you run your business, the way you run your family to the extent that you see some members of the family dying because certain things are not made right. So the idea is to find out why that Mumvuri (Shadow on the Corpse) is there and what can be done. So what they normally do is to consult a n'anga (traditional healer or diviner) as regards to this Mumvuri (Shadow on the Corpse) and a n'anga (traditional healer or diviner) tells them what to do to appease the departed with a shadow on their corpse* ***(ACAD 9: 43 - 44)***.

Mumvuri subconsciously triggers the coming together of family members to decisively deal with past mistakes for peace and harmony at individual and group levels (ACAD 4; ACAD 8; PRAC 2). For corporate organisations, the underlying idea is that for desired and targeted change to be realised there is need for detailed and comprehensive resolution of past mistakes, past grievances and past obstacles for organisations to move forward (ACAD 2). The detailed resolution of past issues is recommended to be practically guided by principles of seeking to understand, seeking to deliberately co-operate and seeking harmony (ACAD 4). These three principles are the bedrock of building and sustaining positive behavioural outcomes of individuals and groups in their daily interactions and engagement in general life existence and in corporate working life existence in organisations. The question therefore that has to be at the back of the minds of corporate executives, practitioners and academics is *"what are those past mistakes, past grievances and past obstacles that hinder and inhibit corporate change?"* It is therefore argued that half-baked or piece meal resolution of past obstacles, past mistakes and grievances leads to inconclusive change in corporate organisations. Inconclusive change it is argued, leads to unsuccessful change management efforts in corporate organisations and this is proposed to be rectified through holistic and comprehensive resolution of past mistakes, obstacles and limitations in corporate organisations in this thesis. It is argued that holistic and comprehensive resolution of organisational inhibitations and limitations leads to targeted and desired change in corporate organisations.

Mumvuri in summary is about holistic and comprehensive change (ACAD 2). Change as conceptualised by *Mumvuri* is about addressing past organisational mistakes, missed business opportunities, missed strategic alliances or partnerships and strained but equally profitable business relationships. For *Mumvuri*, change is a negotiated and agreed process that is cyclical in nature by all those involved in the change process. Change that is holistic and comprehensive seeks to understand. It seeks to cooperate. It seeks harmony (See Figure 4 and Figure 5 of the *Mumvuri*

Conceptual Framework). These three elements of change as argued by the *Mumvuri* Conceptual Framework are important enablers for desired and targeted change in corporate organisations. *Mumvuri* exposes that change is about people. It is not about processes, structures and procedures. Holistic and comprehensive change involves people and goes deeper to touch the emotive, cognitive and spiritual dimensions of human existence and wellbeing. To harness the emotive, cognitive and spiritual dimensions of the human psychology and personality, *Mumvuri* argues for all encompassing engagement or consultation by all actors in the change endevour. It argues for dialogue and debate for the desired change effort and this is an iterative activity. *Mumvuri* argues for the building of shared consensus and resolutions coming out of the discussion process. *Mumvuri* argues for shared implementation of the change effort in organisations and ownership of the desired outcomes or organisational conditions.

5.4 To provide practical guidelines of implementation of *Mumvuri* in organisations.

This section of the thesis provides the practical guidelines of implementing the *Mumvuri* Conceptual Framework (MCF) in corporate organisations. Providing practical guidelines of implementation of MCF is one of the research objectives. The implementation guidelines are covered at two levels namely general guidelines that are philosophical in nature and at an operative level that put the guidelines into practical implementation at organisational level by executives and practitioners. These two implementation levels are discussed below.

5.4.1 General guidelines of implementing *Mumvuri*

It was established through experts that the first guideline is for Africans themselves to start living their true natural identity and spirituality. One of the many ways of practising this is for African academics, executives and managers to have a culture of naming their children with names that have meaning and relevance to their identity and culture. This position was highlighted by expert PRAC 1 as follows:

> *There is need to promote African ideas in organisations and this starts with taking pride in naming our children in African names. Dressing and talking like Africans. Once we start being African enough and holding our own space, the ground will be fertile for the introduction of African concepts in management because there will be people to defend this and argue for it. Right now, there are no takers* ***(PRAC 1: 22)****.*

Acceptance and use of African ideas and practices in management thinking and way of life starts at the family level. The manner in which children are taught to value and appreciate their cultural identity and spirituality does have an considerably

influence in the effective use and appreciation of cultural values and practices in corporate organisations (EXEC 2; PRAC 1; PRAC 7; PRAC 9). It was unearthed in the evidence provided by corporate executives and practitioners that there is a missing link that needs to be corrected for African ideas, beliefs and practices to have wider acceptance and relevance in corporate organisations. It was established that more and more academics must start to write and promote African ideas and concepts in academia and in the conceptualisation of management in organisations. This position was argued below by expert, ACAD 5:

> *Like we noted that most management concepts are euro-centric, there is need for a reconstruction of management theory and concepts. There is need to redo management conceptualisation by ourselves as Africans, as African scholars. If you read most of my work, these are the issues I try to put on board so that people have an appreciation of African ideas, African frameworks and African models rather than depending on outside frameworks which are not fit for our own context. I am one scholar who believes that this must be done across the schools and not only in one discipline if we are to win this war because Europeans themselves have done this in all disciplines that is why they have managed to provide theories and models across the terrain thereby influencing how things are done* ***(ACAD 5: 45; 52 & 53).***

It emerged that scholarly literature and research on African ideas and thinking in organisational theory and management practices is limited on the optimistic side and non-existent on the pessimistic end of the continuum (EXEC 6; PRAC 8; PRAC 10).

Closely linked to the writing and promotion of African literature and research is the whole discourse of rethinking and rewriting the education curriculum. Education is a key enabler in nurturing and sustaining cultural beliefs and practices of a people. It is important in the self perpetuation of a cultural identity and value system of a people. Africans need to reclaim this space and boldly champion their beliefs and identity in all aspects of life including in the business realm (PRAC 9; PRAC 10). It is argued that revisiting the education system sets the context for promoting and sustaining African ideas and concepts in corporate organisations (PRAC 7; PRAC 9; PRAC 10). Revisiting and rewriting of the education curriculum is an African issue. It is Africans themselves who can start this process and lead it for themselves resulting in their emancipation and decolonisation.

One expert offered a rather radical guideline where they argued that as long as Africans continue to be employed in corporate organisations that have an underlying philosophy and architecture that is not Afro-centric, it may be difficult to

adapt and implement African ideas and concepts in corporate organisations. The expert argued that:

> *Yeah I think the best way that can motivate people to write about their own stories is when we start maybe our own businesses. If you start your own businesses or organisations, you have lee way to use your own experiences, ideas and so on but if you just get employed in a company that has its own dictates, policies and rules. Sometimes it won't be easy for you to think otherwise. You just go and do the straight jacketed way. You just have to fit in for you to survive and get paid. So it is very difficult in such a situation to be innovative. And the way you are doing it I think it is good because it starts with ideas. Like a research such as yours, if it is able to come up with a framework at the end of the day, is it useful, it is a very good starting point and some people will actually build on that. May be (laughs) people have not thought about it that way that we can use your traditional knowledge systems to build theory and integrate them with whatever is happening in the modern corporate world and come up with very good results* ***(ACAD 8: 82 - 84)****.*

Another expert pointed to the seemingly difficult task of adapting African concepts to corporate organisations that are established on western management concepts and ideology. The expert said:

> *The problem that you have is that one: the origins of most corporate organisations have their base in European concepts and culture. Their basic architecture is predominantly western and trying to push African ideas and notions is difficult as this would be resisted and not accepted. Which African corporate organisation do you know that does have African origins and an African foundation?? I have worked for a global corporate organisation, British Petroleum and was posted to London at one time in my career but I will tell you that I have never come across an African corporate organisation. All organisations that I know are formed and sustained on the basis of a European framework and foundation. This is difficult to challenge and dismantle.*
>
> *Secondly, the educational system in schools and universities is western oriented. The knowledge system that is generated and perpetuated is western in nature and skewed towards the western school of though and practices. The African knowledge system and framework of reference is unknown. Actually it does not exist and does not want to be heard because in the thinking of the way the world is structured. Thirdly, our children are all cultured in the western frame of thought and value system. There is an apparent disconnect between African social and cultural values and beliefs and what they are schooled to internalise as true and correct by the western system and institutions. Talking of African beliefs and values is alien to our children and this is unfamiliar territory, unfamiliar knowledge systems. So if it is unknown and not appreciated how can it be adapted in corporate organisations by these same young African managers as career professionals??? This creates a dilemma.*
>
> *Lastly, because of Africa's historical failures and its well documented history of misgovernance, corruption, misuse of public resources, famine, poverty and the like how can Africa then come up with management ideas and practices when it is looked down upon. It is a dead continent, a dead people and nothing is expected to come from Africa. It may be possible but because of the four reasons I articulated already, it is difficult. It is a bigger discourse and debate than what meets the eye. You really need to be*

bold to dare and challenge the western hegemony and knowledge system as not many have done so. One needs to develop corporate organisations that are wholly African in the true sense of the word, an education system that supports African knowledge systems and way of existence, socialise and culture our children in African traditions and practices and address some of Africa's well documented shortcomings. Without a deliberate effort to address these issues, African ideas and concepts will not be taken seriously ***(PRAC 6: 19 & 20)***.

