MANAGEMENT APPROACHES IN THE CONSTRUCTION SECTOR AS EXPERIENCED BY EMPLOYEES: A DECOLONIAL STUDY

A research report presented to the

University of South Africa

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Submitted in accordance with the requirements for the degree of

MASTERS OF ARTS

in the subject of

COMMUNICATION SCIENCE

AT THE

UNIVERSITY OF SOUTH AFRICA

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DECLARATION

I, **Bafana Robinson Mazibuko,** hereby declare that this dissertation is my own, unaided work and all the sources used and quoted have been acknowledged by means of complete references. This dissertation is submitted in the partial fulfilment of the requirements of the Masters of Arts degree in Communication Science at the University of South Africa.

I declare that this dissertation, or any part of it, has not been previously submitted for examination at UNISA for another qualification or at any other higher educational institution.

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04 November 2022

ACKNOWLEDGEMENTS

ABSTRACT

Employees in the South African context are not at a happy state as the result of the way they are being managed (Kamoche 2011:1; Mangaliso 2001:29; Thomas & Bendixen 2000:509). The country's workplace is characterised by dictatorship and marginalisation of the key role players in the realisation of the organisational objectives (Handford & Coetsee 2003:32; Thomas & Bendixen 2000:517). The managerial frameworks employed in managing the African workforce are foreign and at odds with the context's dynamic (Jackson 2002b:470; Kamoche 2011:31; Mangaliso 2001:31; Masango 2002:707-708; Nyambegera 2002:1081).

This decolonial study investigating the perceptions of management held by the employees of *Temi Construction* in the construction sector is by its nature exploratory as well as descriptive. The study's purpose is to explore and provide a rich description of the employees' perceptions and experiences of how they are being managed in this company in particular and in the sector in general. This is done through interviews and talking circles to collect qualitative data with the purpose of contributing to the development of the Afrocentric Management Approach.

The findings of the current study reveal that the workforce in *Temi Construction* are not happy with the way they are being managed. This emanates from the marginalisation prevalent in the working environment, the use of Classical approach and autocratic style to manage the workforce and an unconducive working environment created by the management systems in place. An alternative managerial framework aligned with the African dynamics needs to be developed from an indigenous lens using local knowledge and be practiced in managing the African workforce. From this study, the belief held tallies with the findings as well as the literature that the adoption of the Afrocentric Management Approach in the workplace will undoubtedly change the work milieu positively.

ISENDLALELO

Abasebenzi eNingizimu Afrika abekho esimweni sokujabula ngenxa yendlela abaphethwe ngayo (Kamoche 2011:1; Mangaliso 2001:29; Thomas & Bendixen 2000:509). Indawo yokusebenza yezwe ibonakala ngobudlobongela kanye nokubukelwa phansi kwababambe iqhaza elikhulu ekufezekiseni izinhloso zenhlangano yokusebenzela (Handford & Coetsee 2003:32; Thomas & Bendixen 2000:517). Izinhlaka zokuphatha ezisetshenziswa ekulawuleni abasebenzi base-Afrika yonkana zibuya emazweni angaphandle futhi ziyangqubuzana nokuguquguquka komongo (Jackson 2002b:470; Kamoche 2011:31; Mangaliso 2001:31; Masango 2002:707-708; Nyambegera 2002:1081).

Lolu cwaningo oluphikisana nencindezelo oluphenya imibono yabasebenzi base-*Temi Construction* emkhakheni wezokwakha mayelana nendlela abaphethwe ngayo luwukuhlola ngokwemvelo kanye nokuchaza kabanzi. Inhloso yocwaningo ukuhlola nokunikeza incazelo ecebile yemibono yabasebenzi nolwazi lokuthi baphathwa kanjani kule nkampani ikakhulukazi kanye nasemkhakheni jikelele. Lokhu kwenziwa ngenhloso yokufaka isandla ekuthuthukisweni indlela yomdabu yokuphatha abasebenzi ebizwa nge-Afrocentric Management Approach.

Imiphumela yocwaningo iveza ukuthi abasebenzi base-*Temi Construction* abeneme ngendlela abaphethwe ngayo. Lokhu kuvela ekubandlululweni okuvame kakhulu endaweni yokusebenza, ukusetshenziswa kwendlela eyincindezi zokuphatha ezaziwa ngelithi Classical Management Approach kanye nesitayela sobushiqela ukuze kulawuleke abasebenzi kanye nendawo yokusebenza engafanele edalwe izinhlelo zokuphatha ezikhona. Olunye uhlaka lokuphatha oluhambisana nezimo zokphila ezwenikazi lase-Afrika kumele luthuthukiswe ngendlela yomdabu kusetshenziswe ulwazi lwendabuko oluzosetshenziswa ekulawuleni abasebenzi basezwenikazi lase-Afrika. Kusukela kulolu cwaningo, inkolelo ihambisana nokutholakele kanye nezincwadi zokuthi ukwamukelwa kwendlela yomdabu yokuphatha abasebenzi ebizwa nge-Afrocentric Management Approach emsebenzini ngokungangabazeki kuzoshintsha isimo somsebenzi ngendlela enhle.

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RDP: Reconstruction Development Programme

GDP: Gross Domestic Product

FIFA: *Fédération Internationale de Football Association*

NDP: National Development Plan

CIDB: Construction Industry Development Board

BBBEE: Broad-Based Black Economic Empowerment

CIPC: Companies and Intellectual Property Commission

CSR: Corporate Social Responsibility

CSI: Corporate Social Investment

PPE: Personal Protective Equipment

CHAPTER 1: INTRODUCTION TO THE RESEARCH

Management approaches in the construction sector as experienced by the employees: A decolonial study

1.1 INTRODUCTION

Management is quite an important concept, not only as the field of study but also as the function that defines the growth and the survival of an organisation. This is the case especially with the realisation that globalisation has become a convention and the way of being for organisations. This speaks to the ability of organisations to compete on a global space and keep up with the developments and changes. With this being said, it is also submitted that as the result of globalisation, organisations' employees are becoming quite diversified in terms of ethnicity as well as culture among other things (Barker & Angelopulo 2013:125). As realised, the situation necessitates that organisations undergo changes in order to keep up with the developments and device means to effectively manage the heterogeneous workforce in their respective working spaces. This is because how well an organisation does, is driven by how much employees apply themselves which is dependent on how such employees are being managed (Kamoche 2011:1). This raises a question on what could possibly happen with the organisations that are unable to effectively manage their diversified employees?

Now when the focus shifts from the global trends, it is argued by a number of scholars that the workforce in Africa is not properly managed since the employed managerial frameworks are not congruent with the dynamics of the context because they are in their true nature alien (Booysen 2001:57; Jackson 2002b:470; Kamoche 2011: 1; Mangaliso 2001:31; Martin & Coetzee 2007:29; Masango 2002:707-708; Nyambegera 2002:1081). As apparent as it may be, these assertions warrant a need for the adoption of a suitable managerial framework for the African context and for this to happen, it is incumbent upon the management scholars and professionals in Africa.

One may ponder on the use of improper framework in an organisational context and this at its core has the productivity of the workforce which remains compromised (Martins & Coetzee 2007:29). When one thinks of a workforce with curtailed productivity and compromised motivation, it can be argued that the success of such an organisation is at stake. This is because it is believed that an organisation comprised of demotivated and

unproductive employees may struggle to realise its set goals. Now when this happens to a number of organisations in a country, one can only wonder what happens to that country's economy and it can be assumed that the economy may begin to crumble. It may be well agreed upon that if such a state is prolonged and remains unrectified, dire outcome is in actual fact imminent.

It is widely known that South Africa is comprised of a diversified populace in general and with this in mind, it is unquestionable that the employees in workspaces are also diversified just as the population of the country. With this being said, it is argued in the current study that appropriate managing as well as embracing such diversity in an organisational context involves getting the employees satisfied and productive which in turn stimulates the performance of an organisation (Broodryk 2005:6). Yes, this speaks to managing the diversified workforce through the employment of a suitable management approach with an objective of enhancing both the employee and organisational performance. Effective management of a diversified workforce is not just about complying with the legislature but it is about recognising various viewpoints and talents that are beneficial to the organisation's problem solving and improving the process of decision making (Pollitt 2005:38). This is about the implementation and the execution of a suitable managerial framework that is according to Shrestha, McKinley and Mtwige (2008:20) culturally inclusive, reliable and an institutionally supportive system of organisational management which promotes development and growth.

Now, it then becomes so overt that when one looks at management as a subject, it is of crucial importance to also look at the employees because the manager and an employee co-exist. Therefore, the current study investigates the management approaches in a South African construction company named *Temi Construction* as experienced by the workforce. This is done through the utilisation of a qualitative research employing semi-structured interviews and talking circles as the data collection methods. The study then comments on the management approach of the studied organisation based on the findings and on what the literature says about management in Africa and then makes recommendations in terms of adaptation to reflect decoloniality. The study furthermore proposes a framework for the integration of an Afrocentric Management Approach in an organisational setting.

It appears from the preceding paragraph that this study intends to contribute to the decolonisation of knowledge informing the conceptualisation of the management

approaches by Africanising the concept of management among others. Now this speaks to decoloniality which is a movement that exists as a response to coloniality. Decoloniality is adopted in the current study as the general position that informs the theoretical framework, the methodological paradigm as well as the paradigmatic position guiding the study.

1.2 THE CONTEXT AND BACKGROUND OF THE RESEARCH PROBLEM

With the globalisation in effect, organisations are more than ever propelled to evolve so they remain competent on the global arena. However, this is not the case with other organisations operating within the South African context as African scholars allude that inappropriate management approaches lead to demotivation and insubordination among the employees thereby curtailing the competitiveness and performance of an organisation, (Mangaliso 2001:28; Nyambegera 2002:1077; Jackson 2002b:471; Martins & Coetzee 2007:29). It therefore goes without saying that if organisations remain incompetent the country's economy remains stagnant resulting in the exacerbation of adverse poverty. According to literature, organisations operating within the African context are faced with the dilemma of being subjected to foreign management approaches which are Western approaches characterised by individualism, bureaucracy, autocracy and being rigid which make them inappropriate for the African context (Beugre & Offodile 2001:539-540; Jackson 2002a:1009; Louw & Jackson 2008:34). Below, a discussion on the sector and the studied organisation is presented.

1.3 THE CONSTRUCTION SECTOR

The construction industry in South Africa as it is known originates from the British construction and entails a significant driver of the development of country's economy (Osunsanmi, Aigbavboa & Oke 2018:151). This sector is responsible for the creation of a possibility and an atmosphere where the trading of labour, equipment and capital among other resources for the construction of infrastructure happens (Osunsanmi *et al* 2018:151). This puts the construction sector at the core when it comes to the realisation of the government's objectives through the development of the country's infrastructure and the provision of its diversified activities as well as expertise (Ofori 2015:115; Skeepers & Mbohwa 2015:10). These are divided into civil engineering and building in which the former consists of the development of infrastructure including the dams, roads, bridges as well as the ports (Adugna 2015:1). The later includes the erection of residential and non-

residential dwellings that include houses together with the offices (Adugna 2015:1). Cottle (2014b: 3) adds a third division which is responsible for the manufacturing of the material for building and the civil engineering. Keeping in mind that the construction sector renders a wide range of service, one would therefore expect to find diversified professions and skills in this sector and these include engineering, architecture, plumbing, carpentry as well as quantity surveying among others (Adugna 2015:2). It should be noted that a construction company is able to specialise in a variety of functions, just like *Temi Construction* below. This company specialises on both the general building as well as the civil engineering.

1.3.1 Temi construction PTY LTD

Temi Construction is a construction company that is based in Bassonia, Johannesburg, South Africa. The company was established in 2010 by an African lady named Bongi Majozi who is an entrepreneur (Temi 2020). This company is 100% black owned and of that, 50% is women (Temi 2020). *Temi Construction* currently operates under the leadership of Adv Nazreen Ismail who holds the position of a Chief Executive Officer (Temi 2022). The CEO in leading the company works with her team that is comprised of various managers managing various departments and carrying out various functions (Temi 2022). These include the Human Resource manager, the general manager, the finance manager, the operations manager, the contracts manager, the regional head, the estimating and tendering manager as well as the commercial manager and the business development manager (Temi 2022). Then there are engineers, technicians, general workers, administrators as well as other employees with various expertise who in totality amount to 841 permanent staff in various sites nationally and others in neighbouring countries.

Services rendered by *Temi Construction* include both the Civil engineering and building for public and as well as the private sector (Temi 2020). According to a register of contractors and the CIDB, *Temi Construction* is a grade 9 on General Building and grade 8 Civil engineering which makes it one of the big companies in the South African construction sector (CIDB 2021). *Temi Construction* boasts with a total of 41 projects they successfully completed since its establishment in 2010 and partakes in the Corporate Social Responsibility through skills development and participation on yearly basis in the Extended Public Works program (Temi 2020). *Temi Construction's* involvement also extends to the offering of graduates' internship programs that runs for a period of eight months (Temi

2020). This organisation's involvement in the betterment of community is growing and they have now partnered with the Durban University of Technology as one of their stakeholders (Temi 2020). From the discussions below, it is realisable that companies in the construction sectors to a certain extent, contribute on the overall country's economy and such a discussion of the sector's contribution to the economy is presented.

1.3.2 Sector's contribution in the economy

The contribution of the construction industry in South Africa's economy is quite massive and its major client is the government (Adugna 2015: 2). This particular sector is one of the most significant sectors in South Africa that vastly contribute to employment, economy as well as the Growth Domestic Product (GDP), (Greeff 2015:497; Osunsanmi *et al* 2018:151). The sector employs more than one million people thereby making a huge difference in dealing with unemployment rate (Cottle 2014a:142; Osunsanmi *et al* 2018:151). Also, the contribution of the construction sector on the country's GDP grew from 2.9% in 1994 to 3.1% for the year 2013 and it recently shrunk to 2.5% (Cottle 2014b:5; Statssa 2022).

As realised, the government benefits grossly from the construction sector as the major recipient of the sector's services in terms of the Reconstruction and Development Programme (RDP) (Osunsanmi *et al* 2018:151). The introduction of RDP was one of the government's responses to the imbalances created by the apartheid regime and this intended to provide all South Africans with access to housing, water, electricity, education as well as employment (Cottle 2014b:11). The government does not only benefit from the construction through economic growth and infrastructure but this sector also plays a huge role in the recovery of the country's economy as the result of recessions (Baloyi & Bekker 2011:52).

The role of the construction sector has also been realised in the year 2010 when the organisations in this industry made the hosting of the 2010 FIFA World Cup a success through the construction of the stadia and the introduction of the Gautrain (Baloyi & Bekker 2011:52; Sebone & Barry 2009:186). Not only that, but the realisation of the government's 2030 National Development Plan (NDP) is highly dependent on the effectiveness of the construction sector (Liphadzi, Aigbavboa & Thwala 2015:284). From this, it is apparent that as much as the construction sector has been vital for the development of South Africa, it remains the future of the country. As it is learnt that the construction sector is also utilised

by the government in correcting the social and economic ills that were created by the Apartheid regime, below, a concise look at the measures put in place by the government to redress such imbalances within the sector is undertaken.

1.3.3   Redressing the imbalances in the construction sector

It is said that during the apartheid era, the construction was not doing well as the result of sanctions and because of the economic crisis that emerged in the 1970s (Cottle 2014a:139). From the period of 1994, the government put in place measures to redress the effects of apartheid on the sector and these measures according to Cottle (2014a:139) included establishment of the Construction Industry Development Board (CIDB). This body, the CIDB was established under the Act of Parliament number 38 of the year 2000 with an objective to monitor the development together with the sustainability of the sector and the companies involved nationally (Bikitsha & Amoah 2022: 2029). This from the year 2000 was done through the implementation of policies and the standardisation of the construction sector (Sebone & Barry 2009:186; Osunsanmi *et al* 2018:151). The implementation of these policies and the standardisation of the construction sector according to Osunsanmi *et al* (2018:151) was to assist in redressing the imbalances as the result of Apartheid and also correct the racial policies that were prevalent within the sector at the time. Not only that, but also the register of contractors was established together with the promulgation of the Preferential Procurement Policy Framework Act of 2000 as well as the Broad-based Black Economic Empowerment Act of 2004 which were all brought to the fore with an objective of promoting economic activeness of the previously disadvantaged population (Cottle 2014a:140; Oyewobi, Windapo & Cattell 2014:2063). The register of contractors established under the CIDB Act 38 of 2000 entails the categorisation and grading of the companies in the sector according to their functions, financial state as well as their work competencies (Bikitsha & Amoah 2022: 2029). The grading of these construction company is from Grade 1 up to Grade 9 where the former is an entry level in which such companies within this grade are awarded tenders below one million rands (R1 000 000) with no consideration of any track record as companies within this category are considered to be newly established (CIDB 2022). In the case of the companies that fall within the threshold of grade 9, there is no limit when it comes to the magnitude of the tender awarded and such companies need to have a track record of having successfully completed projects amounting to ninety million rands (R90 000 000) in the previous five years (CIDB 2022). Now for the eligibility of a

company to be awarded a tender, it is an obligation that such a company be registered with the board (Bikitsha & Amoah 2022: 2029).

The government also as measures to remedy the construction sector, initiated these programmes and processes to develop the sector and make a way for those who were previously marginalised by the sector based on the colour of their skin (Cottle 2014a:139). It is realised in this instance that the construction sector during the previous political dispensation largely benefitted the white population and to redress such, the government promulgated the laws mentioned. As ironic as it may be, the Chairman of CIBD when it was established was the Chief Executive Officer of one of the "Big 5" construction companies, Bruce of the then *Murray & Roberts* which has now been rebranded as the *Concor Holdings* (Concor 2022; Cottle 2014b:7). This emanates from the reality that the appointed chairman of the board which seeks to redress the oppression of the black populace is a white CEO of a company that grossly benefitted from the imbalances of the previous political dispensation. This is a political dispensation that existed with an objective of racial segregation and exclusion of the blacks in economic activities while promoting white supremacy. No connotations are being made in this instance but this looks odd and it is agreed that such a decision can be interpreted in many ways than one. This raises suspicions that the government instead of remedying the situation, has had a hand in the further oppression of the black South Africans and a look at an extent to which the undertaken measures in remedying the situation are worsening the conditions in the construction sector.

1.3.4   Aggravated imbalances in the sector

In light of what appears in the concluding sentences of the preceding section, it does not come as a surprise that the introduction and implementation of the BBBEE has had no impact in transforming the status of the construction sector as according to Cottle (2014a:140), 80% of the tenders awarded in this sector are awarded to White-owned companies. *Ibid* further argues that when it was introduced, the policy of BBBEE had an objective that by the year 2013, 25% of the large construction companies be owned by Blacks. This objective has not been realised to date as Cottle (2014a:140) maintains that the blacks only own 10% of large construction companies. The understanding of 'big construction companies' is drawn from the grading of the construction companies from grade 1 to 9 in the register of companies by the CIDB, (CIDB 2021). So according to Cottle

(2014a:140), the big companies fall within the grades 7, 8 and 9. This is the segment that is predominantly under the ownership of whites and receives most of the government tenders (Cottle 2014a:140). This is seriously a matter of concern especially when considering that these measures were put in place to redress the imbalances resulting from an Apartheid regime but to the contrary, these worsen the conditions by further concentrating the wealth to few individuals making a small segment of the country's population. This is said because prior 1994, only 5% of the construction companies shared 63% of the sector's turnover and this has shrunken to 1.2% of the companies in the construction sector receiving 64% of the total sector's turnover (Cottle 2014a:140). This is the manifestation that the construction sector indeed belongs to the white population and it is existing to benefit the whites. This in essence implies that most South Africans, just like in the past, remain marginalised and largely excluded in the economic activities based on the colour of their skin. Evidently, from the 72 089 construction companies registered, only 12 are listed in the Johannesburg Stock Exchange and only 5 are listed as major ones that were key role players in the projects for the FIFA World Cup 2010 (Cottle 2014a:140-141). These white-owned companies namely *Basil Read, Aveng, Group Five, Murray & Roberts* (Now named *Concor Holdings*) *as well as WBHO* have enjoyed a 151% increase in profits since the dawn of democracy and have undertook multiple infrastructure projects for the preparation of the 2010 FIFA World cup (Cottle 2014:141). The increase in profits according to *ibid* amounts to 95% of the entire profits in the construction sector that went to the elites for self-enriching. This is the further manifestation that construction sector is still in the modern day characterised by the ownership patterns that are congruent with colonialism as well as the apartheid regime (Fitchett 2009:54). This reality does not come as a surprise especially when considering the fact that construction in South Africa originated from the British and also taking into cognisance the British role in colonising South Africa as discussed in **section 2.1.1**. Now if the ownership of the construction companies in South Africa is embedded with colonial and apartheid patterns, one can only wonder about the treatment of the workers in the sector and a discussion on such is presented below.

1.3.5 Exploitation and ill-treatment of the workforce in construction

Marginalisation in the construction sector is not only limited to ownership but extends to employment as women in this sector are being marginalised on all levels whether professional or otherwise and this is despite the introduction of new laws during the transition

from apartheid to the democratic regime, (English & Le Jeune 2012:145; Moraba & Babatunde 2019: 158). It is also argued that women constitute only 8.2% of the entire workforce in the sector that employs more than one million workers (English & Le Jeune 2012:145). From these statistics, it remains unsurprising that it is the Black women that are grossly marginalised in the construction sector based on the colour of their skin as well as the lifestyle they lead (English & Le Jeune 2012:146).

The composition of workforce in the construction sector consists of 5% of the workforce holding the supervisory position, 19% of the workforce is regarded as skilled, 26% is semi-skilled and 50% of the workforce is unskilled (Cottle 2014a:142). As realised that a majority of the workforce in this sector is unskilled, *ibid* submits that the organisations in this sector rely heavily on in-sourcing the expertise needed at a point in time. This is termed as partial or informal employment which has become a norm in the sector and it is executed in a number of ways through the utilisation of sub-contractors as well as the labour brokers (Cottle 2014a:142). Sub-contracting and the use of labour brokers were according to Cottle (2014b:4) introduced by the employers in the sector as a response to declining profits caused by recessions and interests rates that were deemed to be high. An inference that could be made with partial employment is that these employees do not enjoy the benefits of being employed since they are hired on temporary basis without any benefits and have no job security. A lot could be said about this kind of employment and this seems to be to a certain extent, inhumane on the side of these employees who always have to live on the edge and could not have long-term plans for themselves and their dependants. This also on the organisation means more gains as the result of low wages and incentives paid which also means flourishing of an organisation and the realisation of its objectives through growth. This is because the partial employment of workers according to Cottle (2014:145) has resulted in cutting off the wages in this sector by 26% from 1993 and also increases productivity by 6% in each year. Cottle (2014:145) argues that this approach in the sector was utilised for the completion of the 2010 FIFA World Cup infrastructure which happened earlier than anticipated through the use of overtime as well as the payment of bonuses to the workforce employed on temporary basis. Putting this into perspective, the temporary worker would work twice as hard out of desperation to impress the employer with a hope of securing a sustainable employment. Little does the employee know that upon getting the employer impressed, the employer only has a bonus in store for the employee instead of a sustainable job. This speaks to the continued exploitation of workers according to their race

that existed during the apartheid era termed as the use of "cheap black labour" (Cottle 2014:145; English & Le Jeune 2012:146). As the result of this so-called "cheap black labour", the salaries of these employees remains stagnant and this has been going on since the previous political dispensation (Cottle 2014:146). Another shocking reality that does not come as a surprise though is that the salary gaps between the blacks and whites has increased exponentially especially in the big five companies within the sector and it continues to do so (Cottle 2014:146). This sad reality is said to be getting worse and is interpreted as one of the contributors to inequalities prevalent in South Africa today (Cottle 2014:146). The realisation that the South African government that boast with democracy and rainbow-nation is partaking in the further oppression of the Africans through the promulgation of the oppressive laws that appear as the solutions on the eyes of these Africans is quite sad. What has been and currently happening in the construction sector is really not fair to the Africans and it is somehow inhumane as this furthers the exploitation of the black populace and enriches the economy of the whites at the expense of Africans. Evidently, is the absence of labour representative on the composition of CIDB which to a certain extent legitimise the outcry of the black businesses that the CIDB exists to cater for the white-owned companies that dominated the construction sector prior the dawn of the democratic regime (Cottle 2014b:8). From the preceding sections, it is realised that there are number of issues that need to be attended to in the sector by the government as well as the owners of organisations within the sector. These are not the only issues though, the section below looks at the management of organisations in the sector and this is the crux of the study with an objective of contributing to the possible eradication of managerial issues prevalent in the construction sector.

1.3.6 Management of the companies in construction

As a convention, the policies of the previous political dispensation curtailed the growth of the construction industry hence the growth witnessed after the year 1994 when the new regime was introduced (Oyewobi *et al* 2014:2063). Despite the noticed growth of the sector from 1994, in 2015, this sector started not doing well as the result of strikes which led to the delays in the completion of other projects (Osunsanmi *et al* 2018:151). This is one of the biggest criticism that the construction sector has been receiving about the delays in the completion of projects by the organisations within the sector (Adugna 2015:2). As the result, the clientele of this sector started showing dissatisfaction because of inadequate

performance by the contractors in the construction sector (Oyewobi *et al* 2014:2063). When it comes to the delivery of social housing, this sector has a backlog of more than two million houses (Cottle 2014b:16). In making a general inference on this, one may submit that a strike in the workplace is the result of disagreements between the workforce and the management. One could possibly wonder what is the possible cause of disagreement between these two parties? A simple response would be the misalignments of interests for both parties and perhaps the disappointments arising when one party's expectations are not met. Now in this case, it is the workers that are expressing dissatisfaction and such is a revelation that there is something going on with management. The undeniable fact attributed to the incompetence of the companies in this sector is none other than that of inadequate and ineffective management (Bikitsha & Amoah 2022: 2027-2029). It is however worth it to note that inadequate management of organisations in this sector is not the only factor curtailing the effectiveness of these but also the political instabilities as well as corruption are among other factors that hinder the efficacy of the sector (Oyewobi *et al* 2014:2070). Besides these, Ofori (2015:118) maintains that the reliance of African construction companies on foreign manufacturers of construction materials also contributes to the curtailing of the sector's flourishment. The political instabilities, corruption as well as gross importing of construction material are acknowledged as the factors that negatively impact the construction companies but the central focus of this study is on management of the construction companies as experienced by the workforce.

Keeping in mind that the construction sector is the key driver of South African economy and a huge employer, organisations in this sector employ quite a diversified workforce in terms of literacy, occupation, culture and origin (Greeff 2015:497-498). Thus a need for effective management of such kind of workforce is unquestionable and it is inferred that the absence of this leads to challenges. Especially now that it has been established that the organisations in the construction sector particularly in South Africa do have problems relating to adequate management and productivity (Baloyi & Bekker 2011:57; (Bikitsha & Amoah 2022: 2027; Sebone & Barry 2009:193). The absence of communication, ineffective transmission and exchange of information as well as the absence of integrating information in organisations within the construction sector result in challenges leading to inadequate performance of these organisation (Osunsanmi *et al* 2018:151). Not only that, but it is also argued that the organisations within the construction sector often shy away from certain practices pertaining to sustainability as these are perceived to be costly to them and this is done without taking

into consideration how these will benefit both the community and the environment (Aigbavboa, Ohiomah & Zwane 2017:3005). All of this speak to the importance of effectively managing of the construction organisations which is key to ensuring their success (Bikitsha & Amoah 2022:2029; Liphadzi *et al* 2015:284). This said because the performance of the construction sector which has an impact on the country's economy is highly dependent on proper management of organisations operating within the sector (Chiloane-Nwabueze, Tanyimboh and Glendinning 2022:11). Now when drawing from these assertions, it is realised that the organisations in the construction industry in South Africa have problems and these can possibly be addressed through the implementation of the Afrocentric Management Approach which is believed to be effective managing the diversified workforce in the sector. It is also submitted that the implementation of the Afrocentric Management Approach in a workspace will come-in very handy in developing effective means of communication and this will possibly assist in the facilitation of sharing of information. Not only that, but it is also believed that the adoption of the Afrocentric Management Approach will assist in the incorporation of reciprocity in the management of construction organisations through the establishment of policies ensuring organisations in this sector take care of the environment and benefit the communities in which they operate. All of this is believed to be resulting in keeping the employees happy and in a motivated state which yields to enhanced productivity of the workforce (Broodryk 2005:6; Skeepers & Mbohwa 2015:13). With all this being said, it is argued in this study that managerial issues are not only prevalent in organisations within the construction sector but these are the issues existent in the African continent emanating from the adoption of foreign managerial frameworks that are not a fit for a context such as Africa, and this is the research problem of the study that is briefly presented below.

1.4 THE RESEARCH PROBLEM

According to literature, organisations in South Africa and Africa are facing challenges as the result of inappropriate management which is a major cause for employees' demotivation and insubordination (Mangaliso 2001:28; Nyambegera 2002:1077; Jackson 2002b:471; Martin & Coetzee 2007:29). As argued earlier, this is problematic because if organisations are not doing well, such has a negative impact on the economic development of a country. With the rise in attention given to African management by scholars in the past two decades, scholars are in consensus that indeed a management approach has an impact that cannot be ignored on the performance of both the

organisation and the employee (Jackson 2002b:470; Kamoche 2011:1; Mangaliso 2001:31; Masango 2002:707-708; Nyambegera 2002:1081). In light with this, it is maintained that imported managerial frameworks have proven to be inappropriate for a context such as Africa and therefore a call for the conceptualisation of an ideal framework suitable for this context as well as an approach specifically tailored for African organisations is made (Jackson 2002b:470; Kamoche 2011:1; Mangaliso 2001:31; Masango 2002:707-708; Nyambegera 2002:1081). It is further argued that the imported management approaches are not only inappropriate but also curtail the performance of an organisation and that of employees, (Jackson 2002b:471; Kamoche 2002:996; Mangaliso 2001:28; Martin & Coetzee 2007:29). This makes it apparent that Africans need to adopt a management approach that is suitable for the African context which will cater for the Africans since the current management in Africa is dominated by the European models (Booysen 2001:57; Poncian & Mgaya 2015:109). It is presented in this study that the bombarding of Africa with imported epistemology speaks to coloniality, the coloniality of knowledge of knowledge in particular discussed in **section 1.6.1**. The prevalence of coloniality especially in Africa as unfavourably as it may be, necessitates that Africans would need to reverse the situation by undertaking decoloniality discussed in **section 1.6.2**. Decoloniality in the current study speaks to the Africanisation and indigenisation of management in South Africa and Africa at large which is very much feasible and can be realised through training of managers by the academic institutions as well as the involvement of scholars in the field of management (Kokt 2003:82; Thomas & Bendixen 2000:517). Below, the purpose statement is presented outlining the purpose of the current study.

1.4.1 Purpose statement

The current qualitative study's purpose is to explore the management approaches adopted by the studied organisation and gauge the employee perception of the adopted management approach using semi-structured interviews and talking circles as the data collection methods. The sampled participants for both the talking-circles and the interviews include ten employees of *Temi Construction* because these are the people who are frequently on site and possess the first-hand experience of what is happening in the construction site. These participants include the general workers, an administrator together with the engineers comprising of both literate and illiterate individuals which has an impact on the interpretation and experience of the work milieu as well as the richness

of data collected. This study was conducted in Soweto's site in Gauteng, South Africa focusing on one indigenous construction company namely *Temi Construction.* This company has been selected because it was established in South Africa, it operates in the Gauteng province and mainly focus on the construction activities.

The study also explores management approaches by reviewing the literature on the Scientific Management Approach; the Human Relations Approach; the Human Resource Approach and the Knowledge-centric Approach. The study then makes a contribution to the development of an Afrocentric Management Approach by drawing from literature and the findings thereof. In exploring the management approaches, the focus is on the elements that include the humanness of the approach, reciprocity, inclusivity, relationships, respect, communication networks, the flow of messages and formality of messages, the orientation of messages, the traditions of communication as well as the channels employed for communication together with the leadership styles. Conducting a study of this nature in the construction sector is because organisations in this sector are faced with problems pertaining to management, they are moving towards Africanising their businesses and they mainly employ Africans in lower positions. Among other things, this study seeks to respond to the research presented below and realise the objectives in the subsequent section.

1.4.2 Research questions

1 What are the characteristics of the management approach adopted by the *Temi Construction*?
2 Which management approach is adopted by *Temi Construction*?
3 To what extent does the management approach adopted by *Temi Construction* reflect decoloniality?
4 How is the adopted management approach perceived by the employees?

1.4.3   The objectives of the study

Objective 1: To explore and describe the characteristics of the management approach adopted by the construction organisation.

Objective 2: To explore and describe the management approach adopted by *Temi Construction*

Objective 3: To explore and describe the employee perception of the adopted management approach.

Objective 4: To describe how the construction organisations should be managed to reflect decoloniality.

In this section, the research questions and the objectives of the study are presented, the section below draws on the concepts that are of crucial importance in the study.

1.5   DEFINING CONCEPTS

In this section, concepts that are used and central to the study are presented and these include indigenous, indigenous manager, organisation, indigenous organisation, communication, management, leadership, decoloniality as well as Afrocentric.

1.5.1 Indigenous

The term indigenous is explained by Carjuzaa and Fenimore-Smith (2010:2) and Kuokkanen (2000:412) as referring to non-European, non-Western and belonging to the former colonised regions. This implies native or originally belonging to a certain specific region. Thus in the current study, indigenous implies originally belonging to and suitable for the African context.

1.5.2 Indigenous manager

An indigenous manager refers to a manager that places value on the subordinates (Jackson 2002a:1008). This entails that an indigenous manager is a manager originating from and suitable for a certain specific context. Therefore, in the case of the current study, an indigenous manager is an African manager whose management approach is vested on the concept of Ubuntu which implies leading in a humanistic manner associated with collectivism. This kind of a manager according to Gambetti and Quigley (2013:155) is sensitive to customs and traditions outside theirs. From this, it is added that an indigenous manager is also considerate of the workforce diversity.

1.5.3 Organisation

In this particular study, an organisation is understood as a collective of individuals purposefully joining forces and executing towards an accomplishment of common set goals (Angelopulo & Barker 2013:12). Such an organisation can be fragmented into six departments which include the **technical section** dealing with production; the **commercial section** concerned with buying and selling as well as the exchange of goods and services; the **financial section** dealing with efficient utilisation of capital; the **security section**

functioning to protect the organisation's property and personnel; the **accounting section** which is mainly about statistical analysis as well as the **managerial section** functioning to plan, control, organise, command and coordinate (Pindur *et al* 1995:62). With this being said, it should be understood that organisations may differ in terms of magnitude and purpose which may result in some organisations not to operate on all the sections discussed and such needs to be kept in mind while dissecting the understanding of the concept of an 'organisation'.

1.5.4 Indigenous organisation

For the purpose of the current study, the term 'indigenous organisation' can be understood as an organisation legally operating within the South African context. These are organisations that meet the legal requirements of trading in South Africa and have registered with the Companies and Intellectual Property Commission (CIPC). The terms 'indigenous organisation' and 'South African organisation' are used synonymously in the current study. Looking at *Temi Construction*, it is concluded in this study that this is an indigenous organisation that meets the criterion of being a legal South African entity.

1.5.5 Communication

The concept of communication is defined as a process in which messages are exchanged and interpreted with an aim of establishing an understanding that is mutual between the involved parties (Barker & Angelopulo 2013:4). It is submitted in this study that communication may come in various forms and these include verbal and non-verbal communication as well as interpersonal and intrapersonal communication among others. Below, the traditions of organisational communication and the communication network patterns are presented in brief.

1.5.5.1   *Traditions in organisational communication*

1   The positional tradition

The positional tradition is characterised by prescriptive, formal and centralised communication networks in which messages are always task-oriented and defined by the policies of an organisation (Littlejohn 1996:307).

2   The relational tradition

The relational tradition is characterised by decentralised, relational and informal communication networks in which the messages are relationship-oriented (Littlejohn 1996:314).

3   The cultural tradition
The cultural tradition is primarily concerned with meaning as well as symbols and is characterised by informal, decentralised and cultural communication networks in which messages are culture-oriented (Littlejohn 1996:320).

1.5.5.2   Communication network patterns

It is argued that a thorough comprehension of the traditions in organisational communication is possible if the communication networks are clearly understood and these are presented below (Littlejohn 1996:303).

1   The all-channel or the star network
The star network bears no restrictions on communication, it is informal in its nature, it is comprised of members only, the messages flow accurately and it is relationship-oriented (Van Der Walt 2006:352).
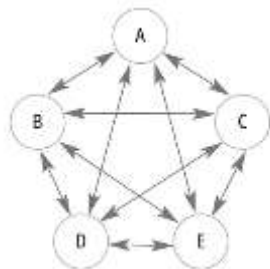
Figure 1.1: An all-channel network

2   The circle network
The circle network is also informal and consist of members only, it has restrictions and such makes the flow of messages to be slowly and it is employee-oriented (Van Der Walt 2006:351).
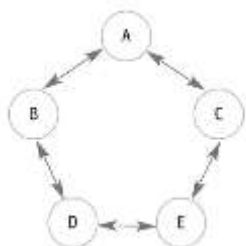
Figure 1.2: The circle network

3   The wheel network

The wheel network is centralised, formal, communication is restricted, consist of members and a liaison (A), the flow of messages is fast as well as accurate and it is task-oriented (Van Der Walt 2006:348).
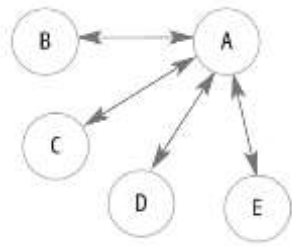
Figure: 1.3: The wheel network

4   The Y-network

The Y-network is centralised, formal in its nature, communication is restricted and prescriptive, consists of members, message conveyers, the bridge and the gatekeeper, the flow of messages is accurate as well as fast and it is task-oriented (Van Der Walt 2006:347).
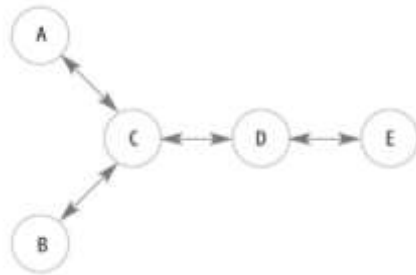
Figure 1.4: The Y-network

5   The chain network

The chain network is formal, communication is restricted, consists of members and gatekeepers, the flow of messages is accurate but can at times be distorted due vast number of channels and it is task-oriented (Van Der Walt 2006:346).
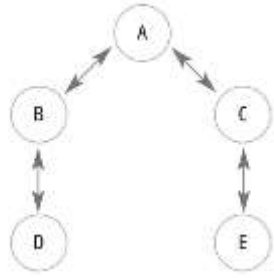
Figure 1.5: The chain network

1.5.6 Decoloniality

The concept of decoloniality in the current study entails a movement that seeks to confront the coloniality of knowledge, power and being with an objective of redressing the global imbalances resulting from coloniality. This emancipating discourse is aimed at delinking from the Western hegemony through disobedience (Shahjahan and Morgan 2016:95). Decoloniality in the current study is employed as the general position informing decisions on the theoretical framework, methodological paradigm and as well as the paradigmatic position.

1.5.7 Afrocentric

The term 'Afrocentric' in the current study is used to refer to what belongs in Africa as established within as well as suitable for the African context.

1.5.8 Management

The concept of management entails organising, controlling, planning, coordinating, staffing and directing (Angelopulo & Barker 2013:121; Mahmood Basharat & Bashir 2012:513). This is an art of making things happen in an organisational setting through the exploitation of the aforementioned functions with the help of organisational stakeholders as well as resources (Mahmood *et al* 2012:512; Toor & Ofori 2008:64) From this, it is deduced that management is embedded with formal authority and entails the process in which the management functions are enforced for the attainment of organisational goals (Algahtani 2014:74).

1.5.9 Leadership

The concept of leadership entails a process whereby followers are influenced particularly for the realisation of either the group or organisational objectives (Mahmood *et al* 2012:513). It is widely argued in literature that there are various styles of leadership and for the purpose

of the current study, only the transactional and the transformation leadership styles are considered since these according to Politis (2001:354) are more established styles of leadership. These two styles of leadership are also important in the current study as the distinguishing features of various managerial frameworks.

1.5.9.1 Transformational leadership style

The transformational leadership style is about inspiring and motivating the followers in order for them to excel in what they do and outshine themselves beyond their expectation (Politis 2001:356). This particular style of leadership carries the charismatic traits where a leader practicing this style of leadership instils confidence on the followers and believes in them that they are capable and are respected, (Nanjundeswaraswamy & Swamy 2014:57; Politis 2001:356). The transformational leader as per understanding of this style, leads with respect, is a cheerleader to its followers, builds and maintains relationships with them and values its followers. This style of leadership is believed to be the driving force of employee job satisfaction since its adoption in a working environment enhances the productivity of the workforce, alter their motives and values these employees, (Nanjundeswaraswamy & Swamy 2014:57-58).

1.5.9.2 Transactional leadership style

The transactional leadership style is characterised by "a series of exchange between [the] leader and [the] followers" (Politis 2001:356). This in simple terms entails that a transactional leader remunerates the followers for tasks performed or an effort put in and this transactional relationship is governed by an agreement or a contract, (Nanjundeswaraswamy & Swamy 2014:57-58; Politis 2001:357). From this, it can be deduced that transactional leaders use remuneration and incentives to motivate employees and these are not only used to motivate the workforce but also to reprimand noncompliance since this style of leadership is task-oriented (Nanjundeswaraswamy & Swamy 2014:58)

In this section, the crucial concepts in the study were briefly discussed and the section below details on the role and the employment of decoloniality as the general position informing the theoretical framework, methodological paradigm and as well as the paradigmatic position in this study.

1.6   DECOLONIALITY AS THE GENERAL POSITION

This is a decolonial study in the discipline of management communication with an objective of decolonising knowledge informing the conceptualisation of the managerial frameworks. As argued, it is learnt from literature that the current management approaches are imported and have proved to be inappropriate for the diversified context such as Africa (Jackson 2002b:470; Kamoche 2011: 1; Mangaliso 2001:31; Masango 2002:707-708; Nyambegera 2002:1081). The study engages the current managerial approaches from a decolonial lens as a single case study collecting qualitative data from the employees in a construction sector gauging the perceptions held by the participants on the currently adopted managerial frameworks. Central to this, is the understanding of the concept of decoloniality which shapes the entire study including the analysis of the current managerial frameworks which denotes that decoloniality is adopted as the general position. Thus decoloniality in the current study informs the theoretical framework, the methodological paradigm where a decision on the adopted methodology is informed by decoloniality and as a paradigmatic position guiding the entire study. To make a complete sense of the concept of decoloniality, the researcher of the current study is of the belief that an understanding of the concept of coloniality and relating concepts should be first developed and these are discussed briefly in the section below.

1.6.1   Understanding coloniality

The concept of **coloniality** in the current study is understood as entailing the hidden side of modernity which is the dominance of the North on other regions in the absence of colonial rulers (Grosfoguel 2011:18, Mignolo 2006:313, Ndlovu-Gatsheni 2015:486-487, Noxolo 2017:318, Tlostanova 2012:132; Tlostanova & Mignolo 2009:133). This exist in the form of knowledge where the knowledge produced in other regions is pronounced as inferior when compared to the knowledge produced in the North which serve as the justification for the exclusion and silencing of such knowledge. Coloniality also exist in a form of power and that of being where the coloniality of power entails the global hierarchisation of the universe according to race and geographic locations putting the North in control of global economy, authority, knowledge and public sphere (Grosfoguel 2011:27, Ndlovu-Gatsheni 2015:487 Shahjahan & Morgan 2016:93; Tlostanova 2009:2). Then the coloniality of being speaks to labelling of the damnés as primitive humans lacking sophistication and civilisation which justifies the discrimination of their livelihoods and practices including their culture as well as religion. The coloniality of being operates in

a form of gender control and racism where the dwellers outside the North are marginalised as the result of their language, ethnic background and the colour of their skin (Maldonado-Torres 2007:257; Mignolo 2005:15; Wynter 2003:267). When engaging with coloniality, a number of integral concepts relating to this phenomenon emerge which include for the purpose of the current study colonialism, imperialism, modernity and apartheid. **Colonialism** is understood as the seizure and control of the third world by the colonial rulers (Duignan & Gann 1973:17; Heleta 2016:2; Hiddleson 2009:2, Ndlovu-Gatsheni 2013 334; William & Chrisman 2013:295). **Imperialism** entails the existing economic and political hegemony of the West, (Bukharin 1929:114; Lenin 1970:105; William & Chrisman 2013:295). **Modernity** entails the combination of capitalism and colonialism serving to subjugate damnés while promoting white supremacy (Baker 2012:6; Mignolo 2006:312; Ndlovu-Gatsheni 2015:490). **Apartheid** refers to a regime based on the policy of racial segregation (Bornman 2006:387; Christopher 1990:421; Heleta 2016:2; Smith 1991:2). Thus when drawing from literature, these concepts relate to coloniality in a sense that these centre on the domination of the West over the periphery and the subjugation of the peripheral dwellers. Coloniality and the relating concepts are fully discussed in **chapter 2**. Now that the concept of coloniality and its relating concepts have been unpacked briefly, a brief elaboration on decoloniality follows and its exploitation.

1.6.2 Decoloniality in the current study

Decoloniality in the current study entails a political and an epistemological movement that exists as a response to coloniality. Decoloniality as the political movement refers to the confrontation of the West with an objective of collapsing the colonial matrix of power and liberate the suppression, exploitation as well as marginalisation of the periphery by the centre (Grosfoguel 2011:13; Kancler 2015:5; Ndlovu-Gatsheni 2015: 488; Silova 2017:75). As an epistemic movement, decoloniality strives to liberate the periphery from the subjugation, marginalisation and exclusion of the third world's epistemologies by the centre that mythically presents the global Euro-North as the sole centre of the world from which the universe is conceptualised and knowledge is produced (Baker 2012:10-11; Grosfoguel 2011:3; Ndlovu-Gatsheni 2015:489; Silova 2017: 74-75). Decoloniality has an objective of redressing the existing imbalances, addressing the social issues and decolonising power, education as well as being.

Decoloniality in this particular study is employed as a general position, Informing the theoretical framework, the paradigmatic position and the methodological paradigm

adopting the principles of unmasking coloniality, de-linking and disobedience, relationality, integration and inclusivity as well as indigeneity and re-centring. Putting these into perspective, the study adopts a stance that the periphery needs to **unmask** coloniality by exposing its cruelty towards the periphery, **de-link** from the Western hegemony by detaching from the domination of these regions rooted on the myth of civilisation that seeks to further suppress the periphery (Mignolo: 2006:313; Ndlovu-Gatsheni 2015:489; Shahjahan & Morgan 2016: 95; Silova 2017: 75). Once the de-link has been undertaken, a **relationship** between the centre and the periphery be established so that epistemologies from these regions could co-exist harmoniously as this would allow for the **integration** of epistemologies and **include** the peripheral knowledge into the mainstream (Grosfoguel 2011:24; Kuokkanen 2000:411; Mbembe 2016:37; Mignolo 2006:313; Schiwy 2007:278; Shahjahan & Morgan 2016:95). Now once the peripheral epistemologies are no longer excluded, the subalterns would then need to reposition the periphery and work on developing their own body of knowledge in the absence of suppressing systems and this speaks to **indigeneity** as well as **re-centring** (Grosfoguel 2011:18; Maldonado-Torres 2011:4; Mignolo 2006:329; Schiwy 2007:276; Suarez-Krabbe 2009:4). These principles are fully discussed in section **2.2** and below, a discussion on decoloniality as informing the current study is presented starting with decoloniality as informing the paradigmatic position followed by the discussion on decoloniality as informing the theoretical framework as well decoloniality as informing the methodological paradigm.

1.6.2.1 *Decoloniality as informing the paradigmatic position*

Decoloniality as informing a paradigmatic position of the current study denotes the adoption of an Afrocentric indigenous paradigm to guide the study grounded upon among others the indigenous values, beliefs, ideas aimed at promoting indigenous theory and methodology (Carjuzaa & Fenimore-Smith 2010:2). The adopted worldview condones the sharing of knowledge produced through relationships between people, the cosmos, the environment and the dead (Bretherton 2015:161). The epistemological assumptions of an Afrocentric indigenous paradigm are that knowledge is produced through relationships that people have with others, the environment, the dead and the cosmos (Chilisa & Tsheko 2014:223). The ontological assumptions of an Afrocentric indigenous paradigm are that multiple realities exist and these are shaped by the relationships that people have with others, the dead, the environment and the cosmos (Peltier 2018:3). The axiological assumptions of an Afrocentric indigenous approach are that indigenous knowledge is

valued and this includes valuing of the indigenous society's belief systems, the existing relationships, control of research, respect, reciprocity, subjectivity and responsibility, (Bretherton 2015:163; Chilisa 2005:109). The full discussion of the Afrocentric indigenous paradigm as informed by decoloniality is presented in section **4.3**.

1.6.2.2   Decoloniality as informing the theoretical framework

Decoloniality as a general position also informs the theoretical framework in the current study where the existing management approaches are critiqued and analysed from a decolonial lens using ubuntu. The managerial frameworks are reviewed, engaged with and analysed through the application of the tenets of ubuntu including disobedience, delinking, relationality, unmasking coloniality, reciprocity, humanness, inclusivity, respect, communication networks, flow of messages, traditions of communication as well as the communication channels. Decoloniality as the general position is also employed as the foundation for suggesting an alternative managerial framework, the Afrocentric Management Approach as an African indigenous managerial approach and as the solution to the existing frameworks' shortcomings. Decoloniality as the general position and ubuntu as the theoretical framework are discussed in detail in section **2.2.**

1.6.2.3   Decoloniality as informing the methodological paradigm

Decoloniality as the general position in the current study entails the adoption of the concept to inform the decisions around the preferred methodology to carry out this particular study. The current decolonial study employs an Afrocentric indigenous methodology in which qualitative data is collected through conversational methods. It is understood that in a decolonial study where an indigenous methodological paradigm is adopted to collect indigenous knowledge, the principles of reciprocity, relational accountability, respect and responsibility (4 Rs) are upheld as ethical considerations (Chilisa 2012: 152, Lapan *et al* 2011: 436 and Peltier 2018: 3). Decoloniality as informing the methodological paradigm of the current study is discussed in detail in section **4.2.**

This section focus on the concept of decoloniality as guiding the current study, the next section presents a theoretical framework of the current study.

1.7   THEORETICAL FRAMEWORK: UBUNTU

The current decolonial study employs ubuntu as the theoretical framework and this concept can be understood as entailing humanness which is an African way of living (Broodryk 2005:1; Mbigi 2005: 68). Emanating from a phrase '*umuntu ngumuntu*

ngabantu" which when directly translated is "one is, because of others" or "a person is a person through other people", ubuntu is mainly about the relationships that one has and forms with others as the way of living (Broodryk 2005:14; Mbigi 2005:70). Despite this being a Zulu phrase, this is a widely shared concept in Africa and across the globe coming through various languages including among others *Utu* in Swahili, *Vhuthu* in Venda, *Unhu* in Shona (Broodryk 2005:12; Mbigi 2005:69). The concept of ubuntu is grounded upon absolute righteousness and carries the characteristics of respect, sharing, caring, humanness, compassion as well as equity among other traits (Broodryk 2005:12-13; Mbigi 2005:69). Ubuntu appears to be a very crucial concept in South Africa as this according to Broodryk (2005: 20) is also incorporated in the country's legislative framework manifested in the White paper and the constitution as well through the upholding of the *Batho pele* principle. From an African perspective, relationships are of crucial importance in one's life and the thriving of the community at large. This according to Mbigi (2005: 69) speaks to the nature of African communities being collectivistic as opposed to being individualistic. As the way of living for Africans, the concept of ubuntu according to Broodryk (2005:14) can be seen as a 'practical approach' to both life as well as work since these form part of human activities. While taking this into cognisance, it should be always borne in mind that the concept of ubuntu is manifested through one's actions including how they think, talk as well as deal with matters (Broodryk 2005:15). With this being said, managers and employees are humans and the working space resembles a living space such as a village or community where relationships are formed and prevail. Thus, Broodryk (2005:16) and Mbigi (2005:72) are of the view that the working space in Africa could be changed for the better if the concept of ubuntu is incorporated in the way things are done in an organisation. This is a belief held in the current study as well that if things could be done the African way in African organisations, a number of problems existing in these organisations could be done away with. It is because of what ubuntu brings in an organisational setting which include is solidarity, tolerance, cohesion and these are believed that they will give employees a sense of belonging as they are treated in a humanistic manner that is African in its nature (Broodryk 2005:16). This in particular is argued to be an approach that will make all the employees regardless of the occupation, race and gender to be meaningful role players in an organisation and contribute in the decision-making processes. Therefore, the adoption of a managerial framework based on the notion of ubuntu will undoubtedly result in a success of South African organisations as it has been seen with other South African companies that yielded to this call such as

Sanlam, Pick 'n pay and others (Broodryk 2005:17; Mangaliso 2001:24-25; Nyambegera 2002: 1084). The incorporation of ubuntu in a working space entails the adoption of a 'people-centred' approach to management where the managers ensure that the working environment is conducive, it is a place of happiness and care (Broodryk 2005:17-19; Masango 2002:708). Not only that, but the managers ought to show interest on the barriers curtailing the employees' efficiency and learn more about the employment of the concept to enhance productivity. This is because of the belief that fulfilled and happy employees are productive employees and the realisation of this vests on the prevalence of faith in the workspace, the unity resembling that of a family, financial savviness, fitness in all aspects as well as working in a space that is fun (Broodryk 2005:19; Mahmood *et al* 2012:519). It is submitted in this study that when one is successfully doing what they love, the feeling of happiness and fulfilment is realised (Broodryk 2005:19). Now if an employee in a working space has fallen in love with being productive, the issues of insubordination in working spaces could be the things of the past (Broodryk 2005:20; Mahmood *et al* 2012:519). The motive behind the calling for the adoption of the management approach based on ubuntu in African organisations is that the currently employed managerial frameworks are embedded with harsh and aggressive attitudes (Broodryk 2005:21; Jackson 2002b:458). This and the fact that the employed managerial frameworks are foreign and in disagreement with the dynamics of the context result in curtailing the productivity of these organisations. This study further submits that an indigenous managerial framework based on the notion of ubuntu is a solution to the problems faced by indigenous organisations pertaining to the issues of management and this framework is the Afrocentric Management Approach discussed in detail in section **6.6.1**.

As asserted, the adoption of ubuntu as the theoretical framework entails engaging with the management approaches from a decolonial lens and scrutinise these frameworks on humanness, provision for the formation of relationships, reciprocity, inclusivity, disobedience and communication. The concept of ubuntu and the adoption of this in the working space is discussed fully in section **2.8.2** and below, a review of literature of management as the field of study and practice is undertaken.

1.8 LITERATURE REVIEW

This section presents a review of literature on the concept of management which according to Barker and Angelopulo (2013:121) is about controlling, planning, organising, commanding and coordinating. The concept of management as the field of study has been pursued for a very long time due to its importance as Mahmood *et al* (2012:512) claim that no organisation can achieve its goals in the absence of proper management. This is a review of literature on the development of the management approaches that inform the practice of management in organisations today. The reviewed management approaches for the purpose of this study stretch from Classical Management Approach to the most recent Knowledge-centric Approach.

1.8.1 Classical Management Approach

This is the oldest school of thought in the field of management comprised of theoretical contributions from Frederick Taylor of the Scientific Management Theory, Henry Fayol of the Administrative Management Theory as well as Karl Emil Maximilian of the Bureaucratic Theory of Management (Pindur *et al* 1995: 60). The theoretical contributions to the Classical Management Approach by the aforementioned scholars are presented below.

1.8.1.1   Scientific Management Theory

The Scientific Management Theory also known as the time and motion study was according to Mahmood *et al* (2012:516) established by FW Taylor in 1911. The premise of Scientific Management Theory is the training of workers and the division of labour between management and workers based on four principles to enhance efficiency (Taylor 1911:26; Mahmood *et al* 2012:516; Mumby 2012:64). Principles referred to in this regard include identifying the best way of carrying out a task; training workers according to the best way of executing a task; remunerating workers according to their productivity and the division of labour (Chasi & De Wet 2008:44-45). Mahmood, *et al* (2012:516) maintain that such principles still exist in organisations today. That is to say, workers undergo the training on how to do their jobs and are remunerated according to their productivity.