While this may be valid to some extent, the need to form and build strong African corporate organisations in business, the building of knowledge has to start at some point. It is from that starting point that arguments can be improved for wider acceptance and usability of African ideas in corporate organisations. What is not in dispute is the fact that getting the adaptation of African values and culture in corporate organisations thinking and practices is not as simple as it appears. This explains the reason why there has been a lot of talk on the potential value of African ideas and concepts and the resultant minimal to non-existent application and use of these in corporate organisations (Khoza, 1993; Mangaliso, 2001; Nkomo, 2011; Nyathi, 2009; Jongwe, 2017). The missing link is Africans themselves. Africans as custodians of their own natural beliefs and values must champion and propagate these in the organisational context. Issues of lack of cultural rootedness, the disconnect between African identity and spirituality and matters of inferiority complex quickly come to the surface as impediments to the growth and development of the African story and agenda. It is the view of the researcher that Africans must do more to own their space and voice in this debate and discourse. The extent and depth of African knowledge systems and practices in management conceptualisation and practices is unexplored. This is the space that needs to be occupied through *Mumvuri* for the advancement of knowledge and management theory in corporate organisations.

5.4.2 Specific guidelines of implementing *Mumvuri* for executives and practitioners

For corporate executives and practitioners, *Mumvuri* has specific guidelines of implementing in organisations. The first guideline is that *Mumvuri* is a danger signal. It is a danger warning signal meaning that all is not well. It symbolises that there is a problem, an unresolved issue, grievance, mistake and obstacle that needs closure (ACAD 1; ACAD 4; ACAD 7; ACAD 10; EXEC 2; EXEC 4; EXEC 8; PRAC 2; PRAC 4; PRAC 9).

For corporate organisations, signals like loss of market share, declining profits, falling production volumes, high employee turnover, numerous cases of staff

indiscipline and misconduct, strained relationships, high incidences of conflict and mistrust, high employee theft cases, vandalism, consistency missing of key performance targets and many others are danger indicators that executives and practitioners should be aware of and be on the lookout for as they lead and manage their corporate organisations. These are *Mumvuri* signals.

Some of these danger signs call for immediate attention and action as any procrastination on them has a bearing on the continued viability of the organisation. In *Mumvuri*, the presence of a hovering shadow on the corpse of the departed calls for immediate attention and action as this occurrence threatens the harmony and peaceful existence of those still in their bodily existence (Mhaka, 2011; Tatira; 2011; ACAD 1; ACD 4; ACAD 7). While in organisations, hovering shadows on the corpse of the departed cannot be seen literally, signs that all is not well can be seen and reported by employees, managers and stakeholders. It is the process of seeing these signs that should be opened up for everyone in the organisation to participate and contribute in their resolution and the transition of the organisation going forward in the desired direction.

5.4.2.1 *Mumvuri* flag

Corporate executives and practitioners are recommended to have a ***Mumvuri* flag** in their organisations. Such a symbol is flagged wherever an issue, a grievance or mistake that is detrimental to the functioning and wellbeing of any staff member and organisation are seen or discovered in the corporate context. Employees in organisations are encouraged to be empowered to be able to raise the *Mumvuri* flag that forms part of the corporate culture and artefacts as a way of prompting discussions and solutions to issues, grievances, obstacles and mistakes that affect them directly and the organisation broadly. It is argued that having *Mumvuri* sign posts in the form of a flag creates and sustains corporate change initiatives that are broad based and participative. Anyone in the organisation can raise the *Mumvuri* flag. The flag is only dropped at the satisfaction of the raiser and sometimes if others disagree, they can raise the flag as well until everyone is satisfied and there is no raised flag that can be seen by all in the organisation. The raising of the *Mumvuri* flag in corporate organisations means all is not well and therefore there is need for engagement and collective resolution of issues in the organisation. This stimulates and ensures that there is sufficient inertia to initiate and sustain behavioural change at individual and group levels. The underlying idea is to ensure that through the *Mumvuri* flag, issues, grievances, mistakes and obstacles are comprehensively and holistically addressed. The use of *Mumvuri* flag in the corporate setting seeks

understanding. It seeks co-operation. It seeks harmony (ACAD 1; ACAD 4). Ultimately the end product is positive behavioural outcomes by employees and the organisation in the market place.

Current human resource management policies and practices encourage employees to discuss their individual grievances with their immediate supervisor or manager. It goes on to advise employees to escalate their grievances to the departmental manager and if not satisfied right up to the chief executive officer (Armstrong, 2006). It is an escalation and hierarchical based management process. It must be stated that this standard human resource best practice is a private and formalised procedure between the aggrieved staff member and management. Employees through the use of the grievance policy and procedure are given the right to raise their grievances in organisations with their manager (Armstrong, 2006). Employees are also entitled to be represented and appeal to a higher authority if they feel that their grievance has not been resolved satisfactorily (Armstrong, 2006). The higher authority is the chief executive officer of the organisation. The decision taken by the chief executive officer is taken as final and binding. A closer look at his formal grievance handling procedure in organisations exposes that it can still leave staff members in suspense and with genuine grievances after the final binding decision on the matter by the chief executive officer. This leaves the aggrieved without any other channel or platform to express their issues and deeply expose their emotions that could benefit the organisation in the long term. In essence, the formal human resource grievance mechanism may not decisively address employee grievances to their satisfaction and lead to the optimal performance by themselves and other team members in the organisation. This is particularly glaring if the grievance was raised by one employee but affects the entire department or project team. It retards individual and team performance if it is not holistically and comprehensively addressed.

Mumvuri conceptual framework seeks to give employees the power to determine whether or not issues are holistically and comprehensively resolved for wholesome behavioural change at individual and team levels. Unresolved grievances, outstanding problems and past mistakes weigh down the performance of individual employees and teams in organisations. It is argued through the *Mumvuri* flag, corporate executives and practitioners empower employees to be in charge and control of their destiny. This sets the tone for positive behaviours that ultimately benefit the organisation as grievances, issues, mistakes and obstacles are openly discussed in a way that seeks understanding, co-operation and harmony (ACAD 4). The use of the *Mumvuri* flag is therefore argued as a powerful corporate organisation

tool that signifies the need for positive behavioural change at individual and team levels and can be used when all is not well in corporate organisations. The use of *Mumvuri* flag seeks for positive behavioural outcomes in individual employees, teams, departments, business units and the entire corporate organisation.

Mumvuri apart from pointing to organisational problems reflects the nature of the existing culture in the corporate organisation. It expresses lack of common values. It shows a lack of vision and overarching strategy that galvanises the organisation towards its intended purpose. Without a purposive and unifying culture, management interventions and programmes are bound to fail and this affects the long term survival of corporate organisations.

5.4.2.2 *Mumvuri* areas or zones

Closely linked to *Mumvuri* flag, corporate organisations are recommended to come up with ***Mumvuri* areas or zones** where issues, mistakes, obstacles are openly discussed within the confines of the organisation. Areas such as the staff car park, staff canteen, open company spaces, company grounds and gardens can be designated as *Mumvuri* zones. In these zones, frank, open, non-hierarchical discussions are held and concrete resolutions are passed for the benefit of the organisation as a whole. *Mumvuri* zones should be known for seeking understanding, seeking co-operation and seeking harmony in the corporate organisation (ACAD 4). The focus is not on individuals but at issues at hand (ACAD 1). The focus is on lasting solutions and positive behavioural outcomes that benefit the organisation ultimately.

In terms of guidelines, *Mumvuri* triggers a reaction and action that informs and influences the behaviour of those attending the funeral of a departed family member. Practically, executives and practitioners can leverage on the processes that is followed when a hovering shadow is seen on the corpse of the departed. Family members call each other and gather around the hovering shadow on the corpse in the hut where the departed is lying in state. There is a process of validation and confirmation of whether all are seeing the hovering shadow on the corpse of the departed (ACAD 1; ACAD 5; ACAD 7). The focus is on the hovering shadow on the corpse. A consultative process of finding out why the hovering shadow has appeared is initiated together with efforts to find solutions to it. Everyone participates in this process. All divergent and converging ideas are accommodated and used to build a common and binding decision on how to address the hovering

shadow on the corpse and move forward as a collective, as a family gathered to bury their departed relative.