1.8.1.2 Administrative Management Theory

Another Classical approach theoretical contribution is according to Mahmood *et al* (2012:517) the Administrative Management Theory established by Henry Fayol in 1916 and has its focus on management in terms of functions as well as principles. The functions of management include planning, organising, commanding, coordinating and monitoring (Fayol 1923:128; Pindur, Rogers & Kim 1995:62; Nothhaft 2010:130; Miller 2012:19-20). The principles of management include the division of work; authority; discipline; unity of command; unity of direction; subordination of individual interest to the general interest; remuneration; centralisation; scalar chain; order; equity; stability of tenure of personnel; initiative as well as *Espirit de Corps* (Mahmood *et al* 2012:517-519; Miller 2012: 20). Luther Gulick expanded on the work of Henry Fayol by adding on the functions of management to include staffing; directing; reporting as well as budgeting (Pindur *et al* 1995:63). Gulick was not only in support for the work of Henry Fayol but also in agreement with the Theory of Bureaucratic Management that organisations should be organised in a hierarchical manner (Chasi & De Wet 2008:47-48; Pindur *et al* 1995:63). These functions of management as articulated in the Administrative Management theory are still the key concepts in today's management practices (Pindur *et al* 1995:64).

1.8.1.3 Bureaucratic Theory of Management

The Bureaucratic Theory of Management as another theoretical contribution to the classical approach, was formulated by Max Weber in 1947 which is a theory that focus on organisational structure in a sense of creating strong lines of control and authority as well as the segmentation of an organisation into hierarchies (Mahmood *et al* 2012: 519; Pindur *et al* 1995:62-63). This theory vests on the principles of written rules; systems of tasks and relationships; specialised training; hierarchy of authority; clearly identified duties; paper work; fair evaluation and reward as well as the maintenance of ideal bureaucracy (Mahmood *et al* 2012: 519-520; Chasi & De Wet 2008:50). The Theory of Bureaucratic Management is still being put into practiced in organisations today as the principles of this are employed by number of organisations as well as newly formulated approaches, (Mahmood *et al* 2012:520). With this being said, one can therefore conclude that the Classical approach reflects a positional tradition view of organisational communication. This is to say that the flow of communication in Classical approaches is top-down, centralised, prescriptive as well

as formal; the messages are always task-oriented and defined by the policies of an organisation. It is further argued that the Classical approach to management is inhumane as it serves to treat human beings as cogs in a machine (Mahmood *et al* 2012:517). Not only that but from a decolonial stance, the Classical approach fall short of flexibility so to enable these to be suitable for contexts such as Africa where the employees' background and culture is diversified. The Classical approach to management also fails to make provision for the consideration of the environment in which the organisations operate. The inadequacy of this approach stems from its nature of overlooking the importance of reciprocal communication in an organisational setting, it overlooks the importance of relationships and also overlooks inclusivity and the importance of respect for workers who remain crucial stakeholders of an organisation. Below, a literature on the Human Relations Approach to management is undertaken.

1.8.2 Human Relations Approach

The Human Relations Approach is vested on the relationships that exist in an organisation as the major driving force of productivity (Pindur *et al* 1995:64-65). The theoretical contributors of the Human Relations Approach are Elton Mayo together with Abraham Maslow as well as Douglas McGregor (Pindur *et al* 1995:65). *Ibid* in their review of history of management discuss Douglas McGregor's theory X and theory Y which also contributed to the development of the Human Relations approach conceptualised in the 1950s. Theory X in this case is on the negative extreme based on the traditional view of management that is autocratic and theory Y is on the positive extreme based on behaviour and new information in a sense that it perceives employees as capable, responsible as well as diligent individuals as opposed to theory X which perceives employees as tools that are lazy to think and require force or threat to execute (Miller 2012:46; McGregor 1960:33-35; Pindur *et al* 1995:66). The Human Relations Approach to management appears to be more humane than the Classical approach but also lacks flexibility to be adapted for contexts such as Africa which consists of the diversified workforce in terms of background and culture. The Human Relations Approach also does not make any provision for the consideration of the context in which an organisation operates and overlooks inclusivity as well as the importance of respect for the workers. Below, a review of the literature on the Human Resource Approach to management is undertaken.

1.8.3 Human Resource Approach

The Human Resource Approach is the fusion and an amalgamation of both the human relations and the classical approach in a sense that workers would need to put in some effort in carrying out their duties as determined by their respective managers (Miller 2012:44; Mumby 2012:97). The Human Resources also takes into consideration the importance of relationships in a working space and makes provision that these employees have in themselves the cognitive abilities that positively contributes towards the realisation of the organisational objectives (Miller 2012:44; Mumby 2012:97). One can conclude in this regard that both the Human Relations Approach and the Human Resource Approach manifest a relational tradition view of organisational communication. This implies that communication in both the Human Relations and Human Resource approaches is relational, decentralised, informal and the messages are relationship-oriented. The Human Resources Approach to management, just like the Human Relations Approach appears to be more humane than the Classical approach but lacks flexibility to be adapted for contexts such as Africa which consists of diversified workforce in terms of background and culture. The Human Resources Approach also does not make any provision for the consideration of the context in which an organisation operates. This approach to management overlooks the importance of respect for the workers and also does not make any provision for inclusivity. Below, a review of the literature on the Knowledge-centric approach to management is undertaken.

1.8.4 Knowledge-centric Approach

The objectives of the Knowledge-centric Approach involve both the creation as well as the maintenance of an organisational culture in which the workers are free to utilise the context in order to ascertain how reality can be created because within such a context, mutual trust; creativity; integrity and active empathy always prevail (Van Der Walt 2006:319-320). The premise of the Knowledge-centric Approach is vested on the notion that in an organisational context, knowledge is key to the performance of an organisation since this approach deals with not only the creation of knowledge but also the analysis and capturing of data from the source as well as communication of such to the organisational stakeholders (Wickramasinghe 2003:295). From this, one can conclude that the Knowledge-centric Management approach reflects a cultural tradition view of organisational communication. Meaning that communication in knowledge-centric approach is reciprocal, decentralised,

informal and messages are culture-oriented. Just as the previous approaches, the Knowledge-centric Approach to management does not make any provision for flexibility so that it can be applied in contexts such as Africa where the workforce is diversified in terms of background and culture. The Knowledge-centric Approach also misses the importance of catering for the environment in which the organisations operate. The section below presents an Afrocentric Management Approach which is deemed in this study as decolonial and as well as an alternative approach suitable for managing a diversified workforce in a context such as Africa.

1.9   AFROCENTRIC MANAGEMENT APPROACH

It has been learnt thus far that the Classical Management Approach is still to date put into practice by organisations in most parts of the world (Mahmood *et al* 2012:512). These are exploited today by organisation in order to reduce costs, enhance productivity and organisational efficiency (Pindur *et al* 1995:60). It is also understood that none of the existing management approaches were conceptualised in the former colonised regions (Africa or Asia or South America or Middle East) but they from France, USA, Britain, Germany, Japan and Australia (Pindur *et al* 2012:69).

Withstanding the absence of an indigenous framework, the African scholars are calling for the conceptualisation of an approach that is suitable for managing African workforce, an approach that embraces diversity and a culturally inclusive approach which they regard as an Afrocentric Management Approach (Louw & Jackson 2008:39; Mangaliso 2001:31 and Nyambegera 2002:1085). This is because according to Jackson (2002b:471) the approaches used in Africa are Western approaches which appear not to be suitable for the African context. Therefore, the African scholars are calling for an adoption of an Afrocentric Management Approach which is an African or an indigenous approach to management that is based on the notion of 'Ubuntu' (Mangaliso 2001:29). As argued, the notion of Ubuntu according to Kamoche (2011:2) entails that one exists because of others within the society at large. Thus the Afrocentric Management approach is a people-centred approach where the manager upholding this, is sensitive to customs and traditions outside theirs (Gambetti & Quigley 2013:155; Masango 2002:708). This approach is culturally inclusive, humanistic in its nature, decentralised and recognises the value added by employees in an organisation. The Afrocentric Approach as grounded upon ubuntu values the relationships in an

organisation, upholds reciprocity and respect for the workforce. With this being said, the Afrocentric Management Approach is associated with a cultural tradition view of organisational communication. Meaning that communication in an Afrocentric approach is reciprocal, decentralised, informal and messages are culture-oriented.

As the Afrocentric Management continues develop, the African scholars are mandated continue undertaking research into this phenomenon as it is of crucial importance as per the decoloniality of knowledge that Africans work on developing the Afrocentric Management approach in order to decolonise management in Africa. It is also of utmost importance that the academic institutions actively partake in the decolonisation of management by training the managers with an objective of eradicating the stretching history of 'dictatorship-management' in South Africa (Handford & Coetsee 2003:31; Thomas & Bendixen 2000:517). The conceptualisation of the Afrocentric Management Approach as an alternative managerial framework aimed at addressing the short comings of other managerial approaches is motivated by decoloniality as the general position of the current study. The researchers in this study believes and upholds the decolonial stance that the Africans know themselves and their environment better than anyone else and they know what will and will not work best for them. This implies that Africans should come up with solutions to their problems and not simply import solutions without putting these under a rigorous scrutiny. The same goes with the understanding of reality, knowledge production, determination what is of value to them as well as undertaking research using indigenous knowledge and applying indigenous methodologies as presented below.

1.10 METHODOLOGY

This section presents the methodology congruent with the current decolonial study. It is submitted that suitable for the current decolonial study, is the Afrocentric indigenous paradigm as guiding the study employing conversational methods for data collection from the employees of *Temi Construction* sampled through a non-probability method. The collected qualitative data is analysed through the thematic analysis. Also, this section discusses the how the trustworthiness is ensured as well as the ethical consideration. A full discussion of this section is presented in sections **4.9** and **4.10** respectively.

1.10.1 The research design

The research approach adopted for the current study is a qualitative approach because this is embedded with an advantage of exploring and describing research data in depth (Wagner, Kawulich and Garner 2012:126). Also, the qualitative approach is the perfect approach in conducting a study from an indigenous lens as it seeks to comprehend the cultural and social context as well as the processes that contribute to the shaping of different behavioural patterns (Botha 2011:314; Wagner *et al* 2012:126). The current study investigates perceptions of the management approach held by the employees of *Temi Construction* and this on its own makes the qualitative approach more congruent with the current study that collects qualitative data, employing qualitative data collection methods which are also congruent with an indigenous inquiry guided by an Afrocentric indigenous paradigm and a decolonial general position. The paradigmatic position of the current study as informed by decoloniality is presented below.

1.10.2 Afrocentric indigenous paradigmatic position

In this study, the researcher adopts an Afrocentric indigenous paradigm as a paradigmatic position which entails a world view that has its focus on the shared facets of axiology, ontology, research methodologies and epistemology of the social groups that were historically oppressed or disempowered (Wagner *et al* 2012:58). As per Afrocentric indigenous paradigm, there are multiple realities and this paradigm vests on the belief that knowledge is relational (Wilson 2001:176). These multiple realities are shaped by the relationships or the connections that the human beings have with their environment including the living as well as the non-living (Wagner *et al* 2012:54). An Afrocentric indigenous paradigm seeks to decolonise indigenous ways of thinking by means of exposing the hegemony of the conventional epistemologies, de-linking from such a hegemonic myth and re-centring indigenous values and practices thereby placing indigenous issues and people into dominant and mainstream discourses (Kuokkanen 2000:411). This is indeed a culturally specific discourse that is mainly based on the world view, premises and values of the indigenous or non-Western people (Kuokkanen 2000:413). It is emphasised in this regards that the political and social agenda of an Afrocentric indigenous paradigm is to decolonise indigenous societies. This is said because an Afrocentric indigenous paradigm is grounded on the aim of establishing a balance between all aspects of life inseparable from spiritual, social, economic, political as well as intellectual and psychological forms of life (Kuokkanen 2000:417). Thus a research undertaken specifically through this paradigm is in

all senses connected to the researcher's culture (Kuokkanen 2000:417). Below, the assumptions of the Afrocentric indigenous paradigm are presented and a full discussion of these is presented in section **4.3**.

1.10.2.1 Assumptions of an Afrocentric indigenous paradigm

The epistemological assumption of an Afrocentric indigenous paradigm is that knowledge is constructed from the relationships that people have with the living and non-living (Wagner *et al* 2012:58). The ontological assumption of an Afrocentric indigenous paradigm is that the socially built realities are entirely shaped by the relationships that people share with their environment, the living, the cosmos and the non-living (Chilisa & Tsheko 2014:223; Wagner *et al* 2012:54; Peltier 2018:3). The axiological assumption of an Afrocentric indigenous paradigm is the emphasis of respect for and valuing of the belief system of the marginalised group, the existing relationships, control of research, respect, reciprocity, subjectivity and responsibility as well as the equality in the relations between the participants and the researcher (Bretherton 2015:163; Chilisa 2005:109; Wagner *et al* 2012:58). Below, the research methods congruent with the current decolonial study are presented.

1.10.3 Research methods

The suitable research methods for the current study are semi-structured interviews and talking circles because these entail a two-way interaction between the researcher and the participants. These are conversational methods and are valuable information source aimed at obtaining rich descriptive data that helps the researcher to see the universe from the participants' perspective (Wagner *et al* 2012: 133). The participants of the current decolonial study as alluded include the employees of *Temi Construction* in order to ascertain the management approach adopted by the organisation and how these employees perceive the adopted approach. Primary data from face-to-face semi-structured interviews and talking circles is collected through the utilisation of an interview schedule and a moderator's guide with open-ended questions and demographical questions at the beginning to relax the participants and gain both their trust and confidence. It is maintained that in the current decolonial study, the primary data denotes data that is collected from the primary sources as in this case the primary sources refer to the research participants who are the employees of *Temi Construction*. Below, the population and a sampling method considered in selecting the participants of the current decolonial are presented.

1.10.4 Population and sampling

The concept of population understood as the pool of subjects or people from which the study information is collected (du Plooy-Cilliers, Davis & Bezuidenhout 2014:132). That is, the total number of individuals, organisations or subjects that the sample is drawn from for the purpose of the study. In the case of the current study, ten employees of *Temi Construction* which is the construction company operating within the South African context are sampled and studied. The studied sample is considered because the employees of an organisation are the ones with a lived experience of the organisation's management approach. This sample of an organisation is in contact with what is happening in an organisation on daily basis and as a result, they possess a whole lot of information regarding what is happening in an organisation and is comprised of literate as well as illiterate individuals which is of crucial importance in their rich interpretation of the work environment. Thus the researcher interviewed 10 full-time employees of an identified organisation in the construction sector within the Gauteng province which is *Temi Construction*.

The sampling method employed in the current study is a non-probability sampling and the non-probability sampling type used is the purposive sampling. The selected sampling method is deemed appropriate because of its nature that it allows the researcher to rely on his experience to find the research participants using a certain specific criterion to identify the suitable participants (Wagner *et al* (2012:93). In applying the non-probability sampling, the researcher specified the inclusion and exclusion criteria discussed in **section 4.7.1** which were discussed with the Group Human Resource manager. The manager in question then instructed the site manager to identify 10 employees from the Baragwanath site who match the specified criteria to participate in the interviews and talking circles scheduled for the 26th and 27th of August 2021, the 2nd of September 2021 as well as the 8th of October 2021. This section discussed the population and sampling methods applicable in the current study, the section below draws on data analysis and this is discussed in full in **section 4.8.**

1.10.5 Data analysis

The thematic analysis used in this study is the general approach used to analyse qualitative data through the process of identifying patterns and themes from data (Wagner *et al* 2012:231). This kind of an approach to analysing data is exploited to gain or develop an understanding of a phenomena from the point of views of the participants or their experiences. In employing the thematic analysis approach for the current study, the

researcher conducts and transcribes the interviews. Then the researcher intensively reads the transcripts several times in order to identify themes. Then the researcher moves on to assigning codes to each theme which is preceded by deliberately probing the core meaning of a theme. The codes are established through the process of labelling and defining the major concern of a code, then describing how the code is identified when it surfaces as well as describing the exclusion and qualification thereof. The listing of negative as well as positive examples in order to eliminate confusion concludes the coding process. The coded themes are then identified from the data using different font colour corresponding to varying codes. Moving forward, the list of all codes is then developed together with their definitions, the researcher then applies the codes to the data and compares the new fragment of data with a coded theme or alternatively develop a new code in a case where none of the available codes accommodates or applies to the data. The creation of the coded scheme is termed as the *constant comparative method* which is very helpful in identifying patterns from the data (Wagner *et al* 2012:233). The current study's interpretations of qualitative findings are mainly guided by the objectives of the study as well as the research problem. In this section, the thematic analysis is discussed as a data analysis method applicable in the current study and a full discussion of this is in **section 4.8**, below a brief discussion on how trustworthiness is ensured in the current study.

1.10.6 Trustworthiness

Trustworthiness can be ensured by employing the four criteria of transferability; confirmability; credibility and dependability (Krefting 1991:215; Wagner *et al* 2012:243). The researcher of the current study ensures the criterion of transferability by providing a detailed information pertaining to the participants, setting and context in order to make it possible for others to assess the extent of transferability of the findings. The researcher also considers confirmability by involving an auditor in this research project and credibility is ensured through prolonged engagement with the participants. Lastly, dependability is ensured through providing a detailed description of methods and techniques employed in conducting the current decolonial study. This section briefly elaborated on ensuring the trustworthiness of the current study with the full discussion of this in **section 4.10**, below, a brief discussion on upholding of the ethical considerations in conducting the current study is presented.

1.10.7 Ethical considerations

The researcher of the current study ensures that the study is conducted in a manner that is ethical and does not infringe the rights of human beings in general as well as of those of the participants. The researcher also ensures that the current study is conducted ethically by adhering to the policy on research ethics, by obtaining an ethical clearance on **Addendum C**, by upholding the copyright act 125 of 1992 and the Protection of Personal Information Act 4 of 2013 as well as the Disaster Management Act 57 of 2002. The researcher of the current decolonial study also upholds the tenets of ubuntu and an indigenous research which include respect, reciprocity, relational accountability together with rights and responsibilities. The participants of the current study are informed prior to participating in the study that they are participating in a research project and, the researcher ensures that the participant's sensitive information is protected as well as making it clear what the findings of the study will be used for. Fabrication and altering of collected data are other things that the researcher eliminates and refrains from. Below, a demarcation of the study is presented followed by the theoretical framework and a general position of the study in the next chapter, **Chapter 2**.

1.11   LAY-OUT OF CHAPTERS

CHAPTER ONE: INTRODUCTION OF RESEARCH
Presents the background and context of the study, the goals and the objectives of the study as well as the research problem. The general position, theoretical framework, review of literature, methodology, ethical consideration and trustworthiness were all outlined briefly in this chapter.

CHAPTER TWO: GENERAL POSITION AND THEORETICAL FRAMEWORK
Presents the general position of the study as well as the theoretical framework that underpins the current study.

CHAPTER THREE: LITERATURE REVIEW
Present a review of literature in the field of management and a detailed discussion of the Afrocentric Management Approach.

CHAPTER FOUR: RESEARCH METHODOLOGY
Presents the methodology, paradigm, research design and methods as well as the ethical considerations and trustworthiness of the study.

CHAPTER FIVE: FINDINGS
Presents the qualitative findings collected from both the talking circles and interviews.

CHAPTER SIX: RECOMMENDATIONS AND CONCLUSIONS

Presents recommendations, limitations and the conclusions of the current decolonial study.

1.12   CONCLUSION

In this chapter, the study is introduced and a discussion on the background and context of the study is presented together with the general position of the current study. The research problem, the objectives of the study, the research questions as well as the definitions of crucial terms in the study were also discussed. The chapter also touched on the literature reviewed in the current study, presented the theoretical framework and discussed the methodology congruent with the current study. The analysis applicable to the current study was also discussed together with the ethical consideration and ensuring trustworthiness of the study also formed part of the discussions.

CHAPTER 2: GENERAL POSITION AND THEORETICAL FRAMEWORK

2.1   INTRODUCTION

The previous chapter served as an introduction to the current study and chapter 2 dwells on the general position of a study that seeks to decolonise management of indigenous organisations as well as the decolonisation of knowledge informing the conceptualisation of the management approaches. As argue, the current study adopts decoloniality as the general position and for one to fully comprehend decoloniality, it is imperative that the concept of coloniality be firstly discussed and when one looks at coloniality itself, a number of concepts come into play including colonialism, imperialism, modernity as well as apartheid. These concepts are looked at briefly to lay a background for decoloniality, to make the concept understandable and justify a need to pursue decoloniality as well as the reasons thereof. Therefore, in this chapter, the concept of coloniality is discussed in detail drawing from various scholars with the focus on the coloniality of knowledge and other facets of coloniality which are the coloniality of power and that of being. The chapter begins by briefly discussing the concepts of colonialism, detail on coloniality and briefly look at the concepts of imperialism, apartheid as well as modernity for the purpose of the study conducted in South Africa. The study as whole is conducted from a decolonial lens and as the result, the employed paradigmatic approach, theoretical framework, data collection technique, as well as the research methods are all informed by decoloniality. This in a nutshell implies that the researcher of the current study holds the decolonial beliefs which make the decisions on methodology be undertaken from a decolonial perspective and engaging with the management frameworks be done from the decolonial position.

2.2   COLONIALISM

The concept of colonialism refers to the post 1492 process in which the Europeans invaded the countries outside the West and seized control of power together with the resources from these countries (Heleta 2016:2). Colonialism as grounded on the ideology emphasising the Europeans' cultural supremacy, is embedded with putting Europe at the centre from which the universe is described, hypothesised as well as classified and this was done with an objective of dispensing both direct and indirect European dominance (Duignan & Gann 1973:17; Heleta 2016:2; Hiddleson 2009:2; Ndlovu-Gatsheni 2013:334; William & Chrisman 2013:295). During such a conquest which was the pursuit of power, the conducts of thuggery, genocide and cruelty among others took place (Duignan & Gann

1973:8). These entail the slave trade, land grabs by the Europeans, the gold and silver mining, the exploitation of labour on a large scale as well as the plantation economy (Grosfoguel 2011:18; Tlostanova 2012:132; Tlostanova & Mignolo 2009:133). Colonialism brought along a cultural ideology that served to justify the superiority of knowledge possessed by the coloniser and the civilisation brought along by the coloniser's presence in the colonies (Hiddleson 2009:2). Understanding that colonialism refers to an act of conquest undertaken by the Europeans over the peripheral regions where the former took control of everything from the latter, it is then safe to argue that the establishment of the colonial rule was driven by the motive of the North to put itself at an advantage using the systems that better suit their interests. It can be further concluded that this European conquest in the presence of the regime's administrators gave birth to coloniality. This entails the continued hegemony of the Northern countries on all walks of life in the absence of the colonial administrators and it ceaselessly seeks to define on a global scale the production of knowledge, culture, labour as well as social relations (Silova, Millei & Piattoeva 2017:75). The discussion of coloniality below draws from various authors and details on the coloniality of knowledge as the focal point of the current study and touches on the coloniality of power as well as that of being since they are in relation to the concept in question and they are regarded as other spheres through which coloniality manifests itself.

2.3   COLONIALITY

Coloniality is understood as the key hidden side of modernity grounded on the servitude of race, epistemology, economy, gender and social relations established during the colonial period (Grosfoguel 2011:18 Tlostanova 2012:132; Tlostanova & Mignolo 2009:133). Such has been in existence since the dawn of colonialism and continues to prevail even today despite the replacement of the colonial rulers by the African leaders since it is kept alive in all aspects of living experiences including books, the academic domain, common sense as well as culture among others (Grosfoguel 2011:13-14; Mignolo 2006:313; Ndlovu-Gatsheni 2015:486-487; Noxolo 2017:318; Schiwy 2007:274). The existence of coloniality has been concealed and it continuously exists in the spheres of knowledge, of being as well as of power, pursued in the name of civilisation and seeks to define culture and knowledge for the whole universe (Grosfoguel 2011:27; Ndlovu-Gatsheni 2015:487; Shahjahan & Morgan 2016:93; Tlostanova 2009:2). This is to say that the continuity of coloniality is spelt out as the continued imposition of ceaseless exploitation, domination and control by the

Europeans presenting their hegemony as civilisation (Shahjahan & Morgan 2016:93). This entails the persistent global structural or hierarchical system that organises social relations and such a system is exploitative, disruptive, brutal, racist and dehumanising in its nature (Suarez-Krabbe 2009:146; Ndlovu-Gatsheni 2015:486). Therefore, coloniality can also be understood as the hidden patterns of power and such patterns are continuous and manifested in three spheres as stated (Kulpa & Silva 2016:140). These patterns are nothing else but the global design or systems consisting of a periodical condition, indiscernible power structure and epistemological design found in the centre that is presently known as the "Euro-North American-centric world" (Ndlovu-Gatsheni 2015:488). The "global design" referred to in this regard became intertwined with local histories and is embedded with racism which categorises human beings according to their "racial ontological densities" and maintains the unequal global power relations together with the notion that the Western epistemology is universal and truthful (Ndlovu-Gatsheni 2015:486-488).

These colonial systems emerged as a result of Europeans' need to expand Christianity based on the racial pyramid discovered on the control of knowledge by the intruders of the peripheral land (Tlostanova & Mignolo 2009:133). It can then be inferred as it has been learnt that colonialism may be a bygone but coloniality is persistent, it constantly seeks to define culture and knowledge from the intruders' lens thereby impacting the lives of the former colonies on daily basis in every way imaginable. This is executed through the establishment of the colonial difference which entails a process of classifying and ranking human beings that is preceded by a system of knowing subjects by the concealed enunciator (Tlostanova 2011:43). Such knowledge justifies and maintains coloniality as it is through this knowledge of subjects and the systems in which the subjects function (Tlostanova 2011:43). This is because when the enunciator knows the subject, the coloniality of knowledge emerges in a manner that the knowledge possessed or produced by the subject is reduced to a myth, folklore, tradition or anything inferior to the scientific, modern, civilised and universal Eurocentric content (Tlostanova 2011:43). From this, it is realised that African knowledge has never been free from external paradigms imported from the West and this entails the coloniality of knowledge which is discussed below (Ndlovu-Gatsheni 2015:492).

2.3.1 Coloniality of knowledge

The coloniality of knowledge is an important sphere of the current study as its focus is on the decoloniality of knowledge informing the conceptualisation of the management frameworks and the implementation thereof. This is the most destructive aspect of coloniality making it the vital sphere of the colonial power matrix (Grosfoguel 2011:23; Heleta 2016:2). As per coloniality of knowledge, it is learnt that this is about the silencing as well as the exclusion of knowledge produced in the peripheral regions by the centre (Grosfoguel 2011:23). Such occidental knowledge privileges the centre and gives it a superior status over peripheral regions because of what they regard as scientific knowledge which can only be ascribed to the knowledge produced in the West (Grosfoguel 2011:23). The coloniality of knowledge, just like coloniality itself, has been intact since the colonial period as the 'modern syndrome' dictating that all modes of knowing, thinking, observing and interpreting the universe and its dwellers be based on the Western imposed rules and norms (Tlostanova 2015:43). This entails an absolute control of knowledge which is what has made it possible for coloniality to prevail and somehow flourish (Baker 2012:10).

The coloniality of knowledge is accomplished through the absolute control of institutions of knowledge together with the technologies of knowledge including the press, the internet as well as the university by the (West Noxolo 2017:318). Such control of knowledge by the West does not only promote the Western knowledge, but also annihilates the historical together with the intellectual contribution of the non-Western world to common humanity (Heleta 2016:2). As apparent as it may be, the subjugation of the non-Western knowledge is realised through the reduction of the peripheral regions and its people to an inferior position thereby normalising racism, colonialism and contempt of non-Western epistemic canons in a sense that West should govern and the former colonies follow (Grosfoguel 2016:10; Heleta 2016:2; Mbembe 2016:32). This entails a European epistemic norm understood as the rule in which the knower is separated from the known where the former is concealed and studies the universe through the God's eyed view (Mbembe 2016:33). As it has been learnt thus far that the European epistemic norm does not only put the South on an inferior position, but it also creates the reliance on the hegemonic Western knowledge system and such reliance is entangled with economic reliance based on coloniality (Shahjahan & Morgan 2016:100). This is to say that the coloniality of knowledge propels the peripheral regions to adopt the so-called advanced and sophisticated models

in order to make contributions on the academic sphere whereas this "scientific form of knowledge" is in essence a colonial recipe that offers the peripheral regions a blueprint on how they could evolve and be like the European countries (Grosfoguel 2011:22). This makes the current knowledge production "imperial and territorial' because knowledge produced in the peripheral regions is overlooked on grounds that it is the deviation from the normal and universal way of producing knowledge (Silova *et al* 2017:74). From this, it becomes apparent that if the entire universe is to follow the European countries in all spheres of life, the possibility of living in a homogenous space is imminent where everyone from the peripheral region is European alike (Silova *et al* 2017:74).

The coloniality of knowledge was also initiated through the establishment of a number of hierarchies including the one that privileged languages spoken by the Europeans and subalternised the ones spoken by non-Europeans (Grosfoguel 2011:9). Evidently with the declaration of English as the *lingua franca* which is a language used as the tool for maintaining the colonial legacy in the academic sphere (Kulpa & Silva 2016:139). This undermines the South and gives privilege to the North because the studying of the subjects in the South is undertaken employing theories from North in languages of the colonisers (Grosfoguel 2011:9). Thus the coloniality of knowledge leads to a situation where the non-Europeans are only recognised as the producers of folklore and not theory or knowledge due to their inferiority status (Grosfoguel 2011:8).

From the tabled arguments about coloniality of knowledge, it is clear that the Europeans are not only guilty of land grabs but also in the academic sphere they continue to perpetuate myths about the Africans and show no interest on them as their subjects of study (Duignan & Gann 1973:3). It is then further argued that it is the European scholars that commend imperialism since according to them, this is a civilisation for an uncivilised Africa and such is evident in a sense that science studies in today's academic institutions are nothing else but Eurocentric epistemic products grounded on the hubris of zero-point which disregards anything produced outside the Western language, thought or concept, (Baker 2012:9; Duignan & Gann 1973:3; Ndlovu-Gatsheni 2015:490; Tlostanova 2015:40-43). Such is also witnessed in South Africa where the exploitation, colonialism, marginalisation and racism still prevail in higher education and other spheres of life (Heleta 2016:2). This is happening despite the changes they, the academic institutions, undertook in terms of policies advocating for inclusion and equity, they continue harnessing the colonial legacy and produce hegemonic identities (Heleta 2016:2). From this, it then

becomes so overt that coloniality of knowledge is a strategic and deliberate act. This is because the scholarship is mainly undertaken and pursued to enhance the colonial and imperial rule and make these acceptable in the eyes of Africans. Thus, the scholarship is not pursued for intellectual enlightenment as it is claimed but is mainly pursued for personal gains (Duignan & Gann 1973:4; Mignolo 2006:325; Schiwy 2007:281). The pursuit of scholarship from onset served to endorse white supremacy as well as to support the whites, discover the colonies, control knowledge as well as to maintain and expand the colonial rule (Heleta 2016:2; Mignolo 2006:325). These claims may tempt one to conclude that the universities in Africa, because there are no 'African universities', are guilty of contaminating Africans with knowledge that seek to uphold imbalanced word systems (Ndlovu-Gatsheni 2015:490). The claims regarding the academic institutions as the endorsers of the colonial rule are quite hard to contest and can be regarded as truthful since the literature and other scholars do concur with such claims. It is therefore worthwhile in this regard to take a look at the role played by the academic spaces in perpetuating the coloniality of knowledge, particularly in Africa.

It is learnt that the coloniality of knowledge particularly in South Africa was intensified through the establishment of colonial universities that were purposefully (Eurocentric Heleta 2016:2). The Germans established an institution of Applied Science that was meant for colonies in 1887 and Britain followed the suit by establishing the Oriental Studies in 1916, the latter was established with an objective of providing instruction to Africans and Asians in their indigenous languages and teach history as well as cultures of colonies (Duignan & Gann 1973:12). The University of Cape Town, established in 1873, modelled on the University of London and the South African School of Mines and Technology established in 1903 which is today known as the Witwatersrand University produced a number of scholars who actively partook in developing colonial economics, anthropology as well as a number of African studies in Britain (Duignan & Gann 1973:12). As realised, the British played a huge role in establishing the higher academic institutions in the African continent and South Africa in particular (Duignan and Gann 1973:12). From this, one gets a sense that the establishment of higher academic was mainly embedded with discriminatory intentions from the onset as it is with the coloniality of knowledge. It then becomes so overt and indisputable that the higher education is based on the segregation and dichotomy that seeks to establish the zones of being and those of non-being where the former is privileged and the latter is not (Shahjahan & Morgan 2016:97). Those in the

zone of being are not only found in the centre but also in the periphery as is the case with the South African universities named the University of Cape Town together with the Witwatersrand University (Shahjahan & Morgan 2016:97). Clearly there is something wrong with the universities in South Africa as these institutions teach content that seeks to meet the colonial and Apartheid needs in this so-called democratic era (Mbembe 2016:32). Yes, the South African universities today are still Westernised to such an extent that they are a representation of the dominant European epistemic rule that holds the conviction that the universal truth is always realised through the Western ways of knowledge production (Mbembe 2016:32). Thus, such continued coloniality poses a problem since it makes it practically impossible to carry out research in Africa in the absence of utilising the European repository as coloniality has created an intellectual infrastructure for today's Africa (Duignan & Gann 1973:17; Kulpa & Silva 2016:140).

However, this rendition of the European epistemology being superior, universal, advanced and dominating is according to Baker (2012:9) nothing else but fallacy. Such false presentation of European epistemology is done in a manner that the European concepts are imported to the peripheral world in the absence of certainty that such models are adequate enough to provide solutions to the problems in these peripheral regions (Schiwy 2007:281). These assertions tempt one to see them as the confirmation of what the African scholars in the field are claiming, that is the imported managerial frameworks are adopted without certainty that they are a fit for the African context and in managing the workforce from Africa. In essence, this imported knowledge is not suitable for the African context, the African continent is just bombarded with extraneous knowledge that solely serves to disempower Africans (Ndlovu-Gatsheni 2015:490). This comes as no surprise especially in the field of management as echoed by a number of scholars that the imported management approaches are not even close to being appropriate for the African context and has proven to be at odds with the context's dynamics.

Now that the coloniality of knowledge has been discussed as the European hegemony in the sphere of knowledge, the paragraphs below briefly focus on the coloniality of power followed by the coloniality of being.

2.3.2. Coloniality of power

The coloniality of power entails the articulation of peripheral locations in the global division of labour with the global racial hierarchy (Grosfoguel 2011:13). This also includes the labelling of racial order of the metropolitan global cities by the structuring process in the

colonial world-system (Grosfoguel 2011:13). This is the colonial matrix of power which began to expand during the colonial period to date, existing in the spheres of economic control; authority control; public sphere control together with the control of knowledge and being (Tlostanova & Mignolo 2009:133-135; Tlostanova 2012:132; Kancler 2015:2). Keeping in mind the assertions that those in the zone of being are also found in the periphery, it is tempting that especially when drawing from the realities of South African construction sector as discussed in section **1.3.4** and **1.3.5**, that the whites are in the zone of being and the blacks in the zone of non-being. This is based on the fact that the sector flourishes on the exploitation of the 'cheap black labour' that solely exists to enrich the whites. It is also drawn from the fact that policies where developed to subtly further the subjugation of the black populace in terms of ownership as well as employment while promoting the white hegemony and enrichment in the sector. This speaks overtly to the control of power together with economy at large and the control of the construction sector in particular by the whites at the expense of the black populace that remains excluded and marginalised. This also speaks to the colonial power matrix was endorsed as well as modified by the then surfacing imperial countries from the West and Atlantic coasts (Tlostanova & Mignolo 2009:135). Central to this global coloniality, is the ontological discrimination of the non-Europeans as well as the categorisation of humans according to such colonial matrix of power (Tlostanova 2012:132). This is to say that, as per coloniality of power, the people in the periphery are living under a colonial situation, under the rule of global coloniality imposed through international organisations such as the World bank, the International Monetary Fund, the World Health Organisation and others. As based on the categorisation of regions, former colonies are declared as facing problems and such rendition of peripheral regions with problems, justified the European exploitation of these regions and people on grounds of civilisation and development thus putting them (the Europeans) in control as the rescue aids (Grosfoguel 2011:23). In this instance, it is worthwhile to note the interlink existing between these spheres of coloniality that the coloniality of power which is about the asymmetrical distribution of power puts the Europeans at the centre and such is informed by knowledge and puts the Europeans in the position of imposing knowledge on the peripheral regions which subjugates any form of knowing that falls outside the framework of the centre and that is the coloniality of knowledge. It is therefore submitted in this regard that the marginalisation of peripheral knowledge production and the asymmetrical distribution of power globally is informed by the racial categorisation and ranking of human beings globally as realised. This in a

nutshell is the coloniality of being that gives privilege to the whites and recognise the subalterns as the sub-humans and that in particular justifies their dehumanisation by the whites, the coloniality of being is unpacked in the section below.

2.3.3 Coloniality of being

The coloniality of being as traced back to the colonial period as well, is understood as the process in which the labelling of tradition and common sense through selective power dynamics is about the discrimination of people and societies using the control of knowledge production, capitalist exploitation, control of gender as well as racism (Maldonado-Torres 2004:43). This in the construction sector is manifested through the racial exclusion of the blacks in terms of ownership and employment and also speaks to the subjugation of females based on the colour of their skin and the lifestyles they lead. Coloniality is interwoven with racism in general and in making sense on the concept of racism which is also inherent to coloniality of being, the term "race" relates to the term 'ethnicity' and encompasses skin colour, language, culture, memories, religion as well as shared experiences used to categorise human beings according to their relation and similarity with ideal humanity (Grosfoguel 2016:10; Mignolo 2005:16). So the coloniality of being in relation to race or racism, speaks to the conceptualisation of ideological racism necessary for the colonisation of the third world and justifies the dehumanisation of these regions' dwellers, slavery, the execution of colonialism together with the appropriation of their (the subalterns') resources (Maldonado-Torres 2007:257; Mignolo 2005:15; Wynter 2003:267). The justification of peripheral dwellers' subjugation and exploitation on grounds that these people are inferior as well as lacking being is realised through the conceptualisation of European's theoretical and philosophical epistemology on production of knowledge, religion together with sexuality based on one objective which is domination, (Richardson 2012:541). So from this, it appears that the colonisation of the third word was justified on grounds that the inhabitants of the third world are second-class humans which entails the criterion or matrix employed to classify and rank human beings according to hierarchy of superiority as well as that of inferiority and such in a nutshell entails racism (Grosfoguel 2016:10; Maldonado-Torres 2004:38; Mignolo 2005:15-17).

The understanding of the coloniality of being in relation to the coloniality of knowledge can then be drawn from the formulation of the Descartes *Cogito ergo sum* meaning that 'I think, therefore I am' which serves to subjugate others who are considered to be less humans, (Maldonado-Torres 2007:252). The expression: 'I think', carries the notion that

the others who are considered to be non-human cannot think and the second part of the expression: 'I am', carries the connotation that others "lack being" and should therefore not exist (Maldonado-Torres 2007:252; Richardson 2012:540). This is the racialisation which spells out that being black is not solely equated to inferiority but being different from white as well and such makes one less of a human being (Maldonado-Torres 2007:253; Mignolo 2005:17). It is further argued that from the expression of the Descartes *Cogito ergo sum*, the connotation of coloniality of knowledge is detected since it is implied that others do not and cannot think (Maldonado-Torres 2007:252).

It appears from the preceding paragraphs that the inception of the coloniality of being had one objective which was to claim and present the Europeans as the only normal human beings while reducing the Africans, Indians and all other non-Europeans to savages and "irrational/ *subrational* human other". The non-Europeans are perceived as sub-humans that have not fully undergone human evolution and as a result, they never deserved humane treatment from the colonisers' perception thus making it a reason for them to be denied rights, epistemologies, spirituality, subjectivity and identity (Grosfoguel 2016:10; Wynter 2003:265; Richardson 2012:547). Such imposition of Eurocentric psychological hegemony actually serves to reproduce and extend the colonial realities further serving the interest of Global North domination which is a mismatch to local ways of living (Adams *et al* 2018:5; Wynter 2003:269). This is to say that the Europeans imposed on the peripheral regions prescriptions on how the subalterns should lead their lives in a manner that the Europeans deem fit. This in actual fact is about the imposition of certain mentalities dictating that the damnés need to Westernise, get Educated, live in Industrial setting so they could get Rich and live Democratically which is contracted as WEIRD (Adams *et al* 2018:6). The imposition of the WEIRD setting as the hegemonic ways of living has led to a situation in which other ways of being which that tend to differ from WEIRD are frowned upon since these are perceived as deviations from the norm and hamper societal progress and development. As such, the indigenous ways are not only frowned upon but are demonised and "reduced to curious practices of strange people" (Wynter 2018:265). The Africans, Latin Americans and Asian ways of living are labelled as primitive and backward culture and traditions which should therefore be replaced by the modernised ways of living that are Eurocentric (Adams *et al* 2018:9-10). This has led to the reproduction of coloniality since the imposition of the western ways of being, is understood as the colonial power initiated through peripheral wealth seizure, slave trade and other means of colonialism

(Adams *et al* 2018:12-13). It is understood that colonialism has fed the global North with abundant wealth which is presented by the Europeans as the justifiable ways of living. This is to say that the ceaseless accumulation of wealth by the European countries entails success and such puts them in a position to prescribe how their success came to reality which is through the WEIRD way of living that needs to be adopted by the third world dwellers if they need to be affluent. Such a prescription for individual's pursuit of success and wealth is in line with the policies of an International Monetary Fund together with the World Bank and results in annihilation of cultural diversity as well as the exacerbation of inequality (Adams *et al* 2018:13). In making sense of this, the coloniality of being has a catastrophic effect on the livelihoods of the peripheral dwellers in such a way that it prescribes and imposes ways of living that are irrelevant to these contexts and their dynamics thereby posing as harm to the traditional ways in which lives are conducted in the periphery. This in the African context where collectivism is upheld and is a generic way of living, is in direct contrast with the traits of coloniality of being that prescribes individualism as inherent to progress (Adams *et al* 2018: 15). The individualistic ways of living may be of harm if employed in a context where the dwellers value collectivism as this will disconnect the elders and women in particular from the support structures they have thereby leaving them lonely, vulnerable as well as stranded when circumstances of life change. From this, it is safe to argue that the continuous effects of the coloniality of being include among other things the psychological and emotional disruption which can then be seen as having a ceaseless disastrous impact on individual's behaviour and well-being. This is because the coloniality of being does not only leave the peripheral dwellers with colonial wounds but continues to create a relational division between the perpetrators' and victims' descendants (Mignolo 2005:15-16; Richardson 2012:541). Thus from this it is realisable that the coloniality of being as a persistent system, plays a role in the maintenance of social and racial divisions and hierarchies (Richardson 2012:542). Not only that, but the coloniality of being also informs the taught curriculum in academic institutions with these dehumanising practices that result in the prevention of development and progress in individual and social aspects (Richardson 2012:542-545).

From the discussion on the spheres of coloniality, it is apparent that each facet informs others and the existence of each, is the existence of others meaning they are interwoven which entails that other facets can possibly be dismantled when one facet is dismantled. This is not to say that the confrontation of the coloniality of being can lead to the

dismantling of the coloniality of power and knowledge but as it has been realised from the preceding discussions, the coloniality of knowledge is somehow the centre that drives the existence of the coloniality of power and that of being (Maldonado-Torres 2004:39). With this, it is implied that and drawing from the discussions above and literature at large, the coloniality of knowledge dictates the knowledge production, the racial hierarchies together with the asymmetrical distribution of power globally putting the global North at the centre. This does not only lead to the marginalisation of the periphery but also results in the maltreatment of the subalterns, justifies the exploitation of these because of their race. This also bombards the subalterns with a curriculum that serves to maintain the colonial legacies and further cripple the people in the periphery. This in all senses is about the reduction and the subjugation of the peripheral dwellers and their practices because the systems in place perceive these people as primitive and everything they do is either superstitious, magic, barbaric, uncivilised and cultish.

Now that the concept of coloniality has been discussed and the spheres through which it manifests itself, the paragraph below details on imperialism being one of the concepts that emerged during the discussion of coloniality.

2.4   IMPERIALISM

Imperialism resembles coloniality in a sense that it entails the Western economic and political hegemony that continues to prevail in the absence of the direct colonial rule and administration, (Hiddleson 2009:2). This is to say, imperialism is the third world or the peripheral economic subjugation by the western capitalist system where the west is seen to dominate the global markets and impose their imperial ideology to the rest of the world. This is the "policy of conquest" entailing the control of the west of over 85% of the world accomplished through the colonial policy that demarcated the universe and gave the capitalists an enduring control over these divided parts of the world (Bukharin 1929:114; Lenin 1970:105; William & Chrisman 2013:295). The demarcation of the universe denotes the division of regions between the capitalists as well as the division of the universe amid the international trusts such as the World Bank, the World Health Organisation as well as the International Monetary Fund (Lenin 1970:107). Evidently, the British monopolistic locus in the world market and its massive colonial wealth, the export of assets, the exploitation of labour and the accumulation of money from subaltern countries are all practical examples of imperialism in existence, (Lenin: 1970:120-128). As part of the global imperial design, the Europeans appropriated the utopian thinking from the non-Europeans

encountered in the colonies' historical systems as part of their Eurocentric modernity which is a hierarchical, Eurocentric and an authoritarian global imperial design (Grosfoguel 2011:25).

It is indeed an undeniable truth that the Western imperial thinkers are responsible for the establishment of knowledge realms that serve as the gatekeepers and measures of knowledge across the globe (Tlostanova 2015:43). In this sense, the existence of imperialism enriches the West at the expense of the former colonies or peripheral regions which remain poorer (William & Chrisman 2013:300). With this being said, it can then be concluded that the term 'imperialism' in a nutshell refers to the centre's control over the peripheral regions and closely related to imperialism, being the European domination just like coloniality as discussed, it is the concept of apartheid discussed below (Galtung 1971:83).

2.5   APARTHEID

Primarily rooted in racial segregation, it is the apartheid which was established in 1948 by the National Party entailing the legally recognised segregation of human beings according to race and ethnicity (Christopher 1990:421; Heleta 2016:2; Smith 1991:2). Such racial classification embedded in the apartheid regime consisted of Blacks, Indians, coloureds and whites, blacks being the most underprivileged and whites being the most privileged (Bornman 2006:387). During the apartheid era, pass laws and group areas acts were promulgated to control the movement of blacks from their homelands to the cities (Smith 1991:2). This led to the exclusion of some blacks from access to schooling facilities thereby leading to high illiteracy and economic inactivity among a large population of the country (Schumann 2008:18). As per law during apartheid, blacks would come to the cities to provide the whites with cheap labour as required by the 'white economy' and everything else was done in the homelands (Seidman 1999:422; Smith 1991:2). This system of keeping blacks in the homelands proved to be economically ineffective in 1986 as it made it to be difficult to get the required workforce afar and such led to the abolition of this system (Christopher 1990:425; Smith 1991:2).

The segregation in question was not only restricted to the prohibition of interracial marriage, restriction of movement and the use of public facilities by distinct races but also informed the curriculum designs for different races while promoting white supremacy (Seidman 1999:422). This makes it apparent that the existence of an apartheid regime has had quite a negative impact on the higher academic system as this system was designed

to keep the majority of blacks under-qualified and set up universities for blacks, some located in the homelands with an objective of training blacks as the servants of apartheid and coloniality (Heleta 2016:3). The universities that were meant for whites, served to nurture and maintain the previous political dispensation in which the white hegemony in the country was upheld (Heleta 2016:3). So from this it is realised that the 1940s was a period in which racism in the higher learning institutions was being intensified because during this period the education system was being moulded to strengthen the power of white people as witnessed today (Heleta 2016:2).

Even though the apartheid regime was abolished and South Africa officially got its independence in 1994, two decades later, the universities in South Africa still deliver a curriculum that is Eurocentric and deeply entrenched in colonial conquest, apartheid regime as well as victimisation of Africa and Africans (Heleta 2016:3). The current curriculum in the South African universities still carries colonial and apartheid perceptions in a sense that it (the curriculum) is detached from the realities of the continent, it is rooted in racism, it holds the conviction that scientific and universal knowledge is from the West and can be produced through employing the European models and approaches (Heleta 2016:4).

This European hegemony in the academia entails an 'epistemic violence' that solely exists to oppress the peripheral subjects and reject knowledge production from these regions because people from the periphery are regarded as the second class denizens with nothing to offer (Heleta 2016:4). All the peripheral need to do is to learn and follow the civilised colonisers and adopt the perceptions and ideologies they possess (Heleta 2016:4). This is continuous, especially in South Africa where the black students in order to impact the economy and the society or penetrate the market, have to be articulate in the European languages, master the European knowledge and acquire some skills through the language of the colonisers being taught colonial knowledge (Heleta 2016:4; Seidman 1999:422). All these are the legacies of apartheid including the discrimination of blacks in the workplaces and their underrepresentation in management positions (Mangaliso 2001:29). Yes, such disparities and white supremacy still exist today in the workplaces as out of 39 percent of the workforce constituted by blacks, only 10 percent is in management positions, while whites constitute 13 percent of the workforce and 52 percent is in management positions Mangaliso (2001:29). As argued, this was done deliberately and strategically with the establishment of institutions specially dedicated to catering for certain

racial groups and exclude others (Heleta 2016:3). It is no coincidence that the curriculum in the black universities is led by white scholars and blacks are taught colonial education which moulds students to become white 'masters' servants (Heleta 2016:3).

From this, it is concluded that both colonialism and apartheid promoted white supremacy and has affected all spheres of life and subtly continues to do so in South Africa since injustice and repression still do prevail (Heleta 2016:1). Considering the tabled arguments on coloniality and apartheid as the advocates of white supremacy, in the paragraph below, the concept of modernity is discussed as it has been surfacing during the discussion of coloniality as well.

2.6   MODERNITY

Modernity refers to the merging of capitalism and colonialism which is about the coloniality of time, being and space in the guise of civilisation which makes it not different from overt coloniality (Baker 2012:6; Ndlovu-Gatsheni 2015:490). This is the completion of coloniality since the two projects are intended to accomplish similar objectives that promote white supremacy and subjugate the black denizens (Mignolo 2006:312). Thus, the dark side of modernity is coloniality and this can be interpreted in many ways and one of them being that modernity is another version of coloniality or modernity is coloniality presented in a different form (Kulpa & Silva 2016:140; Ndlovu-Gatsheni 2013:334; Stamenkovic 2014:3; Tlostanova & Mignolo 2009:143). Therefore, modernity and coloniality go hand in hand, the former cannot exist in the absence of the latter even though the latter advocates for imperial suppression and the former presented as advocating for salvation (Mignolo 2006:312). Now if the two are related, then it can be concluded that modernity is nothing other than a system of generating knowledge (Tlostanova 2015:40). Both the epistemic modernity and coloniality of knowledge share similarities in a sense that they colonise knowledge by commending certain and rejecting other forms of knowledge (Mignolo 2006:312; Tlostanova 2011:41). Yes, modernity in the same light as coloniality, can be seen as an epistemic violence since it is a threat that leads to the death of world's knowledge as it commodifies it (Stamenkovic 2014:3; Tlostanova 2011:45).

The logic of modernity justifies the attack on human beings that are not quite human in the name of development, accumulation of capital and progress (Tlostanova 2011:42). These human beings that are not quite human belong to a certain economic and social class and are not White, they were dislocated from the jurisdiction of practices and ethics relating to them through the exploitation of ideologies of civilisation and Eurocentrism as it has been

argued (Tlostanova 2011:42). Modernity is the European cultural domination presented as civilisation since the conquest which is an occidental worldview imposed on the world because such view is universal, superior as well as rational (Baker 2012:5; Stamenkovic 2014:10). Because of this, the denizens of the planet, understand the universe through the Eurocentric lens that is concealed as well as hegemonic known as modernity (Baker 2015:5). This understanding of the world from a European perspective actually implies that mythological and deformed information is being disseminated and taught in schools (Stamenkovic 2014:11- 3). Such an occidental worldview not only to lead to the homogenisation of world culture but also impacts on other spheres of life including politics, economy and religion and this forms the basis of European epistemic hegemony.

Now, it is understood coloniality, imperialism, apartheid and modernity entail the concealed European hegemony that is continuously kept alive in the name of progress and civilisation. As these constantly seek to homogenise the global livelihoods through the control of power, knowledge, economy, culture and politics, it becomes apparent that there is a need for a decolonial stance to be undertaken. The decolonial stance in question has a mission that all human beings be treated in a manner that is not harmful, not degrading, not discriminatory and not undermining but that recognises all the human beings as the rightful dwellers of the universe with various contributions they can make towards the betterment of this world. In the next section, the discussion now focuses on decoloniality and everything encompassing this concept as the general position of the current study and as a response to coloniality.

2.7   GENERAL POSITION: DECOLONIALITY

In this section, decoloniality as the general position of the study is presented of which an overview is discussed in **section 1.6**. This section begins by bringing to the fore a definition of decoloniality which for the purpose of the current study leans more on knowledge. This is because the study on its own is about the decolonisation of knowledge informing the conceptualisation of management and management approaches. In this section, it is emphasised that decoloniality does not advocate for the replacement of Western knowledge but seeks transformation.

Now for the concept of decoloniality and the adopted principles to be fully understood, it is of vital importance that decoloniality be first discussed and what does one imply when employing the concept, then the measures to and reasons for undertaking decoloniality follow in detail.

2.7.1   Understanding Decoloniality

The concept of decoloniality is about unmasking coloniality and can be understood as the decolonial thought which seeks to delink from the western hegemony through disobedience (Shahjahan & Morgan 2016:95; Silova 2017:75). This particular decolonial thought is trans-disciplinary as opposed to inter-disciplinary and has its role in decolonising knowledge, power and being as well as to address the societal issues (Tlostanova & Mignolo 2009:144). This according to Ndlovu-Gatsheni (2015:489) is a project that was initiated by those who are found in the former colonies as the response to coloniality. The former colonies according to *ibid* pursued decoloniality after realising how unjust the asymmetrically organised world governed by the "colonial matrices of power" is. Decoloniality seeks to counter the domination of Eurocentrism over the universe that structured the knowledge and power relations systems subjugating the non-Westerns with the colonial inventions (Baker 2012:5; Tlostanova 2012:133). It is a project undertaken by the non-Westerns to set themselves free from the manacles of coloniality that prevail in the spheres of power, being as well as knowledge (Maldonado-Torres 2011:1; Ndlovu-Gatsheni 2015:492-493). This project of decoloniality in the current study entails a political and an epistemological movement that exists as the response to coloniality that seeks to redress the existing imbalances, addressing the social issues and decolonising power, education as well as being (Ndlovu-Gatsheni 2015:485). Below, decoloniality as a political movement is discussed, followed by a discussion of decoloniality as an epistemological movement.

2.7.2 Decoloniality as the political movement

As the political movement, decoloniality is not only limited the realisation of liberation and independence of a single state as it is realised today in the absence of the colonial administrators (Grosfoguel 2011:13). Decoloniality also strives to dismantle the colonial matrices of power that continue to subject the non-Westerns to Eurocentric subjugation, hierarchisation, exploitation and hegemony (Kancler 2015:5; Ndlovu-Gatsheni 2015: 488; Silova 2017:75). This is because the claims about independence are mythical in their nature since there is no independence in essence as the presumed independent states still exist under the same colonial matrices of power that were put in place by the colonial masters over four hundred and fifty years ago (Grosfoguel 2011:13).

The dismantling of the colonial power matrix is possible through exposing coloniality, through the establishment of geo- and body- politics directed at disputing the European hegemony, through the establishment of a stance for intervention that is politically radical as well as abandoning the myth of modernity (Kancler 2015:5; Silova 2017:75; Tlostanova & Mignolo 2009:144-146). In that sense, the third world would be detaching from the dream of modernity that seeks to continuously supress and exploit the subalterns, (Tlostanova 2009:144). The detachment of the former colonies from the centre will enable them to establish a universe which will possibly allow for the myriad political worlds to co-exist harmoniously (Silova 2017:75). As alluded, decoloniality according to Silova (2017:75) is not solely focused on politics but also extends to the decolonisation of epistemology, thus the discussion of decoloniality as an epistemic movement is presented below

2.7.3 Decoloniality as an epistemic movement

Decoloniality as an epistemic movement is similar to the political movement as it strives to liberate the non-Westerns from the Eurocentric suppression but differ in terms of scope since this leans more on epistemic liberation as opposed to political liberation. This is the revolution of epistemology that aims to alter the epistemological rules and concepts that are rooted on the Eurocentric suppression that continues to reproduce coloniality (Baker 2012:10-11). It is the future directed at liberating the suppressed third world's episteme and advocates for the recognition on equal basis of the diversified epistemologies from all corners of the world (Baker 2012:10-11; Ndlovu-Gatsheni 2015:489). It is the response to the continuous legacies of coloniality in the knowledge fraternity and the ceaseless marginalisation of knowledge production from regions and concepts outside the global

Euro-North (Silova 2017:74-75). Decoloniality as an epistemic movement seeks to detach from the hegemony of the Europeans and the subjugation of the peripheral knowledge which advocates for the universality (Grosfoguel 2011:3; Mignolo 2006: 324; Ndlovu-Gatsheni 2015:489; Tlostanova & Mignolo 2009:132). This stance is quite critical of the universal truth and calls for the pluriversal one since the former reproduces subjugation of the third world's epistemologies and the latter seeks to liberate the non-Western epistemologies from the Eurocentric hegemony (Grosfoguel 2012:3). This speaks to the reconceptualisation of the geo-politics of knowledge from sole universality to pluriversity that holds the belief that the canon of thought be broadened to accommodate diversified epistemologies as opposed to recognising the sole Eurocentric epistemology as the only legitimate (Baker 2012:1; Grosfoguel 2012:3).