The consultative process coming from *Mumvuri* can be used in corporate organisations in seeking positive behavioural outcomes from employees, executives and stakeholders. In seeking positive behavioural outcomes of individual employees in corporate organisations and various working teams in departments, project teams, quality circles and business units, executives and practitioners can be guided by the principles of seeking to understand, seeking to co-operate and seeking harmony (ACAD 4). These three tenets form the fundamental basis of *Mumvuri* in African culture and religion. Seeking to understand, seeking co-operation and seeking harmony are behavioural attributes that executives and practitioners can use in informing and modelling their management and leadership styles for positive behavioural outcomes in the corporate environment. It is argued that in initiating and sustaining change management programmes in organisations, executives and practitioners need to seek understanding, seek co-operation and seek harmony for lasting and wholesome change efforts. As executives engage their employees and various stakeholders, they are recommended to follow and adhere to the *Mumvuri* consultative process that is undertaken by family elders at the sight of the hovering shadow on the corpse of the departed. The guiding principles of understanding, co-operation and harmony form the constitution and implementation framework for positive and decisive behavioural change among all stakeholders and ultimately the entire corporate organisation.

Change occurs at four levels. These are at individual, group, organisational and surrounding environment (Ferlie and Shortell, 2001). It starts at an individual level and transcends to the group and organisational levels. The context of the environment sustains positive and effective change management efforts (Ferlie and Shortell, 2001). Organisational change management efforts and programmes usually succeed if they are rooted in a supportive environment encompassing the appropriate organisational culture and structure (Marnewick, Erasmus and Joseph, 2018). The three main reasons why organisation change management efforts fail is mainly due to first and foremost an ineffective or inappropriate model of change. Secondly, an ineffective or inappropriate method of implementing change and lastly an inappropriate environment for implementing the change programme (Marnewick, Erasmus and Joseph; 2018).

5.4.2.3 Principles of seeking understanding, co-operation and harmony

The principles of seeking to understand, seeking to co-operate and seeking harmony were explicitly expressed by one of the experts as follows:

> *So the message in terms of practical life is that people must opt for resolution of conflicts muchiri kufamba kudai (when people are still alive and living) and therefore the application of this bvuri (Shadow on the Corpse Belief System) is an indication yokuti (to say) in practical life unhu wedu, ubuntu (the essence of our personhood, our humane nature) requires harmony, requires co-operation, requires understanding because you may assume kuti (to say) kana munhu wafa zvapera the message is saying no it is not finished and more importantly vakafa vanoona, vafa vanonzwa, vakafa vanofamba, vafa vanodya ndopane nyaya nemeseji (the dead can see, the dead can hear, the dead can walk and travel, the dead can eat and this is where the message is in practical terms to the living) and the dead are unpredictable havagoni kuti ungaita gakava nawo (it is impossible for you to enter into an argument with the dead and prevail over them they are unpredictable. So Mumvuri (Shadow on the Corpse Belief System) in sociological understanding bvuri (shadow) acts as a social control mechanism, a social control mechanism kungofanana nenjozi unenge woda kuenda kunjozi ndizvo (it is more or less similar to the concept of avenging spirits in Shona culture and religion) a social control mechanism saying if you do not pay attention to these things if this person then dies, if this woman dies, if this men dies but kazhinji vakadzi ndivo vane dambudziko (it is mostly women who are prone to having shadows coming out and these problems) treat them well, avoid problems with them, live in peace, live in harmony, live in understanding with them. Sadza rabikwa nemukadzi haripfuugwi negumbo uchiramba (if your wife prepares food for you, you have to eat it than to refuse to eat it never mind the problems you two may have with each other) aaahhhh you have to eat it* ***(ACAD 4: 34 & 35)***.

Mumvuri advocates for positive behavioural outcomes in corporate organisations. These positive behavioural outcomes are underpinned by specific principles and concepts that include **understanding**, **co-operation** and **harmony** (ACAD 4). These principles and concepts form the soft aspects of the adaptation conceptual framework. It informs the core value system. The hard aspects of the framework are the techniques of calling and gathering family relatives together around the hovering shadow on the corpse and in the corporate environment around the organisational problems. In corporate organisations, when the *Mumvuri* flag is raised, it triggers the gathering together of all employees in the *Mumvuri* zone. It is a call for an organisational *indaba*. The raising of the flag signifies that there are problems and all stakeholders need to sit down and find common ground around those organisational problems. It is a call for action by all those in the organisation and this call cannot be ignored.

Once the organisation gathers together, the debate around the issues begins. This process involves the art and skill of problem diagnosis, the consultative discussions and the coming up of binding resolutions and decisions that are adhered to by

everyone involved. The balancing act involves a set of skills set, specific tools and techniques that executives and practitioners are encouraged to possess and develop over time in their organisations. An effective model of change management is recommended to possess two components to it namely the soft aspects and the hard aspects (Marnewick, Erasmus and Joseph, 2018). The soft aspects include values, concepts and principles. The hard aspects include the tools and techniques. These aspects assist in defining an effective conceptual framework for executives and practitioners as a vague or poorly designed framework limits its implementation and eventual use by practitioners and executives alike in corporate organisations (Marnewick, Erasmus and Joseph, 2018).

Mumvuri is a change management process. The phenomenon by its own dictates individuals and family members to retrace their behaviours and conduct and change course (EXEC 2; PRAC 2). This demand for a change of course or otherwise face the full wrath of the departed as an avenging spirit is socially and culturally significant among the *Karanga* tradition (ACAD 1; ACAD 3; ACAD 4; ACAD 7; ACAD 8; EXEC 2; PRAC 2). There is no contest over *Mumvuri* as a widely held *Karanga* cultural tradition (ACAD 1; ACAD 4; EXEC 2; EXEC 4; PRAC 2). It is known and practised as a natural way of existence and belief system (Mhaka, 2014). As a process for capacitating change in corporate organisations, executives and practitioners can practically implement the *Mumvuri* flag in their corporate architecture. The *Mumvuri* flag can be used to point and highlight areas, obstacles, past mistakes and grievances that inhibit the effective transition of individuals and teams to the new desired state of existence. Inhibitions may include inability to meet new corporate performance targets, inability to adopt new products in line with changing market trends and customer preferences and expectations, inability to embrace new business markets, slowness in taking up online digital platforms and new forms of online working among other corporate endevours that enable organisations to adapt and survive to their operating realities.

The *Mumvuri* flag symbolises the identification of organisational problems and the call to gather and discuss these problems. Discussions around problematic areas, grievances and mistakes are encouraged to be facilitated in *Mumvuri* zones which are open spaces that are deliberately demarcated in organisations. These discussions are encouraged to be facilitated by selected elders among employees themselves who are grounded in the culture and systems of the corporate organisation. It is discouraged to have managers, practitioners and executives facilitating and superintending over *Mumvuri* sessions. Rather executives and practitioners are

participants like everyone else. *Mumvuri* sessions are recommended to be facilitated by a council of elders who are chosen by the employees themselves without management involvement and participation. Management are recipients of this process. By so doing, the formal grievance handling process in corporate organisations is strengthened for holistic resolution of grievances in the organisation. This strengthening of the grievance process integrates and incorporates African elements of inclusivity and participation to it (Mandova and Chingombe, 2013).

The council of elders' numbers are determined by the employees themselves. Elders are selected by the employees themselves. In African epistemology, the older one is, the more mature, wiser and knowledgeable he or she is and is given a social and cultural privilege in society that is respected by all. It is this African wisdom that is used in selecting elders to facilitate *Mumvuri* sessions in organisations. It is recommended that these elders must ensure that discussions during *Mumvuri* sessions are guided by the three core principles of seeking to understand, seeking to co-operate and seeking harmony (ACAD 4). The due processes of calling all members together, ensuring there is confirmation of the issues, mistakes and obstacles that has necessitated the gathering are matters that are monitored and guided by the council of elders. The process should ensure that discussions are inclusive, participative and solution oriented. The process is non-hierarchical. It should strive to mould positive behavioural outcomes in the pursuit of resolving past mistakes, past obstacles, past grievances and unresolved issues of the organisation.

The one who is aggrieved, bitter, angry and restless has the final say in determing whether or not their issue is resolved and settled. If it is not resolved, he/she will keep the *Mumvuri* flag raised and it is the council of elders who could ensure that their issues are decisively addressed for their comfort and of other members as well. It is by so doing that organisations create the capacity and momentum to change and transcend from one point to the other and collectively achieve consensus to move on.