It is submitted in this study that for an epistemic decoloniality to be realised, it is necessary that the global South undertake a "decolonial epistemic shift" which will enable them to question coloniality, its motive and the role it has on monopolising knowledge (Mignolo 2006:324; Tlostanova 2012:133-134). It is further maintained that a process of unlearning the ethos of coloniality and relearning of the decolonial ethos be undertaken so to engage with the dominance, stereotypism and patronising with prejudices of the non-Western epistemology by the global Euro-North (Heleta 2016:2; Stamenkovic 2014:13). Engaging with the Eurocentric epistemological hegemony is believed will enable the global South to unmask the unjustness of the coloniality of knowledge and also enable them to undertake a stance in opposing such cruelty and shift the point of enunciation. Once the point of enunciation has shifted, the peripheral dwellers will then be in a better position to actively partake in the production of knowledge, develop concepts and conceptualise the universe from the perspectives other than those of the Westerns. Once such happens, epistemologies from the South would then need to be taken seriously as this it is believed will make a huge contribution on the "radical decolonial theory" that transcends the disparities of the periphery and the centre (Grosfoguel 2011: 2-3). This is the realisation of pluriversity whereby a diversity of epistemologies exists harmoniously side-by-side on equal basis and this is exactly what the decolonial epistemic movement stands for (Stamenkovic 2014:11). It stands for the establishment of the relationship between the third world selves and with the "other selves in the universe" (Heleta 2016:5).

This movement stands against the marginalisation of non-Western epistemology and the forceful imposition of the centre's epistemology upon the periphery that seeks to further

aggravate the objectives and legacies of coloniality. With all this being said, there is an undeniable need for the epistemic decolonial shift to be undertaken to dismantle the colonial matrices of power, to decolonise human reality and to reposition the periphery (Grosfoguel 2011:2; Heleta 2016:2; Maldonado-Torres 2011:4). This is because of the belief that the decolonisation of epistemology will have a major contribution in rectifying the current imbalances and hierarchisation of the universe as the result of coloniality (Maldonado-Torres 2011:8). This stems from the claims that epistemology is the epitome of politics, reality and the world at large and thus the epistemological revolution is key to the realisation of the political revolution and the transformation of the world (Tlostanova 2017:45). From all of this, it is emphasised that the detachment of the periphery from the global Euro-north as the centre from which the universe is conceptualised does not entail the replacement of Eurocentric epistemologies and expulsion of the scholars from these regions (Heleta 2016:5). It is about boycotting the Eurocentric epistemology as the sole epistemology there ever was and scholars from these regions as the only producers of knowledge through their concepts and theories (Heleta 2016:5). As stated, decoloniality exists with an objective of addressing the prevalent epistemic violence (Heleta 2016:6).

It is thus submitted that decoloniality in the current study is conceptualised a political and an epistemological movement that exists as a response to coloniality as argued. It is further submitted that this movement seeks to delink from the European hegemony through disobedience, unmasking coloniality, advocating for the inclusion of indigenous thoughts and ways of being into the mainstream, re-centring the former colonies as well through the establishment of both a reciprocal dialogue and a mutual relationship between the centre and these regions outside the North.

As repeatedly argued, decoloniality as a general position of the current study, Informs the theoretical framework, the paradigmatic position and the methodological paradigm adopting the principles of unmasking coloniality, disobedience and de-linking, relationality, integration and inclusivity, as well as indigeneity and re-centring as the guiding principles of the study discussed below.

2.7.4 Unmasking coloniality

Now for the pursuit of decoloniality to be a success, it is necessary for coloniality to be unmasked (Shahjahan & Morgan 2016:95; Silova 2017:75). Of importance, it is the investigation of the invention of colonialism, apartheid as well as imperialism together with the demarcation of the universe into zone of being and that of non-being which serve to

maintain the asymmetrical distribution of power globally. It is crucial that the examination of the ideology behind the coloniality and the hierarchies in place be undertaken (Grosfoguel 2011:18; Maldonado-Torres 2011:10; Tlostanova 2012:134). Because understanding the motive behind the labelling of the peripheral epistemology as barbaric would then serve as the benchmark to engage with coloniality of knowledge and possibly allow for the shift of the point of enunciation, thereby decolonising the Westernised university (Ndlovu-Gatsheni 2015:490). Not only that, but the understanding of the motive of coloniality will also assist in opening up for a reasoning that is actually beyond Eurocentric together with the marginalised theories, thoughts, paradigms as well as concepts in the sphere of knowledge (Grosfoguel 2011:18; Maldonado-Torres 2011:10; Tlostanova 2012:134). This is because an understanding of the impact of coloniality will enable the subalterns to prepare to stand against the clearly defined exclusions and inequalities (Baker 2012:2; Kulpa & Silva 2016:140-141).

Now for the subalterns to examine and expose coloniality, they need to eradicate the "self-colonising syndrome" and be more assertive, questioning, honest and compassionate (Tlostanova 2015:54). This is because it is believed that the eradication of the self-colonising syndrome will enable the non-westerns to also deal with epistemic coloniality by analysing how the world was organised into hierarchies in the first place (Ndlovu-Gatsheni 2015:490).

Thus in the current study, the literature on management is reviewed and the managerial approaches analysed from an Afrocentric standpoint. This is to unmask these frameworks and expose their inappropriateness as well as exposing the myth that the Eurocentric frameworks are superior. In engaging with the managerial frameworks, the principles of decoloniality as adopted in this study are utilised together with those of Ubuntu as well as those of the discipline of communication discussed in **section 2.8.3**. With regards to the methodology, the current study exposes the myth that the Eurocentric methodologies are the only methodologies that exist and viable for completing and inquiry. Also, the study neutralises the myth that indigenous methodologies are inappropriate to conduct a study and are therefore inferior to the Eurocentric ones. As argued that the unmasking of coloniality is important as it will allow the third world to understand what they dealing with and enable them to take a stand against such, this is about de-linking and disobedience which is a principle presented in the section below.

2.7.5 De-linking and disobedience

Once the above is understood, that is, the hegemony and its motive, then the epistemic decolonial shift is undertaken, which is the detachment of the peripheral regions from the European hegemonic rules (Mignolo: 2006:313). This entails delinking from and disobeying the Western theory as the sole foundation of truth and knowledge production (Mignolo 2006:313). Not just that, but this is about delinking from and disobeying the historic dominance by the Europeans in the name of progress and thoughts founded in imperial languages that include English, French, Italian, German, Spanish as well as Portuguese and this, entails a 'geo- and body-political shift' (Mignolo 2006:328). The geopolitics of knowledge in this context refers to the temporal grounds and the indigenous dimension of knowledge (Tlostanova 2015:43). While the body-politics of knowledge entails an individual and a group biographical grounds of thinking and comprehension informed by specific indigenous past and trajectories of belonging as well as dispersion (Tlostanova 2015:43). Indigenous from this definition encompasses the epistemic relationship with an individual that understands the universe from a specific indigenous past as well as the 'geo-historical' location and this principle of indigeneity is discussed in section **2.7.8**. Therefore, the geo- and body-political shift is mainly about the liberation and emancipation of the marginalised epistemic subjects through a distinguished dimension of humanities where the myth of 'global citizenship' is acknowledged and the realisation that 'global racism' still prevails (Mignolo 2006:329). It is about a shift of 'geography of reason' from Europe to former colonised sides of the world and then describe or conceptualise the universe from these regions' perspectives as well (Ndlovu-Gatsheni 2015:489).

As apparent as it may be, the confrontation of coloniality requires the colonised or the damnés to unite globally and create dialogues aimed at destroying coloniality which will enable them to undertake a decolonial shift that can be understood as an 'act of de-linking' from the ideologies of coloniality and modernity (Tlostanova; Mignolo 2009:145). In undertaking a decolonial shift, the non-western dwellers need to also embark on a process of learning to unlearn what coloniality and modernity has been preaching ever since so that it becomes possible to relearn what decoloniality is bringing forward (Baker 2012:10). The process of relearning may at times create as well as remake the grounds on which the process unfolds and these grounds are totally different grounds (Tlostanova 2015:50). This is the shifting of the geography of reason, a decolonial 'epistemic shift,' which is very crucial in the process of decolonising knowledge (Maldonado-Torres 2011:10; Mignolo

2006:324). It is mainly about thinking and producing knowledge outside the rigid Eurocentric discipline restrictions, current paradigms and approaches (Grosfoguel 2011:18; Maldonado-Torres 2011:10; Tlostanova 2012:134). In a nutshell, the shift of geography of reason entails abandoning the idea that knowledge can only be produced through the utilisation of the European views, concepts and standards. As argued, this does not entail a substitution of existing forms of knowledge, but, it is meant to fight against the epistemic violence and coloniality of knowledge through the shifting of the location of thought as well as the re-embodiment with an objective of initiating an intercultural dialogue which relates to the principle of integration and inclusivity discussed in section **2.7.7** as well as further unmasking the colonial knowledge (Baker 2012:10; Mbembe 2016:36). Again from this, it is realised that change in geopolitics of knowledge takes place through abandoning the notion that the framework of understanding is universal and free from 'geohistorical' context, (Baker 2012:2). This according to Baker (2012:2) is a shift from the notion that knowledge is produced from a single centre that is dislocated to a notion that knowledge is produced globally. From this, one can then deduce that the subject of knowledge and the enunciator all become known as well as the point of enunciation together with the objectives of as well as the institutions endorsing such knowledge. It is also believed that the shift will pave a way for mutual epistemic centre-periphery relationships to be established which will then allow for the inclusion of knowledge from various geographic locations and various disciplines as discussed in the subsequent paragraphs of this section.

De-linking in the current study is undertaken by abandoning the idea that the Eurocentric managerial frameworks are the sole management approaches to managing the organisation. Emphasised is that this study does not attempt to replace the management approaches in place but conceptualise the concept of management from an Afrocentric standpoint which speaks to the principle of integration and inclusivity discussed in section **2.7.7**. It is not only limited to this but the current study extends and interpret the concept of an organisation, manager and employee from an African indigenous stance. In this sense, management is indigenised and this principle is also unpacked in section **2.7.8**. The shift in the current study is also realised through detaching from the European methodologies and research methods as the only legitimate ones. Now as alluded, the belief is that undertaking a shift will make it possible for mutual epistemic relationships between the

centre and the periphery to be established, relationality as an epistemic decolonial principle is discussed below.

2.7.6 Relationality

Withstanding that from an Afrocentric lens, relationships are at the core of decoloniality and the way of living among Africans and drawing from the African popular phrase that 'Umuntu ngumuntu ngabantu' a phrase engraved in the concept of Ubuntu, it is submitted in this study that relationships especially in this context are of paramount importance. Now decoloniality advocates for the existence of epistemologies from both the centre and the periphery harmoniously so. This call is for the establishment of mutual epistemological relations between these regions and it is believed that such would possibly yield to the integration of these knowledges in instances where this is necessary and justifiable. This is a call for epistemological co-existence possible if the imperial premises that serve to maintain the universal truth enunciated from the West and seek to continuously marginalise people from the periphery and strip them of their dignity has been unmasked (Mignolo 2006:313). This would then result in the formation of epistemological relationships between the centre and the periphery termed by Mbembe (2016:37) as pluriversity. Pluriversity according to *ibid* denotes that the production of knowledge embraces and accommodates diversified forms of knowledge from various regions. It entails the epistemic recognition of the peripheral regions such as Africa, Asia, Latin America, Middle East as well as Caribbean (Ndlovu-Gatsheni 2015:489). The recognition of diversified forms of knowledge in the production process will according to Mbembe (2016:37) yield to the decolonisation of the university and ultimately the decoloniality of knowledge by establishing ways of thinking that transcend academic segregation. This is because according to Schiwy (2007:278), the establishment and acknowledgement of a diversified space in this regard, is in essence, an important aspect that makes it possible for the destabilisation of the hegemonic knowledge production regarded as disembodied and objective through theoretical production. This is also about the establishment of co-existence of varied views on a non-hierarchical basis which can be realised through looking at and writing history employing various lenses and frames as well as showing correlation of histories between different regions (Silova *et al* 2017:74; Tlostanova 2012:134).

With the understanding that epistemological relationships are at the core of decoloniality and indigenous ways of living, the current study shows that a relationship between the

centre and the periphery could be stablished and maintained with pure intentions. This study manifests that indigenous and non-indigenous epistemologies could co-exist without the creation of any conflict and confusion. This manifests itself through the adoption of various concepts, theories and approaches from distinct regions to complete a single enquiry. This study further displays the importance of relationships in the African context characterised by collectivism and brings such in a working space through the formation of teamworks and mutual relationships between the management and the workforce that are based on respect, this is discussed in section **3.8.2**. Not only that, but also the ethical frame of the study emphasises the importance of establishing relationships between the researcher and the participants during the data collection process. The emphasis as discussed in section **4.2** extends to the elaboration on and upholds the importance of respecting the established as well as existing relationships which touch on conducting a study that is not in any way exploitative but beneficial towards the participants and the community that embodies such participants. This is because it is understood that relationships exist between the participants and the community from which such participants emerge. Closely looking at the epistemological relationships, this speaks to the inclusion of the peripheral epistemology into the mainstream that will allow for the integration of these epistemologies where necessary and the principle of integration and inclusivity is presented below.

2.7.7   Integration and inclusivity

Since decoloniality is about moving away from the European domination and addressing the myths brought forward by modernity, coloniality, imperialism and apartheid, it does not entail an absolute detachment of the subalterns from the Westerns but is about challenging the hegemony. It is about border thinking, diasporic thought as well as thinking from the margins which entails a redefinition of Eurocentric liberal rhetoric from epistemologies of the non-Europeans located in the suppressed fragment of the colonial difference (Grosfoguel 2011:25; Silova *et al* 2017:74).This is done by letting go the notion that the peripheral nations need to catch-up, keep-up and depend on the European models, theories, epistemologies as well as paradigms (Baker 2012:10; Heleta 2016:5; Stamenkonvic 2014:11; Tlostanova 2009:6; Tlostanova 2015:53). Decoloniality seeks to open up for the local epistemologies so that they co-exist with the European ones in harmony and equally so (Baker 2012:10; Heleta 2016:5; Stamenkonvic 2014:11; Tlostanova 2009:6; Tlostanova 2015:53). Therefore, one may infer drawing from these

authors that decoloniality is the course or movement that seeks to redress the imbalances resulting from coloniality, imperialism, modernity and apartheid. This movement does not wage war against the European epistemologies and hegemony but is pursued with an objective of making the silenced voices to be heard, it advocates for the harmonious existence of both the Europeans and non-Europeans and their knowledge production in the universe. It should also be borne in mind that as it appears from the literature, decoloniality is not just about the addition of the subaltern voices on the main discourse but also to gain liberation from the coloniality of being, power and knowledge as well as to detach the subalterns from the myth of modernity thus enabling them to question the underlying notions and logics of modernity. This is believed that it will lead to a possibility of altering and reshaping of the current rules and terms as well as the sphere of knowledge as a whole (Tlostanova 2009:6). Apparent from this, is that when the rules and terms change, the non-Westerns will then be able to integrate their epistemologies with the conventional ones in situations that necessitate such. The subalterns will also be in a better position to include their epistemologies into the mainstream as the rules and terms would have changed. So when one looks closer to this and relevant to the current study, decoloniality is steering the universe towards transformation in the spheres of power and knowledge which will ultimately ignite change in all other spheres of life.

Now in the current study, the principle of integration and inclusivity is upheld through the integration of indigenous and foreign concepts in developing the Afrocentric managerial framework. This is done through making a contribution to the development of an indigenous managerial framework that integrates the existing management approaches that are not indigenous to Africa. The conceptualisation of the Afrocentric Management Approach is undertaken with an aim of getting this framework included in the body of knowledge in the fields of management and communication. The integration is further realised through the employment of various methods of collecting data where the indigenous talking circles and non-indigenous interviews are considered for data collection as discussed in section **4.2.2**.

With the realisation of the mutual epistemic relationships between the centre and the periphery as well as the inclusion of the peripheral epistemologies into the mainstream, it then becomes easy for the peripheral regions to work on developing their own academia simply because the relationships established will possibly permit for the indigenisation of

epistemologies as well as repositioning the periphery, this principle of indigeneity and re-centring is presented below.

2.7.8 Indigeneity and re-centring

As argued that once the coloniality has been unmasked, de-link undertaken, mutual epistemological relationship between the North and the South established and inclusivity realised, the periphery would then need to work towards developing their epistemology and in that sense, the South would be re-positioning itself and indigenising the production of knowledge. From the preceding argument, it should be realised that the South is tasked with a mammoth work to do in developing their concepts and theories. This is incumbent upon the humanities' scholars to decolonise imperial knowledge which is a main cause of coloniality of being (Mignolo 2006:329). So scholars would need to establish a decolonial language and form new concepts to account for the current oppressions and these scholars need to be willing to critically revise the imported ideas and theories (Grosfoguel 2011:18; Maldonado-Torres 2011:4). In line with this and on a local context, Heleta (2016: 2) argues that South African universities would also have to look at the methods and curriculum they employ to impart knowledge since these remain colonial and they ceaselessly condone the Western hegemony while crippling Africans. Furthermore, it becomes apparent that the scholars and academic institutions from these regions are the key role-players in completing the task that will yield to the realisation of the decoloniality of knowledge.

Indigeneity and re-centring in the current study is realised through the presentation of an indigenised managerial framework termed the Afrocentric Management Approach. To note, it is not only the framework that gets indigenised in the current study but also the concept of management, manager, organisation as well as communication among others that are conceptualised from an Afrocentric indigenous point-of-view. Also the study itself is indigenised as this is a decolonial study employing the Afrocentric indigenous methodology and the concept of ubuntu as the theoretical framework undertaking decoloniality as the general position.

2.7.9 Decolonising knowledge

From the preceding arguments, it is realised that the dismantling of coloniality and particularly of knowledge, is possible if the South could enter into a dialogue with the North which will allow for the liberation of the former and expose the academic contribution that

has been marginalised by the system (Stamenkovic 2014:11). It is further understood that decoloniality calls for distinct thinking that strives for plurality in the sphere of education which is an alternative to the colonial epistemology that continues to marginalise the non-Westerns and universalise knowledge produced in the centre (Baker 2012:10). This according to Tlostanova and Mignolo (2009:142-143) implies that decoloniality as the movement exists because of coloniality since the former is the response to the latter and such a movement is actually meant to address the colonial pain inflicted by the European empires to those who are disavowed, marginalised, devalued and humiliated. It then goes without saying that the initiators and leaders of decoloniality are the victims of coloniality as Tlostanova and Mignolo (2009:43) maintain that it is those who suffered and are dealing with the 'colonial wound'. Such victims of coloniality are those found in spaces that have experienced apartheid, underdevelopment, colonialism, imperialism and slave trade (Ndlovu-Gatsheni 2015:485). It is however warned that in pursuing epistemic decoloniality, the scholars should be wary of not be creating a situation where the realisation of the decolonial objectives put others on an advantage while disadvantaging others (Kulpa & Silva 2016:141).

So from the arguments in the literature, one gets a sense that it is of vital importance for the peripheral regions to pursue decoloniality because according to Mignolo (2006:314) the time decolonise is now and this according to Ndlovu-Gatsheni (2015:485) cannot be pushed aside any longer and ignored because the spheres of language, culture, mind and religion among others still remain colonised. It has been learnt thus far that this can be done through breaking away from the hegemonic and strict Eurocentric 'disciplinarity' and channelling focus on the marginalised knowledge forms thereby striving for equality in the sphere of knowledge (Tlostanova 2009:12). From this, it is submitted in this study that the purpose of decoloniality is that the variety of knowledge globally be equally recognised and acknowledged (Baker 2012:11). For the diverse knowledge to be recognised, the basic concepts as well as the significances of the colonial institutions and epistemologies need to undergo some changes as argued. This is because decoloniality strives for the establishment of mutual relationships, equal power and knowledge relations between the centre and the periphery as well as the initiation of a reciprocal and authentic dialogue (Baker 2012:11). Again, from this argument, it appears that decoloniality seeks to neutralise the European hegemony, transform the hierarchical categorisation of everything using the Eurocentric measures and concepts (Baker 2012:11). This makes decoloniality a

response to continuous coloniality, colonial matrix of power and its legacy in the sphere of knowledge which is grounded upon the European perspectives and theories (Baker 2012:2; Ndlovu-Gatsheni 2015:488; Silova 2017:75; Tlostanova 2012:134). This response to coloniality is about reconceptualising the geopolitics of knowledge and it is aimed at liberating the second-class denizens by shifting from universality to pluri-versality (Baker 2012:1; Tlostanova 2011:44).

One thing to note is that the peculiarity of decoloniality from other preceding social theories, is the shift of point of enunciation, that is, the pluriversal epistemology (Ndlovu-Gatsheni 2015:489). This is because for the longest time, the enunciation of the South Americans, Africans as well as Asians among others has been excluded and discriminated against. Now withstanding this, it is safe to conclude that the decoloniality of knowledge is conceived with an objective of making it possible for the imparting and acquisition of peripheral knowledge. This is the knowledge that has been pushed aside and marginalised by the systems of modernity and coloniality in the name of universality and civilisation. This is because the decolonial project in question is in its nature, pedagogical as well as political and serves to address the myths of modernity that the difference between the Westerns and non-Westerns is natural and not because of asymmetrical distribution of power globally (Baker 2012:10). This in a nutshell is about standing against the inequalities and exclusions in place and would require in the process the reconceptualisation of the peripheral practices of creating knowledge and reconsideration of indigenous citation policies as well as taking into cognisance the variety of languages employed in the process of knowledge production (Kulpa & Silva 2016:141). With this being said, it is believed that such will undoubtedly enable the subalterns to engage with the deepest mechanisms in order to develop an understanding and gain cognition (Tlostanova 2009:6).

This section presented a discussion on the general position of the study and its principles, the section below focus on ubuntu as the theoretical framework in the current study which is followed by a chapter on methodology.

2.8 THEORETICAL FRAMEWORK: UBUNTU

The current decolonial study adopts Ubuntu as the theoretical framework underpinning the study. This chapter presents a detailed discussion of the concept of ubuntu and how such a concept can be applied in a working context.

2.8.1 Understanding ubuntu

The notion of Ubuntu in simple terms entails that one exists because of others within the society at large (Kamoche 2011:2). The understanding of this particular concept stems from the phrase "Umuntu ngumuntu ngabantu" translated as "I am because of others" or "one exists because of others" which is grounded on the spirit of compassion, solidarity, unity, hospitality, kinship as well as care and this is the daily way of living among the people of the African continent (Karsten & Illa 2005:612; Mangaliso 2001:24). Even though the term 'Ubuntu' comes from the Xhosa and Zulu expression, it is a widely shared principle among the African clans and ethnic groups and exists in various forms of language including but not limited to 'Ubukhosi' from the Zimbabwean, 'unhu' from Shona, 'botho' from Sotho and 'Teranga' from the Senegalese (Mbigi 2005:69; Karsten & Illa 2005:612). This refers to 'humaneness' which entails pervading essence of showing care, respect, harmony as well as hospitality towards others (Karsten & Illa 2005:607; Mangaliso 2001:24; Msila 2008:69). The concept of ubuntu serves as the foundation of the primary values which tends to depict how Africans behave and manifest their thought systems. This concept upholds behaviours that are social and include among others the habits of harmony, seeking consensus, compassion, being helpful towards others and sharing which if valued and incorporated into the organisational culture, could yield to fruitful outcome on the business (Karsten and Illa 2005:614; Msila 2008:69). The concept of Ubuntu as grounded on interdependence in a sense that one exists because of the other, in an organisational setting it is believed to be an important facet in initiating workplace relationships which will ultimately fuel teamwork. So the incorporation of this concept in managing organisations is actually meant to bring about positive change in the business milieu especially in the South African context (Broodryk 2005:17; Karsten & Illa 2005:612). This is because the concept of ubuntu is ideal for a context such Africa since this is in par with the context's dynamics and is embedded with an ideal approach preferred by the indigenous managers "who would like their fellow employees to follow" (Msila 2008:67).

2.8.2 Ubuntu in a working context

The incorporation of the concept of ubuntu on management entails a form of management that is Africa-centred (Msila 2008:67). It is believed that a managerial framework based on the notion of ubuntu will contribute positively in the working space and improve the way things are done in an organisational setting (Mbigi 2005:74; Msila 2008:70). With the understanding of the concept of Ubuntu, it is therefore expected that a management framework grounded on this concept be entirely about the way organisational members interact and share tacit knowledge reflecting a certain degree of loyalty, cohesion and commitment (Karsten and Illa 2005:613). This happens through the use of conversations in the workplace thereby serving as the voice for all organisational members concerned (Karsten and Illa 2005:613).

Managing through ubuntu implies the use of storytelling and communication, decision-making that is inclusive and participatory as well as the establishment of unity though consensus building. Thus in such a context, where a managerial framework based on Ubuntu is practiced, the social well-being of employees is of utmost importance compared to technical rationality because central to this approach is the optimisation of efficacy and harmonisation of the workspace through the relationships established and maintained through communication (Mangaliso 2001:29). As apparent as it may be, the employment of ubuntu in managing an organisation promotes inclusiveness as the prevalent culture in the organisational setting (Msila 2008:69). Also, when decisions are taken in this context, are taken in a manner that is inclusive and circular which makes this the role of a collective as opposed to being a one man's responsibility and a decision undertaken in this manner is actually directed towards the preservation of harmony together with achieving consensus (Mangaliso 2001:27). This is to say that an idea supported by the majority is considered the best as opposed to the worst that is rejected by the majority Mangaliso (2001:27). From this, one can clearly see that the major tenets embedded in the concept of Ubuntu is unity and harmony which makes this approach to be closely related to the concept of humanism as opposed to an instrumentalism (Msila 2008:70). Jackson (2002b:459) distinguishes between the instrumentalism and humanism view of value of people where the former regards employees merely as resources that can be exploited for the realisation of the organisational objectives and the latter regards employees as having value in their own right as opposed to what they can do for an organisation. The difference between the two views as per argument by Jackson (2002b:459) is that the instrumental

view holds the stance that employees exist solely for the purpose of making the organisation's goals realised and if that is not the case, such employees are regarded as incompetent and dysfunctional. On the contrary, the humanistic view holds the stance that employees create the reality and organisational objectives through an interactive relation (Jackson 2002b:459). Therefore, the instrumentalism view as per assertions by Jackson (2002b:460) can be related to individualism whereas the humanism can be related to collectivism where according to Thomas and Bendixen (2000:514-515) the former is a fit for the Western context and the latter, a fit for the non-Western context. Even though this is the case, it should be noted that both views are in place for the success of an organisation and thus employing either of them depends on the dynamics of the context in question (Jackson 2002b:459).

With what has been said so far, one may then infer that since an Afrocentric Management Approach entails a culturally inclusive approach, it is humanistic in its nature, decentralised and recognises the value added by employees in an organisation. Therefore, the manager in this context is tasked with balancing the demand for social cohesion and technical ability because this approach demands that managers be cheerleaders, coaches and groomers of the workforce. This kind of managing exists in a context where ubuntu prevails, it is mainly cooperative and supportive in a sense that respect form the crux of management as well as the consideration of collectivism in a working setting (Msila 2008:71).

With the understanding that collectivism is an African valued way of being, the concept of ubuntu is also embedded with the culture of diligence and that of collective triumph. An analogy of a village can be brought to the fore in this regard to further support the congruence of ubuntu in managing the African workforce in a sense that just like village leaders, organisational managers, need to adopt the wisdom engraved in the notion of ubuntu in order to successfully lead their followers (Msila 2015:22). It is further maintained by *ibid* that as much as village leaders need to have a vision for the village dwellers in order for a village to thrive, the managers in Africa also need to have the same vision for the workforce (Msila 2015:22). This speaks to managers being moral in their practices so as to steer an organisation to being moral as well (Msila 2015:22).

What is seen here is the alignment of the organisation's principles with those of the society in which the organisation operates. This also speaks to interconnectedness of the society and the organisation and it is submitted in this study that the former feeds the latter with

the workforce that enable the organisation to realise its goals. In return, through the organisation's proceeds, the employees are remunerated and this is seen as the organisation's role in benefitting the society and contributing towards the betterment of the society in question. It is not only limited to that, but the organisation also contributes towards the betterment of the community through its philanthropic initiatives including the Corporate Social Responsibility (CSR) as well as the Corporate Social Investment (CSI). Nurturing of the relationship between the organisation and the society is understood in the current study as the benchmark for an organisation to understand the society's dynamics and culture. This has the possibility of enabling the organisational managers to get the culture right and this is seen by Msila (2015:22) as crucial in developing an insight on how the organisational stakeholders define and experience meaning. Msila (2015:22) is of the belief that the insight to the definition and experience of meaning is a recipe for effectively running an organisation. This according to *ibid* is because it enables an organisation to incorporate the relevant culture into the organisation's operations which keeps an organisation together. The importance of congruent organisational culture is emphasised by Msila (2015:22) as this steers the organisational stakeholders towards a common direction, results in "shared vision and beliefs." Not only that but the culture assists in the regulation of interaction in an organisational setting and makes it possible for the establishment of a framework for decision-making (Msila 2015:22). From all of this, the importance of culture in an organisational context becomes apparent and it is learnt that the establishment as well as refining of this is a responsibility that lies with the managers who lead the workforce and an organisation. This is because the managers of an organisation are the ones in a better position to manipulate the culture and beliefs that are prevalent in an organisation (Msila 2015:23).

Since a leader in an African context is the one who is a beacon of hope for its followers in a societal setting, Msila (2008:71) asserts that in an organisational setting where ubuntu is upheld, a manager should be a beacon hope to employees. It is further maintained by *ibid* that organisations who follow this approach to managing its workforce, find themselves strengthened and in a competitive advantage as this leads to a "collective solidarity" among the employees and the management. This is because collectivism as the cornerstone of the concept of ubuntu in an organisational context gives the employees a sense of belonging and strengthen tolerance among the organisational internal stakeholders (Msila 2008:77-78). The strengthening of tolerance among the organisation's

internal stakeholders and the existence of a sense of belonging in an organisational setting undoubtedly contributes to the formation of teamworks grounded upon trust and the shared vision which can also be seen as key to enhancing productivity and the realisation of organisational goals. Msila (2008:78) submits that team participation and the shared mind-set in an organisational context creates a shared form of leadership. This in particular speaks to the alignment of the individuals' interests and vision with those of an organisation. This according to Msila (2008:79) creates a seamless balance between the individual employees and the groups existing in an organisation since it simply does away with discrimination and promotes the upholding of harmony, inclusivity, compassion as well as protection of everyone's dignity in an organisation.

Successful incorporation of the notion of ubuntu into business practices depends on learning and sharing which can be realised through the training of the people by the institutions (Msila 2015:23). This does not leave out the organisation and community in the need of learning and upholding of the values of ubuntu since the two need to be aligned as well. The values being referred to in this regard include the five Ps which are people-centeredness, permeable walls, partisanship, progeny as well as production (Msila 2015:23). These values according to Msila (2015:23) are important and can possibly improve the working spaces since these contains tenets which make it possible for the betterment and improvement of a society.

This section elaborated on the concept of ubuntu in general and also presented a discussion of the concept in a working space. The section below presents a discussion on how the concept of ubuntu as a theoretical framework is employed in current study.

2.8.3 Ubuntu as a theoretical framework

In adopting the concept of ubuntu as a framework for the current study, the principles of the concepts are employed in engaging with the managerial frameworks in place. Because the aim is on decolonising management, the tenets of the concept of decoloniality came into play when engaging with and analysing the managerial frameworks as well. One thing that should be kept in mind is that the current study is indigenous and therefore flow in a manner that is not rigid but flexible. This is to say that principles of decoloniality, the discipline of communication and those of ubuntu are employed in scrutinising management which appear below:

2.8.3.1 Humanness

Since ubuntu is rooted on humanness and respect among others, the management approaches are engaged on their provision for humanity, that is, how humane they are in terms of treating the workforce in an organisational setting and recognising the value they (the employees) add to the success of an organisation. These also speak to respecting of the workforce and everything linked to them.

2.8.3.2 Relationality

Decoloniality condones among other things, the establishment of relationships as a mechanism to counter coloniality. As it has been repeatedly argued, it is understood that an individual comprehends the universe from the relationships they have with others, the past and the geo-historical location (Carjuzaa & Fenimore-Smith 2010:3; Cunneen *et al* 2017:71; Kovach 2010:41; Lapan *et al* 2011:425; Wilson 2001:175). Furthermore, the realisation of decoloniality is dependent on the establishment of mutual relationships, equal power and knowledge relations between the centre and the periphery as well as the initiation of a reciprocal and authentic dialogue (Baker 2012:10; Heleta 2016:5; Stamenkonvic 2014:11; Tlostanova 2009;6; Tlostanova 2015:53). For ubuntu is about interrelatedness and interconnectedness, the relationships on an individual level as well as in an organisational context are therefore of crucial importance (Karsten & Illa 2005:612; Mangaliso 2001:24). Thus the managerial frameworks are engaged on their provision to allow for social interaction in a working space, their provision for the formation of relationships between the workforce as well as the provision for teamwork.

2.8.3.3 Reciprocity

It is not only a relationship between the employees that is of vital importance in the decoloniality of management but also that a mutually beneficial relationship has to exist between an organisation itself and the environment in which it operates. The researcher of the current study understands that an organisation does not exist in isolation but it becomes part of the community in which it operates as per stance of ubuntu. It is further understood that the workforce entrusted with making the objectives of an organisation realised, come from the society. Because of this, the reviewed frameworks are engaged on their provision for organisation's degree of being embedded with as well as benefiting the environment and society in which such an organisation operates as it is believed that an environment has an impact on the organisation's being.

2.8.3.4   Inclusivity

In the discussion of decoloniality it has been argued that the movement advocates pluriversity which is about the recognition and embracing of diversified forms of knowledge from various locations and this in an organisational setting denotes embracing diversified cultures of the workforce and consideration of various ideas and contribution from the workers, (Baker 2012: 10, Mbembe 2016:36 and Ndlovu-Gatsheni 2015: 485). The managerial frameworks are then engaged and critiqued in terms of their provision to cater for and embrace the diversified cultural background in an organisation. The researcher in the study understands that Africa is diversified and by diversity the onus is not only on catering for African ways because it is not only the Africans that live in Africa but the onus is on upholding the principles that transcend segregation in any form and cater for as much diversity as possible through flexibility. This is not only limited to accommodate the diversified workforce but also include involving the employees in decision-making.

2.8.3.5   Disobedience

From the discussion of decoloniality, concepts such as epistemic shift, decolonial thought and delinking all emerge and these speak to changing the rules of knowledge production and recognition by advocating for moving away from the myth that the Eurocentric lens is the universal lens and European ways are the only right ways, (Mignolo: 2006: 313. In applying this particular principle, the management as a framework and concepts inherent to this which include an organisation, manager, employee and production are all viewed from a perspective alternative to that of the Westerns and this constitutes delinking from understanding these from the Eurocentric perspective and such could be conceived as shifting an understanding of these concept and disobeying the Eurocentric way of running an organisation as the only way there is.

2.8.3.6   Communication

Apart from decoloniality and ubuntu, it is considered that this is a study in the communication discipline, thus the managerial frameworks are also engaged in terms of the patterns of communication they adopt, the flow of messages, communication tradition and channels as well as the orientation of such messages. It is understood and argued that communication is of vital importance in the running and managing of an organisation and this (communication) says a lot about the nature of an organisation as well as the managerial framework and the type of leadership employed by a particular organisation.

2.9 CONCLUSION

Decoloniality advocates for the dismantling of the coloniality of knowledge, being and power with an objective of addressing the injustices, imbalances and suppression of the periphery as the result of colonialism, coloniality, imperialism, modernity and apartheid. It has been realised in chapter one that organisations in Africa are faced with problems as the result of inappropriate management that is foreign. It has also been realised in chapter two that as per coloniality of knowledge, foreign concepts and theories are imposed on Africans without certainty that these will work well. This explicitly speaks of coloniality of knowledge informing the conceptualisation of the managerial frameworks employed in African organisations to manage the African diversified workforce. Now decoloniality as the general position of the current study seeks to decolonise the colonised knowledge behind the conceptualisation of the management approaches in place. This is done in the next chapter through analysing the managerial frameworks from a decolonial lens on their provision of ubuntu and then bring to the fore an Afrocentric Management Approach as a solution to addressing the management issues in Africa. In the next chapter, a literature review is undertaken reviewing management from Classical Approach to the most recent Knowledge-centric Approach to management.

CHAPTER 3: LITERATURE REVIEW

3.1 INTRODUCTION

In this chapter, the literature on management is reviewed from the Classical Management Approach to the Knowledge-centric Management Approach and then chapter 6 presents the Afrocentric Management Approach as an ideal managerial framework that is decolonial and suitable for the African context. The various managerial frameworks are discussed in detail together with the theoretical contributions and then analysed from the decolonial standpoint employing the principles of decoloniality, ubuntu as well as those of communication.

The concept of management as the field of study has been pursued for a very long time by a number of scholars due to its importance in the functioning of an organisation as Mahmood *et al* (2012:512); Turmaganbet (2021:21) claim that no organisation can achieve its goals in the absence of proper management. It is perhaps worthwhile to clarify especially in this part, that leadership and management are overlapping, complementary and confusing concepts as well (Mahmood *et al* 2012:513; Toor & Ofori 2008:61). It should also be noted that these two concepts according to Toor and Ofori (2008:62) are completely different and this is also to stress that the central focus of this study is on management and not leadership.

As argued, the concept of management entails organising, controlling, planning, coordinating, staffing and directing (Mahmood *et al* 2012:51; Angelopulo & Barker 2013:121; Hussain, Haque and Baloch 2019: 157). This, with the help of organisational stakeholders as well as resources, entails a process employed for the realisation of organisational objectives (Algahtani 2014:74; Mahmood et al 2012:512; Toor & Ofori 2008:64). It is thus understood from the preceding argument that management is a process that is spearheaded by the respective managers who in the working context are tasked with managing (Algahtani 2014:74). During this process, the employees are obligated to honour the managers' directives dedicated towards the realisation of the organisational objectives (Algahtani 2014:74). These employees honour the managers' directives by performing their duties which they get remunerated for executing (Algahtani 2014:74).

Since this is a decolonial study, it makes sense to bring to the fore the understanding of the concept of management from an Afrocentric lens and this according to Masango (2007:708)

entails a people-centred approach. This emanates from a consideration that managing is not only limited to productivity and efficacy but there are also human beings involved. Hence it is argued that a manager that is managing from an African perspective places value on the employees (Jackson 2002a:1008). This kind of a manager according to Gambetti & Quigley (2013:155) is sensitive to customs and traditions outside theirs. It is thus submitted that for the current study, managing should be carried out by a manager originating from and suitable for a certain specific context or at least such a manager should have developed a concise familiarity of such context. This further entails that managing in Africa is perceived as a concept that is vested on the concept of Ubuntu which implies managing in a humanistic manner associated with collectivism. From this it can then be concluded that managing from a decolonial perspective is also about being considerate of the workforce diversity.

3.2 CLASSICAL MANAGEMENT APPROACH

Being the oldest school of thought in the discipline of management, the Classical Management Approach according to Pindur *et al* (1995: 60) dates between the years 1885 and 1940 as the result of industrial revolution when a need of employing the workmen in factories emerged. The Classical approach according to Pindur *et al* (1995:60) is exploited today by organisation in order to reduce costs, enhance productivity and organisational efficiency. The traits of the classical management approach as per argument by Mahmood *et al* (2012:514-515), include the chain of command where the management is distributed into top level, middle level as well as first level; the division of labour; top-down communication; autocratic style of management and predicted behaviour.

In organisations where the Classical approach is employed, the workforce is treated like cogs of machines (Hussain *et al* 2019:157; Miller 2012:18). This according to Mahmood *et al* (2012:515) leads to a situation where employees become predictable and perform according to certain set standards, failure to do so, leads to replacement. This is in agreement with an argument tabled by Miller (2012:18-19) that the common factor of the three theoretical contributions of the Classical Approach is that they conceive an organisation as a machine in which the aspects of specialisation, standardisation, replaceability as well as predictability all come into play. This is to say that from a Classical perspective, organisations are more like machines because they are comprised of the similar aspects. In explaining the common factors between an organisation and a machine Miller (2012:18) contends that the existence of the "division of labour" in an organisation

where specialised task is assigned to an individual is no different to a specific role being played by a certain part in a machine. These specialised parts are standardised across machines bearing resemblance and are replaceable should they prove to be dysfunctional (Miller 2012:18). This is also the case in organisations that the roles of workers are more or less the same across organisations and workers can be replaced should they manifest incompetence (Miller 2012:18). The replaceability and standardisation of the employees as argued by Miller (2012:19) reduce the human beings to cogs of the machine. Miller (2012:19) further argues that the functioning and putting together of the machine is predictable since this is governed by certain rules and such happens to be the case with an organisation which its running is predictable since it is governed by policies and rules as well.

Now, when one speaks of Classical Approach to management, it should always be borne in mind that this refers to the theoretical contributions from the Bureaucratic Theory of management, the Administrative Theory of management as well as the Scientific Theory of management. Below, an in-depth review of the Classical approach is undertaken starting with the Scientific management theory.

3.2.1. Scientific Management Theory

Founded by Frederick Taylor in 1911, the Scientific Management Theory is according to Hussain *et al* (2019:157); Mahmood *et al* (2012:516); Sulieman (2019:11) based on maximising productivity and is also known as the time and motion study. Hussain *et al* (2019:157); Mumby and Kuhn (2019:106) argue that the Scientific Management Theory did not only have an objective of maximising productivity but also to reduce the operational costs and increase the workers' remuneration as well as the organisations' turnover. The Scientific Theory of management was formulated with an objective of prescribing how to better run an organisation through the control of workers by the managers and in maximising productivity, this theory was presented as the remedy to labour problem (Hussain *et al* 2019: 157; Miller 2012:25; Turmaganbet 2021:21). This theory was believed that it served to align employees' and management's interests which was then seen as doubling the productivity of employees with the reduced number of labour in experiments (Mahmood *et al* 2012:516). The alignment of both parties' interests according to Hussain *et al* (2019:157); Taylor (1911:9); Turmaganbet (2021:21), entails the high remuneration for employees as well as high revenue for an organisation through low labour costs. Taylor (1911:11) argues that high remuneration for employees is possible through their high efficiency and the high revenue for an organisation is possible through maximum production at a low cost.

The formulation of the theory of Scientific Management according to Miller (2012:26); Sulieman (2019:11); Turmaganbet (2021: 21) was ignited by the challenges identified by Taylor in the workplace which included the acquisition of particular job skills through the observation of the experienced workforce by the novice employees. This is to say that new employees would learn how to do a job by watching the experienced employees carrying out their tasks. So to counter this, Taylor (1911:12) was of the view that it was of paramount importance that both the workers and managers undergo training so that they be effective in their daily executions.

The employees as argued by Miller (2012:26) were rewarded according to piecework entailing that an individual would be remunerated per task completed. In understanding the piecework for an example, an individual working in a shoe manufacturing company gets paid R10 per shoe produced and if such an individual produces 5 pairs of shoes in a single day, that makes such an employee entitled to getting R100 per day. It is then argued by Miller (2012:26) that if an effective employee joins the workforce and produce 10 pairs of shoes per day which is equivalent to R200 per day, which in the eyes of an observing manager means that an employee is actually capable of producing 10 pairs of shoes per day. Such leads to a decision by the management to pay out R100 a day for 10 pairs of shoes manufactured. In responding to this, the employees developed a 'system soldiering' in order to keep the rates high by pressurising others to produce minimum so that it cannot be realised that they are capable of producing more (Miller 2012:26; Mumby & Kuhn 2019:105). The term 'system soldiering' is defined by Taylor (1911:13) as a deliberate act of avoiding to do work by working slowly. Miller (2012:26) contends that such Taylor's concern raised a thought that production may be maximised if the rate of making a shoe be cut down to R5 and the manager dictate that all employees should produce 10 pairs of shoes per day which led to more diligent workers joining the workforce known as the 'rate busters'. Taylor (1911:15) argues that doing away with 'soldiering' would yield to lowered production costs and that would lead to thriving of an organisation which in turn will improve the working conditions of the employees in terms of remuneration and job security among other things. It has been learnt thus far that the conceptualisation of the Scientific Theory of Management by Frederick Taylor was to counter the organisational challenges of how the training of workers is done and the issue of employee productivity.

Frederick Taylor tested his theory using a number of organisations and it proved to be meeting the intended objectives which included enhancing productivity and lowering the

labour costs as well as doing away with uneven work and system soldiering (Miller 2012:26). In addressing the organisational concerns, firstly as per Scientific Management Theory, there should be only one way of carrying out a task determined through the time and motion studies or scientific study (Chasi & De Wet 2008:44-45; Hussain *et al* 2019:157; Mahmood *et al* 2012:526; Miller 2012:26-27; Mumby & Kuhn 2019:106; Turmaganbet 2021:21). In determining the best way of executing, various methods of carrying out a certain task need to be observed and the best method be identified from the information collected. It is then that as per Scientific Management Theory, the best employees in carrying out the task using the method identified to be the best, be selected carefully and be trained according to the prescriptions of the "time and motion studies" (Chasi & De Wet 2008:44-45; Miller 2012:27; Mumby & Kuhn 2019:106; Taylor 1911:36; Turmaganbet 2021:21). This is the belief that the scientific training and selection be mandatory for the first-class employees and other jobs be considered for the rest of the employees who fall outside the first-class category and if no job is suitable for these employees who are not first-class, they should be fired (Miller 2012:27). Then the identified employees who are going to work for an organisation will labour on the tasks determined by their respective managers whose responsibilities include the carrying out of the administrative tasks together with planning and thinking as well (Miller 2012:27; Taylor 1911:36). Therefore, the distinction between the management and the workers should be clear, strict and inherent in this regard (Miller 2012:27; Chasi & De Wet 2008:44-45; Turmaganbet 2021:21).

3.2.1.1 Principles of the Scientific Management Theory

The tabled argument makes it apparent that what is innate in the Scientific Management Theory is the **training** of the organisation's workforce as well as the **division of labour** and the **clear distinction** of management's function which is to give out instruction and perform science from the employees' function which is to carryout duties as per instruction by the managers. This is argued to be is important in enhancing the efficiency of an organisation (Mahmood *et al* 2012:516; Mumby 2012:64; Taylor 1911:26). Below, a review of the Administrative Management Theory is undertaken.

3.2.2 Administrative Management Theory

Developed by Henry Fayol in 1916 to address the shortcomings of the Scientific Management Theory, the Administrative Management Theory is mainly focused on management and is grounded upon the principles as well as the functions of management which are Planning; Organising; Commanding; Coordinating as well as Controlling (Fayol 1923:128; Mahmood *et al* 2012:517; Nothhaft 2010:130; Pindur *et al* 1995:62; Turmaganbet 2021:21). Miller (2012:19) explains these functions of management as the elements of management where the planning function can be understood as the determination of how the organisational objectives can be realised; the organising function which is about arranging of the workforce and evaluation of these employees; the command function which is about the giving out of orders to employees by the managers and the handing out of tasks that will be seen working towards the realisation of the set organisational goals; the coordination function which is about the harmonisation and the integration of the fragmented organisational sections and tasks; and finally the control function which is about gauging of the extent to which the handed out task yield to the realisation of the set objectives.

3.2.2.1 Principles of the Administrative Management Theory

The principles of management in the Administrative Management Theory according to Miller (2012:20-22) are categorised into four segments where the first segment is the principles of organisational structure consisting of the scalar chain, unity of command, unity of direction, division of labour, order, and span of control; the second segment being the principles of organisational power comprised of centralisation, authority and discipline; the third segment, the principles of organisational reward consists of remuneration of personnel, equity and tenure stability; and finally the fourth segment, the principles of organisational attitude which is made up of the subordination of individual interest to the general interest, initiative as well as *espirit de corps*.

These principles of an Administrative Management Theory are fourteen in total and can be understood as the **division of labour** which ensures the focus and attention on each worker's dividend of tasks and this is believed to be the best exploitation of human resource; the **authority** as the right to give commands which comes with responsibility and accountability; **discipline** which is a principle dictating that the employees of an organisation need to adhere to the organisation's discipline and those who do not, be fined (Hussain *et al* 2019:158; Islam, Hossain, Mustafi, Moshiuddullah and Sultana 2022:82; Mahmood *et al* 2012:517-518; Turmaganbet 2021:21). The importance of discipline is

according to Mahmood *et al* (2012:517) emphasised because it is believed that it is the crucial aspect of an organisation and it helps with synergy of workers which is of paramount importance for the success of an organisation. The **Unity of command** according to Islam *et al* (2022:84); Mahmood *et al* (2012:517); Turmaganbet (2021:22) dictates that workers should get instructions from one manager in order to minimise confusion; the **Unity of direction** implies that the holistic organisation needs to work towards one common goal; the **subordination of individual interests to the general interests** means that the interest of an organisation supersedes that of an individual; the **remuneration** dictates that the remuneration of workers should be based on the conditions of a business, the cost of living as well as the supply of qualified workforce and not productivity; the principle of **centralisation** dictates that the organisation and its needs as well as culture should determine whether the management should be centralised or decentralised, the former reduces the workers' importance and role while the latter increases the employees' importance and role; the **scalar chain** principle is about the distribution of authority to various management levels in a hierarchical order, where the top management has most authority and so on; **order** dictates that the people as well as the material should always be where they belong in order to ensure efficient and effective organisational operations; the principle of **equity** is about the equal treatment of the workforce despite the discordance of facilities and remuneration. Equity is according to Islam *et al* (2022:86); Mahmood *et al* (2012:518) about the standardisation of policies that govern the entire labour force with the same rights under the same regulation to ensure organisational success. In other words, an organisation should be just. **Stability of tenure of personnel** principle speaks to the allocation of incentives and remuneration based on the workers' duration of service in an organisation as well as the consideration that new appointments are quite expensive when one bears in mind the cost of selecting and training the new employees (Mahmood *et al* 2012:518). It should be also considered that the newly appointed employees need some time to adjust and become as productive as expected and this according to Mahmood *et al* (2012:518) is believed by the founder of this theory to be one of the key approaches directed towards ensuring the success of an organisation; the principle of **initiative** vests on taking into cognisance that the organisational staff consists of innovative employees who should be encouraged by the management to take an initiative and come up with new methods of accomplishing assigned tasks on their own which is a factor contributing to continuous organisational development; an ***espirit de corps*** principle is mainly about the harmonisation of the

workspace by the management with an objective of enhancing productivity as it is believed that a happy employee is a productive employee (Mahmood *et al* 2012:519). Miller (2012:20) discusses one more principle which is the **span of control** proposing that for managers to be effective, they ought to have control over a limited number of employees. According to Pindure, Rogers & Kim (1995:63) Luther Gulick expanded on the work of Henry Fayol by adding on the functions of management to include staffing; directing; reporting as well as budgeting. It is further argued by Pindur *et al* (1995:63) as well as Chasi and De Wet (2008:47-48) that Gulick was also in agreement with the Theory of Bureaucratic Management that organisations should be organised in a hierarchical manner and this theoretical contribution is presented below.

3.2.3 Bureaucratic Theory of Management

Discovered by a German sociologist named Karl Emil Maximilian also known as Max Webber in 1947, the Bureaucratic Theory of Management as argued by Hussain *et al* (2019:158); Mahmood *et al* (2012:519) has its focus on the organisational structure. The tenets of this theory according to Hussain *et al* (2019:158); Miller (2012:24); Turmaganbet (2021:22) include the division of labour, centralisation, clearly defined hierarchy, authority, rules as well as closed systems in an ideal organisation. The Bureaucratic Theory of Management is based on the division of an organisation into clearly defined hierarchies as well as creating tight and rigid lines of control and authority (Mahmood *et al* 2012:519; Miller 2012:24; Mumby & Kuhn 2019:113; Pindure *et al* 1995:62-63). Also embedded in the bureaucratic theory is that the rules and regulations of an organisation dictate the manager's right to direct activities and such should be respected by the employees (Mahmood *et al* 2012:519; Turmaganbet 2021:22).

3.2.3.1 Principles of the Bureaucratic Theory of Management

The principles of the Bureaucratic Theory of Management are that the policies governing an organisation should be standardised and be presented in a written format; a system to accomplish a task should be established and such system needs to relate to an organisational task; there should be training of an organisational personnel according to their tasks, meaning that training for different systems should be undertaken where managers get managerial training and workers get training according to their work, (Mahmood *et al* 2012:519; Chasi & De Wet 2008:50; Turmaganbet 2021:22).

Other tenets of the Bureaucratic Management Theory according to Mumby and Kuhn (2019:113); Turmaganbet (2021:22) include the establishment of **clearly identified work** for employees so they know their functions as well as to whom they should report; everything concerning an organisation has to be **written** and stored in this format as this helps with systematic running of an organisation; a system of evaluation in an organisation should be well established and employees should be remunerated according to their competency and commitment on their work as well as the establishment and maintenance of an ideal bureaucracy through the systems in place.

An ideal bureaucratic organisation according to Miller (2012:24) is characterised as a **closed system** that is capable of shutting itself out from the external environmental influence if such influence poses a threat to the seamless functioning of an organisation. The tenet of **authority** as per the Bureaucratic Theory of Management dictates that in an ideal bureaucracy, a rational-legal authority is considered which is vested on the distribution of power based on the organisational rules in a systematic manner where an individual is given authority based on the expertise and provision made by the organisational policies and rules (Miller 2012:25; Mumby & Kuhn 2019:113; Turmaganbet 2021:22). The justification for opting for this particular kind of authority over others is that according to Mumby and Kuhn (2019:113); Turmaganbet (2021:22) the rational-legal authority is considered to be democratic in a sense that every individual stands an equal chance of being appointed to a position and that decision-making under such authority is impersonal and therefore undertaken for business over personal reasons. The **rational-legal authority** according to Mahmood *et al* (2012:520); Turmaganbet (2021:22) dictates that the authority in an organisation is distributed in a hierarchical order from the top level down to the lowest level of management which makes the power and decision-making in an ideal bureaucratic organisation to be **centralised**. Below, a decolonial analysis of the Classical Management Approach is presented.

3.2.4 Decolonial analysis of the Classical Approach

The Classical Approach to management can then face a decolonial criticism since managers putting this approach into practice appear to be disregarding humanness as it is seen in the discussions above that those who put these into practice, treat humans like cogs of a machine (Hussain *et al* 2019: 158; Mahmood *e al* 2012:517). Managers putting into practice the Classical approach are according to Mumby and Kuhn (2019:108) inhumane because they ignore the fact that employees have needs and only recognises that they are solely

motivated to work through the provision of incentives. This in particular is not only in contradiction with decoloniality but also in contradiction with ubuntu as these concepts centre around humaneness. The managers in a context where the Classical Approach is employed assume that employees are passive individuals that need to function under the control of the management and the use of Classical Approach fails to make provision for the social dimension of employees to be catered for in the organisational setting. This is evident enough that the managers in question prove to be the enemies of employees by having a very low regard of workers, (Miller 2012:28). Not only that, but these managers supress the employees' control of work leading to deskilling of the workforce and place power as well as knowledge in the hands of the management thereby making employees passive in the processes involved in execution, (Broodryk 2005:23; Mumby & Kuhn 2019:108). This marginalises the employees and as per argument by Mumby and Kuhn (2019:108) it further diminishes the employees' ability to make decisions which makes this a model of exercising control over employees by the management. With the tabled arguments in literature, it is therefore safe to contend that in a context where Classical approach prevails, the workforce in the eyes of the management appears merely as cogs in a machine which function solely to labour and compromise the workers' needs for those of an organisation instead of aligning the organisation's and employees' needs. This as contrasting with decoloniality and ubuntu appears to be the continued execution of coloniality where Africans are not perceived as being capable individuals and individuals that cannot think on their own feet unless they are threatened or motivated through incentives. The Classical Approach is further criticised on grounds that it does not make any provision for flexibility that may allow it to be fully employed in a context such as Africa where the workforce is from a diversified background with varied cultures.