Through this interaction and engagement process for collaborative and co-operative change, the *Mumvuri* conceptual framework seeks organisations to move away from the predominantly held belief and view point that it is only the chief executive officer, as the rational, visionary and all knowing technocrat that can single handedly initiate and drive organisational change efforts with everyone coming on board to their vision and leadership stamina (Todemn By, 2008). The framework argues that change is a negotiated and collaborative process. Change that is premised on understanding, co-operation and harmony is holistic and durable

(ACAD 1; ACAD 4). Corporate executives and practitioners are therefore guided to seek understanding, co-operation and harmony in their implementation of change management programmes. Their change process should be anchored in collaborative processes that follow the need for understanding, co-operation and the need for organisational harmony (ACAD 4). *Mumvuri* Conceptual Framework (MCF) argues for engagement or consultation for holistic and comprehensive change management in corporate organisations. It argues for dialogue and debate as a cyclical and iterative process. It argues for consensus and shared resolutions for the desired change effort in organisations. It argues for shared implementation of the change endeavour and shared ownership of the desired change outcomes. These elements of consultation, dialogue and debate, building of consensus and shared resolution, shared and agreed implementation and ownership of the change outcomes are practical *Mumvuri* tools that practitioners and executives can use to bring about desired and targeted organisational change. These *Mumvuri* tools are practical steps that are argued to foster holistic and comprehensive corporate change management to practitioners and executives.

In summary, *Mumvuri* Conceptual Framework (MCF) provides the following practical guidelines for implementation for corporate change management. The **first guideline** is that corporate change management involves addressing past organisational mistakes, grievances and missed opportunities holistically and comprehensively. The **second guideline** is that corporate change involves dialogue, debate and building of shared consensus among the interested and affected stakeholders. Consensus building is an iterative process that culminates in agreed and shared resolutions for the desired and targeted organisational change. The **third guideline** is that change is about people. Change has a deeper emotional, cognitive and spiritual dimension that needs to be tapped into for favourable organisational outcomes. The **fourth guideline** is that holistic and comprehensive corporate change management seeks to understand. It seeks to co-operate and lastly it seeks harmony. Management behaviours that seek to understanding, co-operate and cultivate organisational harmony are integral to the *Mumvuri* Conceptual (MCF) Framework. Accordingly, executives and practitioners are implored to adopt behaviours that seek understanding, co-operation and harmony as important implementation skills for comprehensive and holistic change management in organisations. Corporate change management by *Mumvuri* Conceptual Framework does not stir tension, conflict and instability in the corporate set up and natural way of existence. Change understands, change co-operates and change breeds harmony. All these are African and humanitarian natural percepts that are valuable in adapting for corporate

change management in organisations and thus giving a fresh conceptualisation and understanding of change management in corporate organisations for executives and practitioners.

5.5 CHAPTER CONCLUSION

This chapter gave the interpretation and discussion of the research findings linking these to the objectives of the study. It was established that *Mumvuri* is a valuable and known African natural phenomenon of the *Karanga* ethnic culture of modern day Zimbabwe. It is a practice that is found in other African countries such as Egypt, Nigeria and Ghana. Elements that are valuable and that offer themselves to transferability in building a conceptual framework for corporate change management were identified and discussed. The discussion explored various guidelines of implementation of *Mumvuri* that can be used by corporate executives and practitioners in organisations. The specific guidelines of implementation in organisations include the use of the *Mumvuri* flag, *Mumvuri* zones, use of elders and the guiding principles of seeking to understand, seeking to co-operate and seeking harmony. The next chapter focuses on the main conclusions, recommendations and areas for further research.

CHAPTER 6

CONCLUSIONS AND CONTRIBUTIONS

6.0 INTRODUCTION AND OVERVIEW

This chapter gives the conclusions and contributions for the thesis. Gaining a deeper understanding of *Mumvuri* and why it is a valuable concept for corporate organisations underpinned the basis of the thesis. *Mumvuri* was used as a concept rooted in the *Karanga* African belief system and tradition. As argued in chapter 1 and the subsequent follow up chapters, this thesis is premised in African culture and philosophy and it used the African frame of reference to inform and guide management thinking on change management in corporate organisations. The evidence of the findings presented in chapter 4 established the deeper meaning of *Mumvuri* in African culture and natural way of life. Chapter 5 availed the *Mumvuri* conceptual framework (MCF) that can be used for corporate change management. Apart from outlining the conclusions, research limitations are given together with areas for further research.

6.1 Summary of the main conclusions

In summarising the main conclusions, the research objectives are looked at individually with the view to determine whether these were achieved or not while making reference to relevant evidence as discussed in the previous chapters. It is the argument of the researcher that making reference to evidence in the previous chapters will give focus to the conclusions and the possible implications of this study and avoid been weighted down by repetition.

Table 10: Summary of findings

No.	Research Objective	Findings
1.	To explain the deeper nature of *Mumvuri* and why it can be a valuable concept for organisational change management theory and practice	*Mumvuri* was established as a natural and widely relevant *Karanga* African concept. *Mumvuri* is spiritual in nature and it communicates that all is

		not well in African epistemology and culture. *Mumvuri* is not yet used in corporate organisations. Transferable elements of *Mumvuri* were identified.
2.	To establish a conceptual framework for *Mumvuri* in corporate organisations	The *Mumvuri* Conceptual Framework (MCF) was developed and explained in figure 4 and figure 5, Chapter 5 of the thesis.
3.	To provide practical guidelines of implementation of *Mumvuri* in organisations	Guidelines of implementing are provided for corporate organisations: *Mumvuri* flag, *Mumvuri* zones, use of council of elders, principle guidelines of seeking understanding, seeking co-operation and seeking harmony were given.

6.1.1 Responding to the 1st research objective

To explain the deeper nature of Mumvuri and why it can be a valuable concept for organisational change management theory and practice

The deeper nature and meaning of *Mumvuri* in African culture, epistemology and cosmology was explained in chapter 4 from the evidence and submissions of experts in the field. Experts gave detailed accounts of *Mumvuri* with some narrating the features that are integral in understanding this phenomenon in African culture and religion. What was revealed by experts' conformed to extant literature as expounded in chapter 2 of the thesis.

The value of *Mumvuri* in change management theory and practice was discussed and explained in the thesis of the research and the subsequent interpretation and analysis starting from chapter 4, 5 and 6. It was established from the evidence that the way

issues are handled and managed when a hovering shadow is seen on the corpse of the departed can be used in informing change management theory and practice in corporate organisations. The key elements of gathering together of family members, the process of confirming the existence and presence of the hovering shadow on the corpse and how the diagnosis is carried out leading to the comprehensive resolution of the grievance or past mistake are useful enablers that inform and characterise the attainment of targeted and desired change in organisations. The underlying theme that emerged is that it is through a detailed and comprehensive resolution of past grievances, past mistakes and past obstacles that enables and capacitates organisations to realise and achieve their desired and targeted change (ACAD 2; ACAD 4; ACAD 7). This resolution of outstanding problems and grievances has to be grounded in the principles of understanding, co-operation and seeking harmony (ACAD 4). These three principles are critical pillars that strive to bring out positive behavioural outcomes in individuals and groups in their various levels of interactions and engagement in corporate organisations.

6.1.2 Responding to the 2nd research objective

To establish a conceptual framework for Mumvuri in corporate organisations

The second research objective was answered with the *Mumvuri* conceptual framework (MCF) presented in Figure 4 and discussed in the follow up discussion in chapter 5. The elements of *Mumvuri* as narrated and revealed by experts from the evidence were highlighted demonstrating how these elements that can be adapted in corporate organisations. The close link between *Mumvuri* and change management was explored and discussed in chapter 5. The establishment of a conceptual framework for corporate organisations transforms the whole discussion and discourse on African ideas and concepts in conventional management thinking from just mere rhetoric and talk show to the realm of theoretical and practical applications where African concepts have been found lacking in literature and in organisational practice (Hountondji, 2002; Jongwe, 2017).

6.1.3 Responding to the 3rd research objective

To provide practical guidelines of implementation of Mumvuri in organisations

Practical implementation guidelines of *Mumvuri* were provided by experts and discussed in chapters 4 and 5. These guidelines include the corporate use of the *Mumvuri* flag to indicate and express the existence of organisational problems, organisational obstacles and mistakes. It is the existence of outstanding and unresolved issues in the organisation that require to be holistically and comprehensively addressed for individuals and teams to transcend over their challenges (ACAD 2; ACAD 4). The practical demarcation of *Mumvuri* zones in

corporate organisations in open spaces such as car parks, company grounds, the staff canteen where employees are allowed to openly express their bitterness and anxieties and have these openly discussed and addressed to their satisfaction through the guidance of the council of elders was proposed and discussed. The *Mumvuri* key elements of gathering together, of confirmation the existence of the hovering shadow on the corpse of the departed and the consultative processes of unpacking and resolving grievances were highlighted and how this similar consultative process can be followed and used in engaging employees for behavioural change that brings out positive outcomes at individual and team levels in the corporate setting was explored and discussed. The guiding pillars of seeking understanding, seeking co-operation and seeking harmony came out from the empirical data from experts as instrumental in moulding behaviour for positive outcomes and consequences in life in general and in corporate interactions and engagement by executives and practitioners in organisations.

6.2 Contribution of the study

The main aim of the thesis was to contribute to management theory and practice in corporate organisations anchored in the African frame of reference. It is in this context that the thesis makes theoretical, empirical, methodological and practical contribution. Each of the identified contribution is discussed below in sequence.

6.2.1 Theoretical contribution

The theoretical contribution is epitomised in the development of the *Mumvuri* Conceptual framework (MCF) for change management in corporate organisations. This framework explains how *Mumvuri* can be used in corporate organisations. Gioia (2011) argues that a theoretical contribution has to provide insight into the understanding of phenomena. A theoretical contribution seeks to confirm or dispute the understanding of existing phenomena. Theoretical contribution may also extend the existing understanding of phenomena. Theoretical contribution may bring new understanding to existing phenomena (Gioia, 2011). This thesis in the main sought to extend the understanding of corporate change management as informed and guided from an Afrocentric perspective and provide the basis for using African knowledge in corporate organisations. This is argued as possible in a Western dominated research area and theoretical context.

It was established from empirical data that Academics need to start to research, write and publish on African concepts and practices in academic journals and other international flora and events (ACAD 1; ACAD 3; ACAD 5; ACAD 8; EXEC 2; PRAC 7; PRAC 9). It was revealed through the study that literature on African scholarship is still an unexplored area that requires academic writing and contribution to theory

development (Hountondji, 2002; Jongwe, 2017). This study provides the platform to stimulate and nurture African concepts in management and organisations. It is through researching, writing and publishing that African culture and philosophy can practically contribute to new theory development and management practices in corporate organisations (ACAD 5; PRAC 1; PRAC 7; PRAC 9).

The research makes a theoretical contribution by coming up with a conceptual framework that explains how African natural ideas and practices through *Mumvuri* can be adapted and used in looking at and understanding change management in organisations. This contribution broadens the conceptualisation of corporate change management leveraging on African culture and philosophy as the main theoretical frame of reference and analysis in management theorisation in organisations.

Another theoretical contribution is the infusion of an African concept in a Western dominated research area. This is in line with the calls for the decolonisation of the mind and breaking the mental and cultural conditioning by Ngugi wa Thiongo, Achinua Achebe, Khoza and many others. It gives credence to the richness of African traditions and natural knowledge systems in contemporary management of corporate organisations.

6.2.2 Empirical contribution

The thesis makes an empirical contribution by revealing and exploring the relationship that exists between African concepts and change management in corporate organisations. By exploring the relationship that exists between *Mumvuri* and change management, the thesis was able to show the value of African ideas and practices as knowledge systems that can be adapted in corporate organisations. The nature of the relationship of these concepts was empirically grounded in the views, opinions and experiences of experts in academia and corporate organisations. There are no known studies that seek to explore African ideas through the views and experiences of experts and link these empirically to organisational life and management practices (Nkomo, 2011; Nyathi, 2009; Jongwe, 2017).

6.2.3 Methodological contribution

The thesis gives a methodological contribution through the triangulation of research methods. The study was able to employ homogeneous group analysis to cross source analysis. This approach was undertaken to provide rigour that enhances the building of a robust conceptual framework. The convergence and divergent views and experiences of experts were useful in the development of a conceptual framework for use in corporate organisations.

6.2.4 Practical contribution

A practical contribution is offered by the thesis. This is through implementation guidelines to academics, corporate executives, practitioners and policy makers. The implementation of the *Mumvuri* flag in corporate organisations is argued as one of the signs that can be used by employees in organisations to express that all is not well and the call for collective action in addressing organisational challenges. *Mumvuri* zones in organisations are given as a practical implementation guideline where engagement and interaction over organisational problems is facilitated in an open, frank and objective manner under the guidance of elders who are by themselves knowledgeable about the traditions and culture of the organisation. Implementation principles founded on the **need to understand**, the **need to co-operate** and the **need for harmony** are offered for use by executives and practitioners for corporate change (ACAD 4). The ultimate objective is to achieve successful change outcomes at individual, departmental and organisational levels supported by an environment that is rooted in African culture and value system.

Practical contribution is provided through implementation guidelines to academics, corporate executives, practitioners and policy makers. These guidelines for each segment are outlined next.

6.2.4.1 Academics

For academics, the thesis provided practical implementation guidelines that are conceptually grounded in theory. The theoretical framework gives the bridge where theory and practice converge and offer the launch pad for extending the frontiers of knowledge and the use of an African conceptual tool in corporate organisations.

6.2.4.2 Corporate executives

Corporate executives through the adaptation and use of their natural beliefs and practices can better implement strategies and practices that drive for sustained competitive advantage in their organisations. It is important to note that the thesis did establish that the use of African ideas and concepts in management by corporate executives was non-existent (Khoza, 1993; Nkomo, 2011; Jongwe, 2017). The thesis offered executives practical guidelines of how to implement *Mumvuri* in seeking successful outcomes in employees and teams and the tools they may use in the form of the *Mumvuri* flag, *Mumvuri* zones and the use of elders in facilitating and addressing organisational challenges and impediments to their successful transition and change. Executives through the practical use of *Mumvuri* tools that include engagement and consultation, dialogue and debate, consensus building and agreed resolutions, shared implementation of the shared effort and shared ownership of the desired change outcomes are steps that are at their disposal as they seek to

understand and management corporate change and transformation. Through *Mumvuri* Conceptual Framework (MCF), the thesis provides executives with an African tool that they can use in their corporate organisations.

6.2.4.3 Practitioners

Human Resource Practitioners through the use of the *Mumvuri* conceptual framework (MCF) have at their disposal a practical framework that they can relate to socially and culturally in terms of its applicability to change management efforts in organisations. The *Mumvuri* conceptual framework, it is argued, arouses a high level of cultural awareness, cultural sensitivity and diversity that practitioners can use for greater individual and team performance. *Mumvuri* provides practitioners with a framework that practitioners can use as they seek lasting solutions to organisational challenges and limitations that militate against their successful transition and change to the desired state. It calls practitioners to practically embrace everyone and seek collaboratively solutions to organisational problems through **seeking understanding**, **seeking co-operation** and **seeking harmony** in all change management programmes and initiatives. Practitioners have at their disposal the *Mumvuri* flag, *Mumvuri* zones and the use of elders in organisations to initiate, drive and sustain holistic and inclusive corporate change management in their organisations. *Mumvuri* tools of consultation, dialogue and debate, consensus building and agreed shared resolutions, shared implementation and shared ownership of the targeted and desired outcomes are at the disposal of practitioners in their understanding of change management and its management in organisations.

6.2.4.4 Policy makers

To policy makers, the *Mumvuri* conceptual framework (MCF) calls for a paradigm shift in terms of the need to have critical and serious conversations on the Africanisation of the workplace through tapping and exposing the richness and value of African natural ways of existence and cultural practices. The need to revisit the educational curriculum and integrate it with indigenous knowledge systems is a key theme that came out from the empirical data (ACAD 1; ACAD 5; ACAD 8; EXEC 2; PRAC 4; PRAC 7; PRAC 8 and PRAC 9).

6.3 Limitations and suggestions for further research

Usually research studies have limitations (Simon and Goes, 2003). Limitations affect the scope and extent of the inquiry, the nature of research findings and the resultant conclusions (Corley and Gioia, 2011). While this thesis covered corporate organisations listed on the Zimbabwe Stock Exchange, it can be further extended to private organisations that are not publicly listed. This extension will enhance confirmability and comparability of the research findings and enhance the building

of robust and comprehensive organisational theory and management practices in organisations.

While the thesis was able to provide a conceptual framework for corporate organisations, further research is recommended in testing the validity and usefulness of this framework by deductively gathering data from corporate organisations to confirm or disprove this thesis. This further testing may be premised on finding out whether or not it is true that the comprehensive resolution of past grievances and mistakes leads to real and desired change or alternatively whether the lack of resolution of past mistakes and grievances leads to any corporate change management in organisations.