Worthwhile to note is that the Classical Approach has its focus on increasing productivity and the efficiency of workers but ignore the social aspects of human beings (Mahmood *et al* 2012:520-521). Not only that, but the Classical Approach to management ignores the social aspect of the workers as this regards the social interaction among employees as a problem because it leads to systematic soldiering. As realised, the Classical Management Approach is conceptualised to control and predict the organisational behaviour and enhance the management's ability to also control and predict the workers' behaviour (Mahmood *et al* 2012:520-521). Yes, the Classical Approach ignores both the maintenance and human relational functions of communication but focus on the task function of communication

(Mahmood *et al* 2012:520). Therefore, the Classical Management Approach as argued by these authors not only ignore the functions of communication but also flout the organisational relationship with its environment.

With this being said, one can then conclude that the Classical Approach reflects a positional tradition view of organisational communication and can be associated with the transactional style of leadership. This is to say that the flow of communication within the Classical approach is top-down, centralised, prescriptive as well as formal; the messages are always task-oriented and defined by the policies of an organisation employing the chain, Y- or the wheel communication patterns. This makes it apparent that the classical management approach perceives employees as objects that can be exploited for the realisation of the organisation's objectives as opposed to be treasured stakeholders (Pindure *et al* 1995:64). It is therefore concluded in this regard that the Classical Approach is inadequate for a context such as Africa since among other things, it does not make any provision regarding how the varied cultures and traditions of the workforce can be catered for in the workspace and the consideration of the environment in which an organisation operates.

3.2.5 The Classical Approach as the building blocks for a decolonial managerial framework

Taking into consideration the inadequacy of the Classical Approach, it should not be overlooked that as per Classical Approach's provision that it is important especially for the success of an organisation that there should be production which is very much possible if the workforce is competent and such competency can be realised through the training of the workforce with an objective that they (the employees) excel in their respective duties. It is also worthwhile to take note of the fact that the principle: **Espirit de corpse** holds the belief that a happy employee is a productive employee which spells out that the feelings of the workforce under the Classical Approach are taken into cognisance to a certain extent. It should furthermore be borne in mind that the principle: **initiative**, acknowledges that some members of the workforce are great thinkers who can possibly contribute to the development of an organisation with their innovative ways of completing certain tasks. With other tenets of Classical approaches to management borne in mind especially on the governing of an organisation through **rules and policies**, one can only wonder about the pandemonium and mayhem that organisations could face in the absence of rules where everyone do as they please. It is thus inferred that things could even be worse when having a workforce that has

not been trained to do their job well as perceived by the researcher in the current study. Also, the keeping of rules in written format makes much more sense as this permits for the storage of records over an extended period of time as well as ensuring accessibility of such. It is argued that these principles of Classical Approach among others, could be the building blocks of a decolonial managerial framework if an honest objective is to ensure the success of an organisation through efficacy as well as valuing the stakeholders involved in the production of goods and rendering of services.

The existence of the classical management traces in today's management approaches as observed by Mahmood *et al* (2012:512) is evident enough to support that the classical management played quite a remarkable role in the development of management as the body of knowledge and as a discipline which is a position that Pindure *et al* (1995:64) are in agreement with. From this, it is understood that the Classical Management Approach laid a foundation for management and paved a way for the development of the discipline. It is furthermore noted by Mahmood *et al* (2012:512) that the Classical Management Approach is crucial in providing with the basis and benchmark for the conceptualisation and formulation of all other theories of management. Evidently, the advancement of the management functions' concepts; the classification of skills, management processes and functions; the application of certain principles of management as well as the articulation thereof can all be attributed to the Classical Management Approach as the primary contributions that this approach made in the management practice which glued the attention towards the discipline thereby making it a topic that is worthy of being studied and investigated (Pindure *et al* 1995:64).

Therefore, the Classical Approach as scrutinised from a decolonial lens is not absolutely inept and it is believed by the researcher that some of the provisions of this can be retained and the decolonial framework be built upon such. In this section, the Classical Management Approach comprised of various theoretical contributions to management have been discussed in detail drawing from the literature, the section below draws on the discussion of the Human Relations Approach.

3.3   HUMAN RELATIONS APPROACH

In response to the defects of the classical approach, Hussain *et al* (2019:159); Pindure *et al* (1995:64) argue that the human relations movement was introduced. As realised from the discussions in the preceding section, the focus of the Classical Approach is mainly on

enhancing the labour contribution of the workforce through incentives and power as the motivation (Hussain *et al* 2019:159). Miller (2012:37) contends that this shows little regard for employees by assuming that they can only contribute to an organisation through physical labour and not through knowledge and ideas among other things. It is further argued that the Classical Approach to management falls short to acknowledge that employees have needs and they can also be motivated through non-monetary means as well and that there is social interaction that exists within an organisation (Hussain *et al* 2019:159; Miller 2012:37; Mumby & Kuhn 2019:119).

The human relations movement is mainly concerned with leadership, human psychology as well as motivation and centres on the relationships that exist in an organisation as the major driving force of productivity (Hussain *et al* 2019:159; Pindure *et al* 1995:64). The Human Relations Approach strives to create an atmosphere in a workplace that is socially driven, where the management's major concern centres around catering for the social and psychological needs of workers which serve as the driving force of employee productivity (Hussain 2019:159; Mumby & Kuhn 2019:119). This brought about a shift in the management spectrum as since the dawn of Human Relations Approach, it has been realised that employees require not just economic motivation but the managers' concise understanding of their holistic being including emotions, personality, psychology and other attributes (Hussain *et al* 2019:159; Mumby & Kuhn 2019:119). The shift from the Classical Management Approaches to Human Relations Approach adapted the practice of management from managing the workers to governing their soul (Mumby & Kuhn 2019:119). A number of scholars have contributed to the development of the Human Relations Approach to management and these include Elton Mayo, Abraham Maslow and Douglas McGregor whose theoretical contributions are discussed in detail below starting with Elton Mayo's series of studies.

3.3.1 Hawthorne Studies by Elton Mayo

A research team was led by Elton Mayo studying the "Western Electric Hawthorne Company" in order to develop an understanding on the roles played by organisation's informal groups and discovered that relationships in an organisation and between the organisational members bear a significant impact on the productivity of both the employees and the organisation itself (Hussain *et al* 2019:159; Pindure *et al* 1995:65). Mayo held the belief that workers can find working worthwhile as well as meaningful provided that they are psychologically adjusted through counselling because according to him the workplace was

seen as a primary space in which the identity is crafted (Mumby & Kuhn 2019:120). The understanding of the role played by the relationships which do not form part of the organisation's formal charts, stems from the comprehension of the dynamics internal in the informal groups existing in an organisation (Hussain *et al* 2019:159; Pindure *et al* 1995:65). This in particular, speaks to the understanding of the employees' dynamics by the management, the understanding of the groups the employees form in the workspace. Not only that, but also, this speaks to the understanding of the relationships behind the formation of groups in the workspace and the role these relationships play in an organisational context. Mumby and Kuhn (2019:119) emphasise the need for managers to develop thorough knowledge of the workforce so to effectively manage these. This section presents the Hawthorne studies which were conducted between 1924 and 1933 in Illinois where illumination and relay assembly test room, the bank wiring room studies as well the interview program were undertaken with an objective of establishing and gauging the impact of an environment on the employee productivity, attitudes, behaviour and organisation's efficacy (Miller 2012:38; Mumby & Kuhn 2019:121-122).

3.3.1.1 The illumination studies

In conducting the Illumination studies, the focus was on measuring the impact of lighting on the productivity of employees (Miller 2012:38; Mumby & Kuhn 2019:121). Different contexts were created where one group of employees laboured in isolation with constant lighting and the other group laboured in a context where lighting was reduced and increased systematically (Miller 2012:38; Mumby & Kuhn 2019:121). The findings of the Illumination studies revealed an increased in production for both groups which led the researchers to undertake the Relay Assembly Test Room Studies in order to develop an understanding on the increased production because this was not as the result of lighting but "some kind of psychological effect on the workers" (Miller 2012:38; Mumby & Kuhn 2019:121).

3.3.1.2 Relay Assembly Test Room Studies

In conducting the Relay Assembly Test Room Studies, a group of women were isolated to assemble a telephone relay system in a special test room and then changes were discussed first and introduced to the studied group which included the rest pause, incentives as well as temperature adjustment (Miller 2012:38; Mumby & Kuhn 2019:121). After a year-long study under different circumstances and conditions, it was then discovered that the productivity of employees increased by 30% as the result of the influence by the social groups as well as the attention span of the managers on the workers in the workspace and

that these have major influence on the employee behaviour (Hussain *et al* 2019:159; Miller 2012:39; Mumby & Kuhn 2019:121).

3.3.1.3 The Interview Program

The findings of Relay Assembly Test Room Studies according to Miller (2012:39) raised curiosity which led to the interviewing of the Hawthorne plant employees to study and investigate the impact that the working conditions had on productivity. With the interview program, it was discovered that the manager-employee interaction and relation played a key role in the formation of the employees' attitudes as opposed to the physical conditions (Hussain *et al* 2019:159; Miller 2012:39). These interviews were according to Mumby and Kuhn (2019:122) conducted between September 1928 and January 1932.

3.3.1.4 The Bank Wiring Room Studies

A further study called The Bank Wiring Room Studies was then undertaken as the final series of the Hawthorne studies where a group of men were observed in the bank wiring room and it was discovered that the social pressure exerted by the social groups on workers has more influence on employee productivity compared to the organisational power structure that is formal (Miller 2012:39; Mumby & Kuhn 2019:122).

The findings of the Hawthorne studies revealed that the productivity of an employee increases with the changes in environment, with the increase in remuneration and incentives, with the attention given to workers (Hawthorne effect), and as the result of social factors (Miller 2012:39; Mumby & Kuhn 2019:122). It is then argued by Miller (2012:39) that the researchers in the Hawthorne studies rejected the findings correlating to and advocating for the Classical Approach and emphasised the conclusion that the increased employee productivity can be attributed to the Hawthorne effect, the management style as well as social factors. The rejected findings as relating to the Classical Approach are that the increase in employee can be attributed to increased remuneration and incentives as well as the changes in working environment.

Below, a discussion on the second theoretical contribution by Abraham Maslow on the Human Relations Approach by considering needs of the workforce as the motivational factors is brought to the fore.

3.3.2 Maslow's hierarchy of needs by Abraham Maslow

With the introduction of Maslow's hierarchy of needs by Abraham Maslow in 1943 as one of the theoretical contributors in the Human Relations Approach, Maslow held the belief that people are motivated by their needs and once the basic needs are satisfied, people will work towards satisfying the needs in the higher segment of the hierarchy (Hussain *et al* 2019:160; Pindure *et al* 1995:65). It is argued by Miller (2012:40) that the Maslow's hierarchy of needs served as the preliminary model to Human Relations movement and management. The needs that deemed to be the core motivational factors for employees according to Hussain *et al* (2019:160); Miller (2012:41) included in a chronological order from lower to higher in the hierarchy, the physiological needs (basic survival needs including food, shelter, water and others), the safety needs (the need to be free from threats and danger), the affiliation needs (the need to belong with others), the esteem needs (need for confidence gleaned from achieving) as well as the self-actualisation needs (the need to realising one's full potential and the need to excel). Hussain *et al* (2019:160); Miller (2012:40-41) contends that as per Maslow's hierarchy of needs, the human beings will tend to satisfy the basic needs before moving on to satisfying the need higher in the hierarchy, the Maslow's hierarchy of needs is depicted below in figure **3.3**.
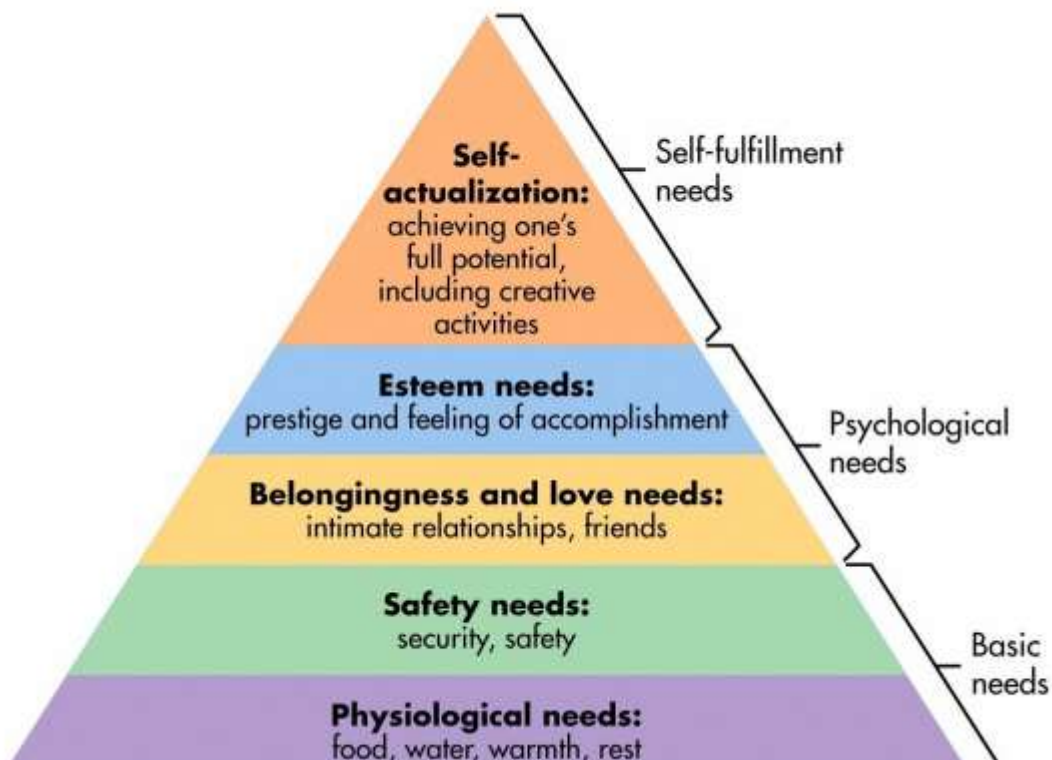
Figure 3.1: Maslow's Hierarchy of needs   McLeod (2007:1)

Below, a third theoretical contribution by Douglas McGregor is brought to the fore where the management styles are contrasted in term of theory X and Y.

3.3.3 McGregor's Theory X and Y

During the late 1950s, it is argued by Pindure *et al* (1995:66) that the importance of comprehending the existing correlation between the human nature and motivation was stressed by Douglas McGregor. This scholar, Douglas McGregor believed that the managers in an organisation motivate the staff by exploiting either theory X or theory Y (Hussain *et al* 2019:160; Pindure *et al* 1996:66). It is argued that theory X on one hand, is based on the premises of the "traditional view of management" which requires managers to run an organisation through control and direction (Hussain *et al* 2019:160; Pindure *et al* 1996:66). Theory Y on the other hand, is on the positive extreme grounded on information about human behaviour (Pindure *et al* 1996:66).

Explained by Miller (2012:42) is that theory X advocates for the negative traits of the Classical Management Approach while theory Y condones the practices of the Human Relations movement. This according to Hussain *et al* (2019:160); Pindure *et al* (1995:66) implies that managers employing theory X use force, threat as well as control to motivate employees to execute, while on the contrary, the managers putting into practice theory Y, believe in the maturity and the capability of the workforce to execute. The understanding of a human being from the theory X perspective is that employees are lazy, they lack motivation, they need to be led, are ego-centric, they lack intelligence and are rigid while theory Y perceives employees to be motivated by needs, they find it easy to execute, they are committed to goals, are responsible and intelligent (Hussain *et al* 2019:160; Miller 2012:43; Mumby & Kuhn 2019: 129). It is then further argued by Mumby and Kuhn (2019:129) that the adoption of theory X by managers in an organisation will hamper the realisation of employees' full potential while on the contrary, the adoption of theory Y, will create an interdependence between the employees and the managers which will yield to the realisation of the employees' full potential. Undoubtedly, the adoption of theory Y will lead to the creation of a work milieu in which the growth of employees is possible as well as the realisation of higher order needs such as self-actualisation together with esteem (Mumby & Kuhn 2019:129).

What is seen above entails that the environment advocated for by theory Y creates a condition where the accomplishment of employees' personal goals equates to the success and accomplishment of organisational goals as well (Mumby & Kuhn 2019:130). The belief that was held by McGregor as per assertion by Hussain *et al* (2019:160); Pindure *et al* (1995:66) was that people are motivated by needs. Once these needs are met, such needs stop to be motivators which then lead to a requirement for the reorganisation of the workplace (Hussain *et al* 2019:160; Pindure *et al* 1995:66). The reorganisation of the workspace is to make work more enjoyable thereby driving workers to start seeking new responsibility and dedicate themselves towards the attainment of the objectives of an organisation (Pindure *et al* 1995:66). Below, the principles of the Human Relations Approach to management are presented.

3.3.4 Principles of the Human Relations Approach

The principles of the Human Relations Approach to management centre on the creation of the **work milieu** that yields to the **satisfaction of the employees' higher order needs** (Miller 2012:46). It is believed that the satisfaction of the employees' self-realisation needs leads to the employees' **job satisfaction** which ultimately results in enhanced **productivity** of these employees (Miller 2012:46). This is because of the belief that a happy workforce is a productive workforce (Miller 2012:46; Mumby & Kuhn 2019:162). Even though this may be the case, theorists of the human relations failed to provide support on the progression of these principles and there is no evidence provided to support the claims that needs and job satisfaction result in productivity (Miller 2012:46; Mumby & Kuhn 2019:162). With this being said, it is argued that the motivation of the workforce might depend on other factors including remuneration, punishment, cultural factors depending on whether the organisation's culture is individualistic or collectivistic (Miller 2012:46). The flowchart of the principles of the Human Relations approach to management from Miller (2012:46) appears below in figure **3.2**.

Figure 3.2: Human Relations Approach principles (Miller 2012:46)
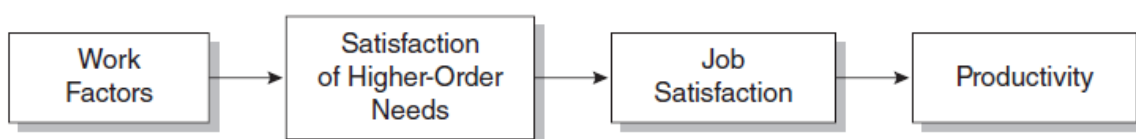
3.3.5 Decolonial analysis of the Human Relations Approach

From the tabled arguments, it can be concluded that the Human Relations Approach to management can be better understood as the movement that holds the position that employees' productivity is enhanced by the meeting of their needs and the social interaction in the workplace as well as the style of management practiced in an organisation (Broodryk 2005:24). As realised, the Human Relations theorists hold the stance that workers not only work but also feel as well and are motivated by their needs and social interaction in the work space (Broodryk 2005:24; Miller 2012:45).

From a decolonial lens, it is submitted that the Human Relations Approach to management is indeed humane to a certain extent. This is because the Human Relations Approach recognises the workers as human beings and acknowledges that relationships are quite important in the workplace. Not only that, but this approach to management recognises that the employees' needs can possibly be satisfied and get aligned with the organisational needs.

It is furthermore noted that the Human Relations Approach to management has shed a new light in the art of managing the workforce. With this being said, it is argued that the Human Relations Approach can be employed in contexts such as Africa where togetherness and formation of relationships as well as kinship is a way of living. It should however be taken into consideration that a context such as Africa consists of diversified individuals which bears the possibility that the workforce might carry such characteristics.

In light of the above, it is thus concluded that the Human Relations has defects since it does not make any provision regarding how the varied cultures and traditions of the workforce can be catered for in the workspace and the consideration of the environment in which an organisation operates. The Human Relations Approach also assumes homogeneity that the needs are defined from a Eurocentric lens and are somehow universal. These needs are viewed as something individuals have and that is acceptable but there are also needs of a collective such as family and community among others to be considered. This raises utterances that in this part especially, the Human Relations Approach is to a certain extent in contradiction with the ethos of decoloniality and ubuntu that needs, humaneness, relationships and satisfaction are defined from a Eurocentric lens and that these are universal. The Human Relations approach is also in contradiction with the concept of ubuntu as it assumes individualism as opposed to collectivism which

defines the way of living in a context where ubuntu prevails. Broodryk (2005: 24) contends that the Human Relation approach, to a certain extent lacks ubuntu as this does not promote the participation of employees in lower ranks in the process of decision-making.

Miller (2012:50) posits that communication in organisations practicing the Human Relations Approach to management is not only task-oriented but also oriented towards the maintenance of the quality of relationships. Communication in a context where the Human Relations Approach is upheld is also oriented towards innovation on how to accomplish certain tasks and developing innovative ways on organisation's functioning as well as the introduction of innovative products that an organisation can possibly produce (Miller 2012:52). This entails that in these organisations especially the ones adopting the Human Relations, the flow of communication will be multidirectional, that is, flowing from all directions as well as employing a variety of channels in both formal and informal manner (Miller 2012:52). This implies that in Human Relations Approach reflects a relational tradition where communication is relational, decentralised, informal and the messages are relationship-oriented employing the all-channel communication network pattern. Understanding this, it is inferred that the Human Relations Approach to management can be associated with the transformational type of leadership.

3.3.6 Human Relations Approach as the building block for a decolonial managerial framework

Understanding that the conceptualisation of Human Relations approach was informed by the shortcomings of the Classical Approach, it is acknowledged that the Classical Approach laid a foundation for the development of the Human Relations Approach to management. This is because the provisions of the Human Relations Approach that in an organisational context, employees would need to put in some effort in a form of working to make the organisational objectives realised. Again, the workers execute under the guide or leadership of the management who are tasked with motivating the workforce. On the very same breath, it is inferred that the organisation in which the workforce executes is governed by some policies. Thus, just as the tenets of the Classical Approach serve as the building blocks of an ideal decolonial managerial framework, the Human Relations Approach further lays a foundation on the development of a decolonial managerial framework congruent with the African context. This is to say that the Human Relations approach makes provision for the social aspect of the workforce to be catered for in an

organisational setting. It is not only relationships that are considered to be important in a context where the Human Relations Approach is upheld but it is also understood that there are other factors which contribute to the enhancement of productivity that include economic motivation, the meeting of social and psychological needs of the workforce as well thorough understanding of the workforce being by the management. With this being said, it is concluded that the Human Relations approach as scrutinised from a decolonial lens is not absolutely inept and it is believed by the researcher that some of the provisions of this managerial approach can be retained and the decolonial framework be built upon these. Below, the Human Resource approach to management is reviewed drawing from the theoretical contributions of other scholars in the discipline of management.

3.4   HUMAN RESOURCE APPROACH

The Human Resources Approach was conceptualised after the realisation that the management frameworks in place during the 1950s to the 1970s were not sufficient enough for the effective running of an organisation (Miller 2012:45-46). This approach to management centres on the cognitive contributions that can be made by the employees in an organisation through partaking in as well as applying their minds on the number of functions of an organisation (Miller 2012:45). It is therefore understood that the Human Resource Management Approach was conceptualised as an attempt to motivate employees by acknowledging the value they add to an organisation through their cognitive abilities besides physical labouring (Broodryk 2005:25 Mumby and Kuhn 2019:128). It is further understood that this entails the fusion and an amalgamation of the preceding theories advocating for labouring in the Classical management as well as meeting of the workers' needs in Human Relations Approach to management (Miller 2012:44; Mumby 2012:97). This makes the Human Resources approach to be an add-on to the preceding approaches as according to Miller (2012:45) it acknowledges that employees have to work as per stance of the Classical Approach and their feelings together with their needs be catered for as per arguments tabled by the Human Relations' theorists. This particular managerial framework incorporates the arguments from both approaches' theorists with the notion that employees can benefit an organisation by contributing with their knowledge and ideas besides working and getting their needs met (Miller 2012:45). It is further argued by Miller (2012:47) that in an organisational setting, the manager who adopts the Human Resource Approach to management, gets the workers to contribute with their knowledge and ideas by instituting

participation. This in essence is a framework that seeks to meet the employees higher order needs of among others, the self-actualisation as well as the esteem needs where the workspace is moulded to allow employees to realise the achievement of their full potential. Below, the theoretical contributions made by Jane Mouton and Robert Blake to the development of the Human Resource Approach are discussed.

3.4.1 Mouton and Blake's Managerial grid

Jane Mouton together with Robert Blake as the contributors to the Human Resources Approach to management developed a 'managerial grid' in which it is maintained that effective management can be realised if the manager demonstrates concern for both the workers and production (Miller 2012:48). The managerial grid developed by Mouton and Blake presents five management styles where the first one is termed the **impoverished management** where the manager shows less concern for both the workers and production (Miller 2012:49). The second management style according to Miller (2012:49) is the **country club management** where a manager shows more concern for workers and less concern for production. The third management style where according to Miller (2012:49) a manager shows more concern for production and less concern for workers is known as the **authority compliance management style**. The fourth management style is the **team management** where a manager has high concern for both the workers and production (Miller 2012:50). The fifth management style which according to Miller (2012:50) happens to be the last is the **middle-of-the-road management** where the manager shows a balanced concern for both the workers and production, this manager's concern for both workers and production is neither too high nor too low, just balanced. It is further argued by Miller (2012:50) that Blake and Mouton encourage that Human Resources managers should adopt the team management style to enhance the productivity and satisfaction of workers, the managerial grid diagram is presented below.
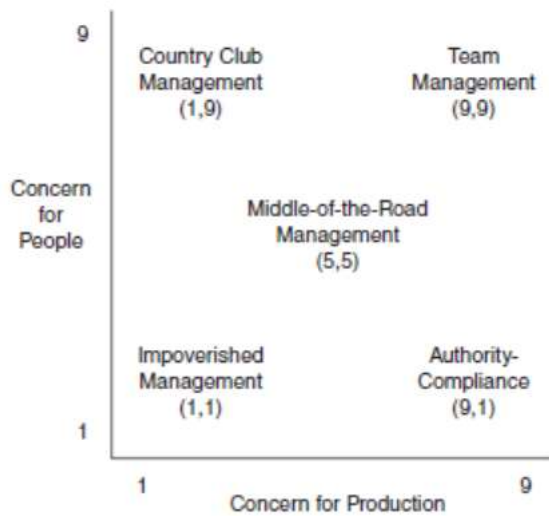
Figure 3.4: Managerial Grid Miller (2012:49)

Below, the theoretical contributions made by Rensis Likert to the development of the Human Resource Approach are discussed.

3.4.2 Likert's system IV

Another Human Resource Approach to management's theoretical contributor is Rensis Likert who presents different systems in which organisations operate in order to meet the objectives of both the employees and the organisation (Miller 2012:50). The different systems exploited by organisations would vary according to flow of messages, communication in general, control, decision-making, motivational factors, performance and as well as the influence structure (Miller 2012:50).

System I is known as the **exploitive authoritative organisation** which carries the characteristics of motivating employees using threats; top-down communication; top management control, decision making and giving out of orders (Miller 2012:50; Mumby & Kuhn 2019:131). This in its nature relates to the Classical Approach to management.

System II is known as the **benevolent authoritative organisation** which is characterised by its similarity to the exploitive authoritative organisation and motivates employees through rewards and incentives; has top-down communication; control, decision-making and setting of goals still reserved for the top management (Miller 2012:50; Mumby & Kuhn 2019:131).

System III is known as the **consultative organisation** which carries the characteristics of goals being set after consultation with employees; the consideration of employees' views

and ideas in decision making by the top level management as well top-down and bottom-up communication (Miller 2012:50; Mumby & Kuhn 2019:131).

System IV is a **participative organisation** and it is characterised by the involvement of all organisational members in decision-making; setting of goals by groups; communication flowing in all directions; motivation through the satisfaction of employees' needs; appreciation of employees' contribution in the organisation and the exercising of control on all levels of an organisation (Miller 2012:51; Mumby & Kuhn 2019:131).

It is encouraged that the managers should opt for the participative organisation (System IV) which aims to enhance the productivity of employees and meet their varied needs through encouraging the active involvement these employees in all facets of organisational functioning and valuing their cognitive contribution (Miller 2012:51; Mumby & Kuhn 2019:131). Communication in this context, is not only task-oriented but also oriented towards the maintenance of the quality of relationships as well as on innovation on how to accomplish certain tasks and developing innovative ways on organisation's functioning as well as the introduction of innovative products that an organisation can possibly produce (Miller 2012:50).