Another area of focus is to research and find out what can be done to get executives and practitioners to have self-belief in their own natural identity and spirituality and thus leverage on their culture for competitive advantage in their working environments (ACAD 1; ACAD 5; ACAD 9; EXEC 1; EXEC 5; PRAC 6). It was shown in the study that Africans shun their culture and identity and are reluctant to discuss *Mumvuri* in the confines of their corporate roles and jobs. This disconnect explains why there is reluctance to embrace and champion African beliefs and concepts in the management of organisations despite a lot of talk on their promise and possible contribution to management and management practices (Khoza, 1993; Nyathi, 2009; Nkomo, 2011; Marnewick, Erasmus and Joseph, 2018). The distorted view between what happens in corporate organisations and what transpires in the social and cultural sphere outside the organisational life and context needs further scrutiny as organisations are extensions of society and their value and belief systems. The belief and view that these two are unrelated and independent of each other is an area that is recommended for further research.

Another limitation is that the thesis might not have identified all the knowledgeable experts even extending to those that came through the snowball network. There may be other experts that are not in the public eye but have a rich empirical understanding of *Mumvuri* and how it can be adapted in corporate organisations. This thesis will provide the starting point of getting some of these experts to come forward with their rich empirical data and contribute more openly to the Africanisation discourse in organisations. This opening up can provide useful insights into new areas for further research in the field.

The current global economy is increasingly under scrutiny for its failure to bring about sustainable regenerative development of people, organisations and the planet. Through the starting point that **all is not well** that is embraced and championed by *Mumvuri*, the current global economy is challenged for the development of new holistic and comprehensive ideas and concepts at an enterprise and the broader

economic level. *Mumvuri* offers the starting point for the development of sustainable and culturally focused management thinking and practices for organisations and hopes to stimulate further research that is authentic to African culture.

6.4 CHAPTER CONCLUSION

This chapter discussed the main conclusions, contributions and areas for further research. The conclusions are supported with the relevant chapters and evidence from the thesis and linked to the objectives of the research. The contributions were highlighted together with limitations and areas for further study. The thesis is an eye opener in establishing that African concepts and practices are knowledge systems that can be adapted in corporate organisations to inform management thinking and practices.

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APPENDIX A – PARTICIPATING EXPERTS

Expert Group	Targeted	Participated	% Response Rate
Academics	15	12	80%
Corporate Executives	10	8	80%
Practitioners	10	10	100%
Grand Total	**35**	**30**	**86%**

APPENDIX B – PARTICIPATING EXPERTS INFORMATION

Expert 1

Expert background: An academic and prominent expert in Shona Culture and History, Midlands State University, Gweru, Zimbabwe.

Pseudonym: **ACAD 1**

Profession: Senior Lecturer, PhD holder

Gender: Male

Age: 35 years

Ethnicity: *Karanga*

Interview date: 18th June 2019

Venue: Msasa, Harare

Time: 1500 – 1532 hours (32 minutes)

Expert 2

Expert background: An academic and expert in Shona African culture metaphysics.

Pseudonym: **ACAD 2**

Profession: Senior Lecturer, PhD holder, Director with a regulatory authority in Harare, Zimbabwe.

Gender: Male

Age: 60 years

Ethnicity: *Karanga*

Interview date: 21st June 2019

Venue: Head Office, Harare

Time: 0945 – 1034 hours (49 minutes)

Expert 3

Expert background: An academic and executive Dean, Bindura University of Science Education, Bindura, Zimbabwe and Editor In Chief of a Pan African newspaper which promotes Zimbabwean and African values, humanness and identity.

Pseudonym: **ACAD 3**

Profession: Full Professor, PhD holder

Gender: Male

Age: 60 years

Ethnicity: *Nguni*

Interview date: 3rd June 2019

Venue: Office, Harare

Time: 0730 – 0816 hours (46 minutes)

Expert 4

Expert background: A senior academic in Sociology and Social Anthropology, University of Zimbabwe. A respected cultural and indigenous knowledge expert in Zimbabwe. A writer, presenter and speaker.

Pseudonym: **ACAD 4**

Profession: Professor in African culture, indigenous knowledge systems and sociology of organisations.

Gender: Male

Age: 70 years

Ethnicity: *Karanga*

Interview date: 29th November 2019

Venue: Study room, Harare

Time: 1440 – 1612 hours (1 hour, 32 minutes)

Expert 5

Expert background: An academic in cultural studies, Great Zimbabwe University, Masvingo, Zimbabwe.

Pseudonym: **ACAD 5**

Profession: Professor in African studies, African philosophy, De-coloniality and cultural philosophy.

Gender: Male

Age: 55 years

Ethnicity: *Karanga*

Interview date: 30th October 2018

Venue: University Office.

Time: 1000 – 1031 hours (31 minutes)

Expert 6

Expert background: An expert in African political economy, history and development studies, a senior lecturer, Midlands State University, Gweru, Zimbabwe.

Pseudonym: **ACAD 6**

Profession: A professor of Development studies and politics.

Gender: Male

Age: 43 years

Ethnicity: *Karanga*

Interview date: 30th March 2019

Venue: Harare

Time: 1945 – 2027 hours (42 minutes)

Expert 7

Expert background: Academic in Human Resource Management (HRM), University of Zimbabwe, Harare, Zimbabwe.

Pseudonym: **ACAD 7**

Profession: Senior Lecturer, PhD holder.

Gender: Female

Age: 36 years

Ethnicity: *Karanga*

Interview date: 9th October 2018

Venue: Office, Harare

Time: 1400 – 1430 hours (30 minutes)

Expert 8

Expert background: The Chairman in the department of Religious Studies and Philosophy, University of Zimbabwe, Harare, Zimbabwe.

Pseudonym: **ACAD 8**

Position: Senior Lecturer, PhD holder

Gender: Male

Age: 41 years

Ethnicity: *Karanga*

Interview date: 3rd April 2019

Venue: Office, Harare.

Time: 1400 – 1436 hours (36 minutes)

Expert 9

Expert background: An academic in Business Studies, University of Zimbabwe, Harare, Zimbabwe. Organisational Development Consultant.

Pseudonym: **ACAD 9**

Profession: Senior Lecturer, PhD holder

Gender: Female

Age: 62 years

Ethnicity: *Karanga*

Interview date: 17th October 2018

Venue: Office, Harare.

Time: 1420 – 1506 hours (46 minutes)

Date: 17th October 2018

Expert 10

Expert background: An academic in Change Management and HRM, Great Zimbabwe University, Masvingo, Zimbabwe. A post doctoral fellow with University of Pretoria, South Africa.

Pseudonym: **ACAD 10**

Profession: Senior Lecturer, PhD holder

Gender: Male

Age: 41 years

Ethnicity: *Karanga*

Interview date: 10th October 2018

Venue: Harare Main Library, Harare

Time: 0900 – 1035 hours (1 hour 35 minutes)

Expert 11

Expert background: A Pan African Writer and Journalist with The Patriot Newspaper, Harare, Zimbabwe.

Pseudonym: **ACAD 11**

Profession: Author, Journalist and Writer.

Gender: Male

Age: 30 years

Ethnicity: *Karanga*

Interview date: 5th July 2019

Venue: Office, Harare

Time: 1530 – 1555 hours (22 minutes)

Expert 12

Expert background: A cultural historian, writer, actor and film producer in the *Karanga* traditions of *Chirandu Moyo* of *Bikita Masvingo*.

Pseudonym: **ACAD 12**

Profession: Historian, genealogy writer and actor in *Karanga* culture.

Gender: Male

Age: 45 years

Ethnicity: *Karanga*

Interview date: 30th March 2019

Venue: Residence, Harare

Time: 1700 – 1746 hours (46 minutes)

Expert 13

Expert background: An Executive Director, Institute of People Management, Zimbabwe (IPMZ) a professional body for human resource practitioners.

Pseudonym: **EXEC 1**

Profession: Executive Director

Gender: Female

Age: 57 years

Ethnicity: *Karanga*

Interview date: 16th July 2019

Venue: Office, Avondale, Harare

Time: 1445 – 1507 hours (22 minutes)

Expert 14

Expert background: The Chief Executive Officer, Zimbabwe Institute of Management (ZIM), a management training institution and professional body responsible for training managers in Zimbabwe.

Pseudonym: **EXEC 2**

Profession: A seasoned business administrator, academic and trainer. A Change Management Consultant.

Gender: Male

Age: 40 years

Ethnicity: *Karanga*

Interview date: 16th July 2019

Venue: Office, ZIM National Office, Eastlea Harare

Time: 1030 – 1112 hours (42 minutes)

Expert 15

Expert background: A veteran Trade Unionist and worker leader at sector and national levels.

Pseudonym: **EXEC 3**

Profession: Secretary General of a National Employment Council in Harare.

Gender: Male

Age: 60 years

Ethnicity: *Karanga*

Interview date: 27th November 2019

Venue: Office, Harare

Time: 1300 – 1330 hours (30 minutes)

Expert 16

Expert background: A Business Executive with a diversified conglomerate with interests in mining, manufacturing, retail distribution and medical supplies in Harare, Zimbabwe.

Pseudonym: **EXEC 4**

Profession: A qualified Chartered Accountant

Gender: Male

Age: 46 years

Ethnicity: *Karanga*

Interview date: 8th November 2019

Venue: Corporate Head Office, Harare

Time: 1645 – 1725 hours (40 minutes)

Expert 17

Expert background: An Executive Director, Institute of Directors (IOD) Zimbabwe, Trainer and Consultant in Corporate Governance, Board Induction & Placement. A past director of several listed companies on the Zimbabwe Stock Exchange.

Pseudonym: **EXEC 5**

Profession: Executive Director

Gender: Male

Age: 62 years

Ethnicity: *Karanga*

Interview date: 26th April 2019

Venue: Board Room, Institute of Directors Zimbabwe, (IODZ), Harare

Time: 1615 – 1650 hours (35 minutes)

Expert 18

Expert background: President of the Institute of People Management Zimbabwe (IPMZ), a professional body of practising HR practitioners. Human Resources Director for an international manufacturing company listed on the Zimbabwe Stock Exchange and with its headquarters in Europe.

Pseudonym: **EXEC 6**

Profession: A Human Resources & Communications Director for a listed international multinational corporation with its headquarters in Europe.

Gender: Female

Age: 36 years

Ethnicity: *Karanga*

Interview date: 3rd April 2019

Venue: Corporate Office, Harare

Time: 1400 – 1439 hours (39 minutes)

Expert 19

Expert background: A business executive with a career spanning over 3 decades serving varied corporate companies across various economic sectors.

Pseudonym: **EXEC 7**

Profession: A senior executive for a diversified corporate listed on the Zimbabwe Stock Exchange.

Gender: Male

Age: 58 years

Ethnicity: *Karanga*

Interview date: 14th November 2019

Venue: Office, Harare

Time: 1245 – 1305 hours (20 minutes)

Expert 20

Expert background: An executive director and managing director of a diversified corporate organisation in pharmaceuticals, chemicals and manufacturing industries. A qualified professional Accountant.

Pseudonym: **EXEC 8**

Profession: Finance Director

Gender: Male

Age: 63 years

Ethnicity: *Karanga*

Interview date: 8th November 2019

Venue: Corporate Office, Harare

Time: 1600 – 1630 (30 minutes)

Expert 21

Expert background: A practising Human Resources practitioner with several years' experience at managerial and executive levels.

Pseudonym: **PRAC 1**

Profession: A Human Resources Manager for a manufacturing concern.

Gender: Male

Age: 45 years

Ethnicity: *Karanga*

Interview date: 19th November 2019

Venue: Office, Harare

Time: 1600 – 1627 hours (27 minutes)

Expert 22

Expert background: A senior Human Resources Executive based in Harare, Zimbabwe.

Pseudonym: **PRAC 2**

Profession: Human Resources Executive and practitioner.

Gender: Male

Age: 55 years

Ethnicity: *Karanga*

Interview date: 14th August 2019

Venue: Office, Harare

Time: 1730 – 1800 hours (30 minutes)

Expert 23

Expert background: A Management Trainer, Consultant, Councillor of Zimbabwe Institute of Management (ZIM) & former Chief Executive, Harare, Zimbabwe.

Pseudonym: **PRAC 3**

Profession: Management Trainer, Consultant and Coach.

Gender: Male

Age: 65 years

Ethnicity: *Karanga*

Interview date: 7th July 2019

Venue: Residence, Harare

Time: 1430 – 1516 hours (46 minutes)

Expert 24

Expert background: A time served Human Resources Manager with a career spanning several years in financial and insurance companies. An expert in African culture.

Pseudonym: **PRAC 4**

Profession: Human Resources Practitioner for a diversified corporate organisation.

Gender: Female

Age: 46 years

Ethnicity: *Karanga*

Interview date: 5th November 2019

Venue: Office, Harare

Time: 1400 – 1420 hours (20 minutes)

Expert 25

Expert background: A group training and development executive for a listed financial services company on the Zimbabwe Stock Exchange.

Pseudonym: **PRAC 5**

Profession: Training and Development Practitioner

Gender: Female

Age: 52 years

Ethnicity: *Karanga*

Interview date: 18th November 2019

Venue: Office, Harare

Time: 0930 – 0948 hours (18 minutes)

Expert 26

Expert background: Human Resources Director with several multi-national corporations regionally and internationally. Operated in South Africa and United Kingdom as Human Resources Director.

Pseudonym: **PRAC 6**

Profession: Human Resources Practitioner, Executive and Lawyer.

Gender: Male

Age: 64 years

Ethnicity: *Karanga*

Interview date: 20th November 2019

Venue: Office, Harare

Time: 1450 – 1510 hours (20 minutes)

Expert 27

Expert background: A Human Resource Manager for a services organisation with a blend of specialist and generalist experience. Served time in human resource consultancy and training.

Pseudonym: **PRAC 7**

Profession: A Human Resource Practitioner.

Gender: Male

Age: 35 years

Ethnicity: *Karanga*

Interview date: 19th November 2019

Venue: Office, Harare.

Time: 0810 – 0835 hours (25 minutes)

Expert 28

Expert background: A management consultant, writer and researcher based in Harare.

Pseudonym: **PRAC 8**

Profession: Management Consultant, Columnist and researcher.

Gender: Male

Age: 45 years

Ethnicity: *Karanga*

Interview date: 6th August 2019

Venue: Office, Harare

Time: 0930 – 0955 hours (25 minutes)

Expert 29

Expert background: A Human Resources Manager for a listed corporate organisation on the Zimbabwe Stock Exchange.

Pseudonym: **PRAC 9**

Profession: A Human Resources Practitioner and Psychologist

Gender: Female

Age: 43 years

Ethnicity: *Karanga*

Interview date: 19th November 2019

Venue: Office, Harare

Time: 0915 – 0930 hours (15 minutes)

Expert 30

Expert background: A Human Resources Director with a local Bank with extensive experience and exposure in culture change programmes regionally.

Pseudonym: **PRAC 10**

Profession: A Human Resources Director and certified Change Management Consultant.

Gender: Female

Age: 42 years

Ethnicity: *Karanga*

Interview date: 16th July 2019

Venue: Office park, Harare

Time: 1300 – 1332 hours (32 minutes)

APPENDIX C: EVOLVING INTERVIEW THEMES/GUIDELINES

This study adopts broad themes or guidelines in collecting data from experts through open ended and thematised interviews. The themes/guidelines evolve during the interview process and are therefore adapted to the study. This flexible approach is meant to allow for intensive theory building tapping into the rich and varied experiences of the experts in the field of study. The focus of this research is on theory building and not on theory testing.

Notwithstanding the evolving and adaptable nature of the interview themes/guidelines, a preliminary guide is given below for the study:

Theme 1

Exploring the views, opinions and experiences of experts on African social, cultural ideas, beliefs, rituals and practices.

Specific preliminary and evolving questions under this theme may include:

a) How would you describe and explain your views and experiences of African social and cultural ideas, beliefs, rituals and practices?
b) In your opinion, do African beliefs, rituals and practices influence and shape reality, a people's identity and way of life? Elaborate and justify how this happens.
c) Is there a place for African social and cultural beliefs and rituals in contemporary society? Explain your response in detail showing the link.

Theme 2

Understanding *Mumvuri* loosely translated in English to refer to the Shadow on the Corpse Belief System and its deeper social and cultural dimensions.

Specific preliminary and evolving questions include:

a) Are you aware of *Mumvuri* in African culture and religion? If so, explain what this is. If not aware, the researcher will explain the belief system to the participant and attempt to draw parallels grounded in the argument by Mkhize (2004) that Shona social and cultural beliefs, customs and practices are generally similar to the broader African beliefs, rituals and practices found on the continent.

b) Do you see any underlying social, cultural and religious meanings, interpretations and significance of this phenomenon in African society?
c) How would you explain your understanding of *Mumvuri* to contexts outside where it originates? Is this something of relevance? Explain why this is so?

Theme 3

***Mumvuri* and corporate organisational life.**

Specific preliminary and evolving questions may be:

a) Do you see any link between *Mumvuri* loosely translated in English as the Shadow on the Corpse belief system and corporate organisational life? Explain.
b) In which areas of organisational life do you perceive the link and interface? Identify the components that link *Mumvuri* and organisations and elaborate on this thinking.
c) Where in your considered view is the greatest management area/aspect that may lead to the development of a conceptual framework? Explain/justify your views.

Theme 4

Developing a change management conceptual framework and the accompanying guidelines for implementation.

Some specific and evolving questions may include:

a) How can a conceptual framework be developed using *Mumvuri*?
b) Explain how the conceptual framework can be adapted in corporate organisations?
c) Describe how the conceptual framework can assist executives and practitioners in conceptualising organisational change and its practice?
d) Are there any guidelines that you can give in the implementation of the conceptual framework to corporate executives or practitioners in organisations?

APPENDIX D: ETHICS CLEARANCE CERTIFICATE

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Chazuza

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H18/03/01**
PROJECT TITLE	The adaptation of the shadow corpse belief system for change management in corporate organisations
INVESTIGATOR(S)	Mr R Chazuza
SCHOOL/DEPARTMENT	Wits Business School/
DATE CONSIDERED	16 March 2018
DECISION OF THE COMMITTEE	Approved
EXPIRY DATE	24 April 2021

DATE 25 April 2018 **CHAIRPERSON** _____ (Professor J Knight)

cc: Supervisor : Dr C Maier

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

_____ Signature

_____/_____/_____ Date

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

APPENDIX E: PARTICIPANT INFORMATION SHEET



Participant Information Sheet

Dear Participant,

My name is **Richard G. Chazuza** and I am a PhD student in Management at Wits University in Johannesburg, South Africa, Wits Business School (WBS). As part of my studies I have to undertake a research project and I am investigating: **The adaptation of the Shadow Corpse Belief System for change management in corporate organisations**. The aim of this research project is to come up with a conceptual framework for the adaptation of the shadow corpse belief system for change management in corporate organisations. An abstract, if requested, will be submitted to you for your perusal and appreciation of the project and possibly locate where you come in and contribute towards the development of an adaptation conceptual framework and guidelines of implementation for change management in corporate organizations.

The focus of the study is on coming up with an adaptation conceptual framework that can be used in conceptualizing organizational change management from multiple narratives or perspectives and offer practical guidelines of implementation to executives and practitioners in corporate organizations. The study seeks to tap into the ideas of senior executives, managers, change management consultants, practitioners, university academics and authors of African ideas and change management practices in coming up with a conceptual and academically sound adaptation framework for change management in corporate organizations. It seeks to provide conceptually and practically how to view and manage change in corporate organizations from multiple narratives other than those existing in management literature today. This is facilitated in an effort to advance the frontiers of knowledge and practices both academically and practically in organizations.

Shadow Corpse is an African, natural, social and cultural belief system and practice that exposes that a corpse that has a shadow is not buried until the reasons why the shadow exists are identified and addressed. The departed in African natural way of existence are buried without shadows. Shadows in African culture and religion are believed to represent bitterness, anger, guilt and restlessness. It is believed that burying a corpse with a shadow brings misfortune and bad luck to the living, their families and communities at large.

Corpses with shadows are therefore dreaded and they symbolize that negative feelings of the deceased need to be addressed for life to be normal and bearable to those that are alive.

The Shadow corpse belief system is a non business concept. It holds the promise for adaptation for corporate change management grounded in the thinking and practice that shadows are signs and symbols of bad feelings, anger, bitterness and guilt. These negative feelings need to be addressed and failure to address these negative feelings or signs has disastrous consequences for living families and communities in their natural habitat.

Corporate organizations can make use of this natural idea and belief system in adapting it to their change management efforts. Balogun and Hailey (2004) argue that 70% of all change management programmes in corporate organizations fail. This failure rate seems high and may be attributed to the lack of multiple narratives of how to conceptualize change in corporate organizations among other reasons of failure. The adaptation of the shadow corpse belief system holds the promise of conceptualizing change management from a different dimension than what has been articulated in organizational theory and practice in corporate organizations.

As part of this project I would like to invite you to take part in an in depth interview. This activity will involve an open ended and thematised discussion between yourself and the researcher and will take around 30 minutes. With your permission, I would also like to record the interview using a digital device. Experts, their positions, organisations and employers will be anonymised in the reporting of the findings of the study.

You will not receive any direct benefits from participating in this study, and there are no disadvantages or penalties for not participating. You may withdraw at any time or not answer any question if you do not want to. The interview will be completely confidential and the information you give to me will be held securely and not disclosed to anyone else.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone + 27(0)11 717 1408, email hrec-medical.researchoffice@wits.ac.za/ Shaun.Schoeman@wits.ac.za

Yours Sincerely,

Richard G. Chazuza (1705946)
Email address: richard.chazuza@gmail.com

APPENDIX F: PARTICIPANT CONSENT FORM



Participant Consent Form

Title of Project: The adaptation of the Shadow Corpse Belief System for change management in corporate organisations

Name of Researcher: Richard G. Chazuza (1705946)

I …….. agree to participate in this research project. The research has been explained to me and I understand what my participation will involve.

I agree that my participation will be known	YES	NO	(please circle)
I agree that the researcher may use quotes in his research report	YES	NO	
I agree that the interview may be audio recorded	YES	NO	
I agree that the information I provide may be used by other researchers following this study	YES	NO	

…… (Signature)

…… (Name of participant)

…… (Date)

APPENDIX G - MEMOING CHECKLIST

Date of Interview : 21st June 2019

Expert Acronym : ACAD 2

CHECK LIST FOCUS AREAS

1. Initial impressions, the setting, background and ambience

- Office setting, **crowded** with files, papers and books on the desk and the shelves.
- Saw books on **Afro-centricity**, **Shona Culture**, History, ***Chivanhu***, The Human Factor Approach to Development in Africa among other titles. A **grounded scholar** deeply involved.
- Evidence of **avid reader** and **researcher**, recent newspaper articles, manuscripts and papers being peer reviewed.
- Presence of the national flag, national bird, portrait of the President nicely placed on the wall.
- **Space** of a scholar with a **national outlook and orientation** in stature, **a patriot**.
- Serious, focused and **passionate**.
- A think tank, **identity conscious** - African.

2. The Experts actions, reactions and interactions (key behavioural indicators)

- **Articulate** and **very knowledge** of African history, African culture and the liberation struggle of Zimbabwe and Africa.
- Strong knowledge of *Mumvuri*, its **cultural significance** (refer to the recording and transcribed script for **elements making up *Mumvuri***, a **detailed description** given.
- **High levels of energy**, **deeply immersed** in the subject matter with **clarity of thought, intensity** and **conviction**.
- Expert seems to **transition** between the physical and spiritual realms seamlessly…talks with **eyes wide open**, alert and **deep in thought**, **excited** and **engrossed**.
- Able to connect and relate to the researcher and what the investigator is trying to find out.
- Links *Mumvuri* to corporate organisations clearly, flawlessly and confidently too!
- **Welcoming** and **positive reactions** to the investigation, full of ideas and insights.
- An **enriching interaction and experience** – talked about *chikuva* (African kitchen set up) and its cultural significance and connectedness between the living and the departed – to explore further this concept and significance.

3. Intriguing, surprising or disturbing observations and notations

- Able to capture the **essence** of the subject matter and **relate it to the business organisations conceptually and practically** – *Mumvuri* means **things are not ok**, **all is not well**! Interesting discovery... to build on this idea…
- Breaks down ***Mumvuri*** into **elements that can be transferred to corporate organisations**. (Play the audio recording a couple of times to get the gist of the in-depth discussion with expert).
- A valuable knowledge source indeed!! – rich, detailed, contemporary and linkable to business organisations.

4. Summary of the data provided by the Expert and reflection points/areas

- **Image of the Shadow** and the **image of the corpse**…these are two figurative elements at the centre of *Mumvuri* as an African cultural practice and phenomenon.
- **Metaphysical nature** of the phenomenon and cultural significance explained.
- The **social control significance** of *Mumvuri* outlined and how it permeates various levels of existence from a personal, family and community levels.
- Linking of ***Mumvuri* to *Njozi*** (avenging spirits) in African culture and religion.
- *Mumvuri* as a **pointer of things not well** and the call to **address** these bottlenecks/issues from a general life perspective and in corporate organisations in particular.
- **Key Reflections:**

a) ***Mumvuri*** entails: the **image of the hovering shadow** and the **image of the corpse**.

b) **Mumvuri indicates that all is not well**.

c) Focus on **unresolved past mistakes, past grievances, unresolved corporate blunders** that **militate against the holistic and comprehensive transition and transformation of organisations**.

d) **Real change** is **premediated** on **resolution of past mistakes and unresolved organisational issues**.