3.4.3 Principles of the Human Resource Approach

The principles of the Human Resources Approach to management are presented as the **team management** together with the **employee involvement** (Miller 2012:54). With an inference that team management is about managing a group of individuals, Miller (2012:54) submits that employee involvement is about getting the employees to participate in the organisational processes with an intention that the abilities of the workforce are utilised at an organisational level as well as to motivate the employees to be committed to the organisational success. This according to Miller (2012:52) entails that in these organisations especially the ones adopting the Human Resource Approach, the flow of communication will be multidirectional, that is, flowing from all directions as well as employing a variety of channels in both formal and informal manner. This implies that a Human Resource Approach reflects a relational tradition where communication is relational, decentralised, informal and the messages are relationship-oriented employing the all-channel communication network pattern. With the understanding of this managerial framework, it is concluded that the

Human Resource Approach to management can be associated with the transformational type of leadership.

3.4.4 Decolonial analysis of the Human Resource approach

In scrutinising the Human Resources approach to management, it is realised that the theorists who partook in the conceptualisation of this theory acknowledged and accepted the positive stance of the preceding approaches to management and believed that it is imperative that the cognitive ability of the workforce be embraced so as to ensure thriving of both the organisation and its workforce. As argued by the researcher, the Human Resource Approach is shedding a further new light on the importance of knowledge from the workforce in an organisational setting and bringing to the fore an argument that the management style adopted by an organisation should make a provision not to look down on employees but embrace their cognitive abilities and the contributions they, the employees, can make towards the success of the organisation. It is further realised that this theory does not only condone the acknowledgement and embracing of the workforce's knowledge but also advocates for the inclusion of the employees in decision-making. From this, the researcher believes it is safe to argue that the development of management from the Classical Approach to the Human Resources Approach has evolved from seeing the workers as the tools at disposal for the organisation to the perception that an organisation belongs to all those who are part of it. This is quite a remarkable development of a discipline and from the decolonial perspective, one thing remains questionable is that can the Human Resource Approach be suitable for contexts such as Africa if it is put into practice and implemented with absolute honesty? This question possibly leads one to identifying that the Human Resources approach has a shortcoming of failing to acknowledge that an organisation does not operate in isolation but it is part of the community in which it operates and does not make any provision for catering of such. If one was to further engage with the point raised concerning the inadequacy of the Human Relations approach, it is understood that the workforce originates from the environment in question and such a workforce carries varied characteristics in terms of ethnicity, language and culture among others since it widely known that Africa is so diversified. Thus the adequacy of the Human Resource Approach is also dismissed on grounds that it assumes homogeneity in all working environments and falls short in acknowledging the as well catering for diversity. Not only that but the understanding of cognitive ability from the Human Resource Approach to management is Eurocentric which makes it being not decolonial at all since it does not consider the

Afrocentric conceptualisation of cognitive ability and the process of acquiring knowledge as well as the ideas.

3.4.5 Human Resource Approach as the building block for a decolonial managerial framework

Understanding that the conceptualisation of Human Resources Approach was informed by the shortcomings of the preceding approaches to management, it is acknowledged that these managerial frameworks laid a foundation for the development of the Human Resources Approach to management. This is because of the provisions of the Human Resources Approach that in an organisational context, employees would need to put in some effort in a form of working to make the organisational objectives realised. Again, the workers execute under the guide or leadership of the managers who are tasked with the motivation of the workforce. On the very same breath, it is inferred that the organisation in which the workforce executes is governed by some policies. Thus, just as the tenets of the preceding managerial frameworks serve as the building blocks for an ideal managerial framework, the Human Resources Approach further lays a foundation on the development of a decolonial managerial framework that is suitable for the management of an African workforce. It is understood that the Human Resources approach advocates for the acknowledgement of the employees' cognitive abilities in a working environment and the contributions that these employees can make towards the realisation of the organisational objectives. it is further understood that participative decision-making is considered to be of importance in a context where the Human Resources Approach is put into practice as well as the meeting of the higher order needs. It is however submitted that the Human Resource Approach is dismissed on grounds that it fails to make a provision that the diversified workforce be catered for. Not only that, but the Human Resource Approach also overlooks the importance of an environment in which an organisation operates and fails to consider accommodating such. With this being said, it is concluded that the Human Relations approach as scrutinised from a decolonial lens is not absolutely inept and it is believed by the researcher that some of the provisions of this managerial approach can be retained and the decolonial framework be built upon them. The section below focuses on the discussion of the Knowledge-centric Management Approach.

3.5   KNOWLEDGE-CENTRIC APPROACH

The Knowledge-centric Approach is argued to be a 21st century approach to management conceptualised to equip organisations to better survive and thrive in the modern turbulent environment characterised by fast-paced changes, enhanced productivity as well as new models that organisation have to adopt (van der Walt 2006:311). This approach can be understood as the response to the current developments that organisations need to keep up with and as the remedy since the preceding approaches appeared not to be sufficient enough in enabling organisation to survive today's business environments. It is further argued that for organisations to thrive in the modern world, they would need to prioritise being familiar with the new trends within the business environment and an understanding of how these new trends might affect organisations and their businesses (van der Walt 2006:311). Looking closely at this, the Knowledge-centric Approach to management places knowledge at the crux of organisational survival and success. Knowledge as the key driver of this managerial framework is discussed below.

3.5.1 What is knowledge

Before engaging in a discussion about the Knowledge-centric Management, the researcher deems it is of importance for the concept of knowledge as the focal point of this approach to be unpacked. Knowledge according to literature in management is understood as what originates from raw data and such data entails an important core that produces information when combined (Lee & Yang 2000:783). With this being said, it is inferred that the combined data which makes up information allows for storage and dissemination of such and it is argued that the ability to act on transmitted information can be interpreted as knowledge. This is comprised of not only the information but also encompasses the beliefs based on information (Lee & Yang 2000:783; van der Walt 2006:313). This is to say that knowledge is comprised of the combination of information, contextual situations as well as social interaction as it is associated with actions together with the source. Thus, van der Walt (2006: 313) concludes that knowledge can be understood as an ability to make sense of and use raw data to create information and such knowledge is context-specific. Knowledge comes in various forms and the distinction of such is presented in the sub-section below.

3.5.1.1 Types of knowledge

It should then be understood that knowledge can be distinguished into different forms being **tacit** and **explicit** where the former refers to the knowledge possessed by individuals and cannot be easily shared while the latter can be understood as the knowledge that can be shared without any difficulty (Massa & Testa 2007:131; Wickramasinghe 2003:296-297). The tacit knowledge according to Sulieman (2019:9); van der Walt (2006:132) is nothing other than the skills and the "know how" possessed by employees in a work context. The understanding of the tacit knowledge according to van der Walt (2006:312) is that such knowledge is trapped within the employees' experiences including their behaviour as well as attitudes and values. It is further maintained by van der Walt (2006:312) that the tacit knowledge is quite difficult to formalise, difficult to manage and cannot be easily expressed since such knowledge is highly personal but very crucial in the process of knowledge creation since it makes it possible for new information to emerge and interaction to take place. The explicit knowledge according to Lee and Yang (2000:783); Sulieman (2019:9) refers to the organisational practices and procedures and this, is argued to resemble the organisational or corporate knowledge. This type of knowledge according to Barao, de Vasconselos, Rocha and Pereira (2017:736) entails knowledge that is accessible, definable and can be easily transmitted through formal language or be communicated using words and numbers. An imperative point to note is that the explicit knowledge is easy to manage and that if individuals' tacit knowledge is being effectively managed, such could be seen yielding fruitful results for an organisation as the effective management of such knowledge makes it (tacit knowledge) part and parcel of organisational knowledge.

3.5.1.2 Managing knowledge

Now, the Knowledge-centric Management framework entails the process that involves the creation and collection of knowledge together with the application of such knowledge with an objective of enhancing the performance of an organisation (Barao *et al* 2017:736). This according to Martinez (1998:3) in a nutshell can be understood as an "information that has value for action". Therefore, the Knowledge-centric Management involves information production, data storing, data analysis and data transmission as well as communication of information which requires an action (van der Walt 2006:312; Wickramasinghe 2003:296). Such creation, collection and application of knowledge according to Hsu and Fang (2009:667) should be preceded by the sharing of individual knowledge and the process needs to be facilitated by education and training professionals who play a crucial role in

knowledge management. The importance of the training professionals in the process of collecting, sharing and application of knowledge stems from their ability of understanding the learning process, how knowledge is shared and how people work together (Hsu & Fang 2009:667). It is then understood that the process of collecting, creating and sharing of information is made easy by the availability of the technological infrastructure at the very lower costs and according to Barao *et al* (2017:136), the use of modern databases makes information to be always readily available to all members of an organisation. So from this, it is learnt that the knowledge management process involves efforts of facilitating the sharing of knowledge as well as codifying of such knowledge through documenting it (Hsu & Fang 2009:667).

It is then realised that the processes involved in the Knowledge-centric Management framework when put into practice and implemented in a right way, puts an organisation on a competitive advantage by setting such an organisation apart since it has been argued that knowledge is context-specific and its meaning can be derived from the actions (Halawi, Aronson & McCarthy 2005:75; Massa & Testa 2009:129). This makes much more sense especially when one considers that today's constantly changing environment propels organisations to redesign how they are being managed. When organisations undergo transformation, it should be borne in mind that the current era, is an era in which knowledge has become the main commodity (van der Walt 2006:131-132). Also to consider, is that this commodity, *id est,* knowledge, is a very important asset that puts an organisation on a competitive advantage (Sulieman 2019:8; Wickramasinghe 2003:296). So, the understanding of the impact brought by these changes should be a priority since these do impact on decision-making and such changes propel organisations to undergo some transformation on the organisation itself as well as its stakeholders, particularly the employees (van der Walt 2006:131).

This is to say that in employing the Knowledge-centric Management Approach in a manner that is effective, organisations must make employees aware that they are valued and create an atmosphere that allows for the sharing of information and put in place systems that allow the organisation to collect, organise and share knowledge in all spheres of an organisation (Lee & Yang 2000:786-787). This in particular, implies that the success of an organisation in the twenty first century lies on an organisation's ability to accept knowledge as the crucial asset and manage such knowledge effectively (Halawi *et al* 2005:75). Simply put, the solution to organisations' competitive challenge lies with the adoption of the Knowledge-

centric Management Approach (van der Walt 2006:132; Wickramasinghe 2003:295). It is also understood that putting knowledge management into practice requires that individuals in an organisational context be equipped with knowledge and employees be regarded as important aspects towards the future and success of an organisation (Gore & Gore 1999:555). In making sense of this, organisations intending to adopt the Knowledge-centric managerial framework need to effectively manage the knowledge possessed by the workforce and then work on enhancing such knowledge converting it to corporate knowledge and this process appears to be having a doubling effect by making the employees feel valued and at the same time putting an organisation on a competitive advantage. From this, it appears that there is a mandatory need for organisations today to undergo evolution and adopt the Knowledge-centric Approach in order to survive and thrive. The measures that could be undertaken by organisation in adopting the Knowledge-centric Approach are tabled below.

3.5.2 Transitioning to the Knowledge-centric Approach

Undertaking a transition from the preceding approaches to the Knowledge-centric framework and effectively managing knowledge is according to Halawi *et al* (2005:75); Sulieman (2019:8); van der Walt (2006:312) mandatory for the success of an organisation today. This is because organisations, especially today, find themselves in turbulent and ever-changing environment especially when considering the advancement of technology as well as changes in politics and lifestyles among other things (van der Walt 2006:311; Wickramasinghe 2003:298). So transitioning from the preceding managerial frameworks to Knowledge-centric Management Approach would require that the role of a manager be changed from being that of a gatekeeper to that of being a mentor, other than that, it is inferred that organisations would need to do away with the discrimination of employees as well factors that could possibly stand in the organisation's way of success. This in particular speaks to effective management of knowledge and such according to Lim *et al* (1999:617) can be realised through (1) **Planning**- which involves the creation and capturing of knowledge; (2) **Doing**- where the created and captured knowledge is shared using various means of communication and through both the formal and informal group discussions; (3) **Checking**- which is about gauging the effect of planning and doing; (4) **Acting**- which centres on learning about as well as improving the process of knowledge management. This, as argued will result in maximising organisational efficacy, the retention of employees,

minimising the cost of innovation as well as increasing the employees' productivity and satisfaction (Lim *et al* 1999:620-621). These benefits are possible to realise through the effective management of knowledge as according to van der Walt (2006:319-320), such has the objectives of the creation as well as the maintenance of an organisational culture in which the workers are free to utilise the context in order to ascertain how reality can be created because within such a context, mutual trust; creativity; integrity and active empathy always prevail. It is then realised when drawing from the literature that employees in organisations adopting the Knowledge-centric Management Approach are then expected to do more than just labouring but also carry out the knowledge work which include planning, implementing such plans and then acting on and continuously monitoring the implementation of such plans. This is because as per assertions by Wickramasinghe (2003:295) the premise of Knowledge-centric Approach is vested in the notion that in an organisational context, knowledge is key to the performance of an organisation since this approach deals with not only the creation of knowledge but also the analysis and capturing of data from the source as well as communication of such to the organisational stakeholders.

3.5.3 Principles of the Knowledge-centric Approach

In an organisation where Knowledge-centric Approach to management is upheld, **knowledge** is perceived as something crucial that can be utilised in adding value to the manufactured products as well as services rendered by an organisation (Sulieman 2019:8; van der Walt 2006:319). This particular knowledge is acquired and possessed by **individuals** as well as teams in an organisation and it is understood as encompassing ideas, facts, concepts and models applied with an objective of **integrating knowledge** that is specialised since it is understood that such knowledge is transferred from individuals to teams through **communication**, thereby forming **knowledge-based teams** (van der Walt 2006:320). It is thus understood that the knowledge in question is then managed at an organisational level and this is strongly focused on holism (van der Walt 2006:320).

3.5.4 Decolonial analysis of the Knowledge-centric Approach

The Knowledge-centric Approach to management is perceived by the researcher to be a modern framework that appears to be flexible and values employees extensively. It appears as interpreted by the researcher in the current study that this managerial framework blurs the discrepancy between the superordinates and subordinates by recognising the ability of employees in carrying out the tasks that were presumed to be solely meant for managers which include planning and monitoring executions. The emphasis on the importance of

knowledge especially in this day in age is something that cannot be contested considering that the twenty-first century is also known as the information age where knowledge is a commodity as argued in literature. Therefore, the Knowledge-centric Management Approach can be commended on its stance of promoting that everyone in an organisation needs to be equipped with knowledge so that segregation of any form can be done away with. It is still however maintained in this regard that the absence of provision on catering for the diversity of an African workforce in terms of ethnicity, culture and others disqualifies the suitability of the available managerial frameworks in this particular context. The researcher posits that the process of acquiring, managing as well as disseminating knowledge may vary for individuals with varied cultural, ethnic and language background. It is further maintained that people with different culture learn differently and may utilise knowledge in distinct ways from each other as ethnicity and culture are ways in which behaviour is moulded and manifested. Besides the varied personal traits of the workforce, it is understood that an organisation does not operate in isolation but exists as part of a certain specific community or environment and therefore, the Knowledge-centric Management Approach falls short in making a provision for the involvement and the influence that an environment has on an organisation which necessitates a need for the development of an alternative framework that takes into consideration the existence of an environment in which an organisation operates. The Knowledge-centric Approach also assumes homogeneity and universality in terms of understanding knowledge, its acquisition and its dissemination processes which put this framework in contradiction with the ethos of decoloniality and that of ubuntu. It should however be understood that none of the available managerial frameworks are dismissed to their entirety as it is acknowledged that they all bear positive as well as negative aspects. This is to say that in proposing an alternative decolonial framework and contributing to the conceptualisation of an African context-specific framework, the positive aspects that can be applied in the African context will serve as a foundation on which this particular managerial framework is built upon. It is further understood that the Knowledge-centric Management approach reflects a cultural tradition view of organisational communication. Meaning that communication in knowledge-centric approach is expected to be reciprocal, decentralised, informal and have messages that are culture-oriented as well as employing an all-channel communication network pattern. Understanding this, it is inferred that the Knowledge-centric Approach to management can be associated with the transformational type of leadership. Below, a discussion on the tenets

of the Knowledge-centric Approach to management that serve as the building blocks of the decolonial framework is presented.

3.5.5 Knowledge-centric Approach as the building block for a decolonial managerial framework

It is understood when drawing from literature that the conceptualisation of the Knowledge-centric Approach to management was inspired by the defects of the preceding approaches to management which spells out the crucial role played by these frameworks in the development of management as a discipline and the field of study. From all the utterances of the preceding frameworks, the knowledge-centric approach adds on that besides the fact that employees should work under the supervision of their respective managers, get remunerated for services they render in an organisation governed by policies that promotes the recognition of the workforce's abilities and ensuring that their variety of needs are aligned with the organisational objectives and are met. The Knowledge-centric Approach adds that since the employees are seen as the custodians of knowledge, such knowledge needs to be diligently managed and this puts the employees in a position to be able to carry out functions of planning and monitoring execution that were presumably believed to be for managers. This does not only blurs discordance between the two, *id est,* the superordinates and the subordinates but further emphasises the importance of knowledge in this day in age which when effectively managed, can possibly do away with the segregation prevalent in the workspaces particularly in Africa. This leads to a conclusion that the Knowledge-centric approach as scrutinised from a decolonial lens is not absolutely inept and it is believed by the researcher that some of the provisions of this managerial approach can be retained and the decolonial framework be built upon them. A decolonial managerial framework known as the Afrocentric Management Approach which is believed to be addressing the shortcomings of the reviewed managerial frameworks is presented in **Chapter 6**.

3.6   CONCLUSION

In this chapter, the managerial frameworks were reviewed and these include the Classical Approach, the Human Relations Approach, the Human Resources Approach as well as the Knowledge-centric Management Approach. These frameworks were closely scrutinised from a decolonial lens which is the general position of the study. The decolonial managerial framework which is known as the Afrocentric Management Approach that is based on the notion of Ubuntu is presented in chapter 6. The Afrocentric Management Approach is

presented as the solution addressing the shortcomings of the existing managerial frameworks. The presentation of the Afrocentric Management Approach is also believed to be coming along with the solutions to African organisations' problems pertaining to management. The conceptualisation of the Afrocentric Management Approach is also meant to contribute to the academia, particularly the discipline of management in Africa as it is realised that the field of management remain under-researched in Africa. The next chapter dwells on the methodology employed in carrying out the current study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1   INTRODUCTION

In this chapter, the methodology employed is outlined detailing on the research design, methods, paradigmatic approach as well as the ethical considerations. The concept of methodology for the current study refers to a holistic way of conducting a research to solve specifically defined problems (Kothari 2004:8; Scotland 2012:9; Wahyuni 2012:72; Walliman 2001:228). Methodology encompasses the knowledge as well as an understanding of all processes involved in a study and the justification of particular methods or techniques that are preferred over others (Kothari 2004:8; Scotland 2012:9; Wahyuni 2012:72; Walliman 2001:228). Thus as per the understanding of methodology, the decisions on techniques or methods which are congruent with the nature of an inquiry including the underlying assumptions as well as the criteria employed in deciding on methods deemed as the perfect fit to solving a particular problem are all presented.

Being mindful of the fact that this decolonial study is a single case, it made use of a qualitative research as an empirical method. In conducting a qualitative research, the semi-structured interviews and talking circles were undertaken in an organisation named *Temi Construction* probing the participants' perception on the adopted management approaches, the respondents' understanding of the construction sector as well as their perception on the adopted managerial frameworks which will assist in establishing an extent to which the adopted approaches reflect decoloniality. As it has been alluded that the current study is decolonial, the Afrocentric indigenous methodology has been adopted as it appears in the discussion below.

4.2   AFROCENTRIC INDIGENOUS METHODOLOGY

The adopted methodology in the current study is an Afrocentric indigenous methodology employing a qualitative approach grounded on an Afrocentric epistemology for knowledge collection and interpretation together with a non-indigenous approach of analysing data which is a thematic analysis. The collected data was gathered through the use of semi-structured interviews and talking circles with open-ended questions which are part of the available conversational methods understood as the dialogic approach to collecting knowledge and in line with an indigenous methodology. The use of an Afrocentric indigenous methodology in a society that upholds the concept of ubuntu entails that the research is conducted in an indigenous context. This adheres to ethics of respecting the research

relationships, conducting a research that will be seen to benefit the society and such a research is neither exploitative nor extractive. This is to say that an indigenous methodology carries ethical considerations that respects the relationships in which reciprocity as well as transparency are upheld (Carjuzaa & Fenimore-Smith 2010:3; Chilisa 2012:153; Kovach 2010:46; Peltier 2018:3). It is further emphasised by Kovach (2010:46) that it is of imperative importance that preparations be undertaken when an indigenous methodology is to be employed by preparing for interpersonal relationships through visiting the community in which a study will be conducted and familiarising with their traditions. Preparing for reciprocity through considering how the community will be benefited as well as to prepare for the administering of conversational methods is also of importance (Kovach 2010:46). Thus such preparation was undertaken by the researcher of the current study since this is an indigenous decolonial study dictating that the researcher needs to adhere to the principles of such a study with this nature. This is to say that the researcher of the current decolonial study has prepared for the interpersonal relationships by visiting various construction sites including the one identified for collecting data. The researcher took the visit in order to get familiarised with the context and with an objective of developing an insight on the various traditions of the construction workers and how they can possibly benefit from the study of this nature. The researcher also did this to prepare for the administration of the conversational methods of collecting qualitative data. Doing this proved not to be only important as an adherence to the principles of an indigenous inquiry but also shed a light on what one can expect on this multifarious context.

4.2.1 Relations in indigenous context and methodology

Since the concept of 'methodology' can be understood as the process undertaken in collecting or gathering knowledge, it is argued that an indigenous methodology holds relational assumptions as focal to its epistemology (Kovach 2010:41-42). In making sense of this, especially the 'relational' aspect of an indigenous methodology, one may argue that the creation and collection of knowledge involves the collector of knowledge who collects knowledge from the knower or an individual in possession of knowledge, and such a knower is within a certain environment and belongs to or is a member of a certain society. Thus from this, a connection between the collector of knowledge, the knower as well as the environment is overt. So as argued by Kovach (2010:42), successful gathering of knowledge depends on the established relationships between the researcher and the participant, withstanding that the participant is in relation with the environment as well as the community

to which such a participant belongs. With this being said, it is understood that the collector of knowledge for this study is the researcher that collects knowledge from various employees of *Temi Construction* in one of the company's sites located in Soweto, Baragwanath academic hospital in the Gauteng province. Now as it has been argued, the researcher visited the context in question and others as well resembling this particular context, this was done for researchers' readiness and developing familiarity of such a context. The connection between the three exist, that is the data collector, the respondent and the environment. Now during the visit, the relationships developed and the researcher became ready to enter into dialogue with the participants safeguarding against disrespecting the traditions of those involved in a study.

From this, it is maintained that an indigenous study makes use of indigenous knowledge and its effectiveness is dependent on acknowledging as well as respecting relationships prevalent in this context. The indigenous knowledge referred to in this context can be understood as a certain way of learning and acquiring knowledge based on the way of living for indigenous people including the tradition of orally sharing such knowledge. The oral transmission of knowledge is done through the use of stories, artifacts, talk-circles, folklores, songs, and through various cultural practices, (Chilisa & Tsheko 2014:223; Cunneen *et al* 2017:72; Kovach 2010:40; Kuokkanen 2000:418). This form of knowledge according to Chilisa (2012:95) encompasses social values and norms that serve to guide Africans in leading their lives and understanding the universe. Such knowledge is produced for and confined in a specific geographical location and may be specific to certain individuals, (Chilisa 2012: 40). The certain specific individuals and locations as per indigenous knowledge refers to the former colonised, the third world or the peripheral regions as they are popularly known, (Chilisa 2012: 95).

The current study adopted an Afrocentric indigenous paradigm to guide the study and this is discussed below in section **4.3** with its assumptions. It is emphasised in this regard that the conceptualisation as well as the adoption of an indigenous methodology and paradigm should not under any circumstance be viewed as an attempt to attack or substitute the conventional methodologies and paradigms but as Chilisa (2012:142) puts it, it is about giving everyone a voice regardless of origin, skin colour or ethnicity. It is further argued that the major objective for the existence of an indigenous methodology and paradigm decolonisation through repositioning the former colonised and marginalised voices which remain victims of the colonising research and remain constantly exploited as subjects of

experiments in an abusive manner (Chilisa & Tsheko 2014:222; Kuokkanen 2000:411).

4.3   AFROCENTRIC INDIGENOUS PARADIGM

In the current study, the researcher adopted an Afrocentric indigenous paradigm as a methodological paradigm to guide the study which according to Carjuzaa & Fenimore-Smith (2010:2) is grounded upon local values, beliefs and ideas with an objective of promoting as well as developing local theory together with methodology. This according to Wagner, *et al* (2012:58) entails a worldview that has its focus on the shared facets of axiology, ontology, research methodologies and epistemology of the social groups that were historically oppressed or disempowered. Not only that but this paradigmatic approach according to Bretherton (2015:161) also advocates for the sharing of knowledge produced through relations between people, the dead and with the cosmos. Such sharing according to Bretherton (2015:161) requires 'relational accountability' as well as the responsibility towards the existing relationships. Therefore, this is a relational indigenous paradigm rooted in relations, empathy, love as well as social justice (Chilisa 2012:99). From this, it is learnt that an Afrocentric indigenous paradigm is relational since it is informed by interrelations as well as relational local knowledge with multiple realities (Chilisa 2012:99; Wilson 2001:176). These multiple realities are shaped by the relationships or the connections that the human beings have with their environment including the living as well as the non-living and the cosmos (Wagner *et al* 2012:54). An Afrocentric indigenous paradigm is therefore grounded on the aims of establishing a balance between all aspects of life inseparable from spiritual, social, economic, political as well as intellectual and psychological forms of life (Kuokkanen 2000:417).

An Afrocentric indigenous paradigm places the Africans and their ideas at the nucleus of research whereby the African norms, culture as well as behaviour form part of analysis (Bonsu 2016:110). This is to say that from an Afrocentric indigenous paradigm point of view, the research is undertaken by the indigenous people for indigenous people employing indigenous methods, knowledge and techniques (Lapan *et al* 2011:434). This, according to Kuokkanen (2000:13) makes an Afrocentric indigenous paradigm an approach that is culture-specific and grounded on indigenous people's or non-Westerns' worldviews, values and premises. It is further maintained by Kuokkanen (2000:417) that from this paradigm's perspective, a research is in all senses connected to the researcher's culture.

The tenets of an Afrocentric indigenous paradigm include relational accountability, respect, responsibility as well as reciprocity which are referred to as four R's (Chilisa 2012:152; Lapan *et al* 2011:436; Peltier 2018:3). The four R's are then extended by Carjuzaa and Fenimore-Smith (2010:5) to include 'relevance' thereby making these R's five. In making sense of the four R's, as these inform an Afrocentric indigenous worldview, is that an inquiry should be **relational**, that is, be based on relational knowledge and relationships; the researcher has to take **responsibility** for the relationships formed during an inquiry and be a responsible member; the relationships established as well as those that exist need to be based on **respect** and be respected; the research is undertaken to address the needs of others and this speaks to **reciprocity** (Lapan *et al* 2011:436-439; Carjuzaa & Fenimore-Smith 2010:5-8). It is therefore argued that these four R's inform the ethical evaluation as well as the ethical standards of an indigenous inquiry (Carjuzaa and Fenimore-Smith 2010:3; Chilisa 2012:153).

Of importance to note is that when a study is conducted from an Afrocentric indigenous paradigm or world view, it is very important that the context in which the study is conducted and the studied participants be understood (Chilisa 2012:142). This is to say that the understanding of culture, politics as well as the history of the individuals studied and the space in which the study is being undertaken has an impact that cannot be ignored by the study itself if one was to conduct such a study from an indigenous paradigm or world view. Because this is a 'cultural responsive methodology,' it seeks to drive the study and the researcher towards acknowledging and comprehending histories, traditions as well as knowledge that inform the context and its dwellers.

Now that an Afrocentric indigenous paradigm has been discussed, what follows in the paragraphs below is the discussion on the epistemological, axiological as well as ontological assumptions of an Afrocentric indigenous paradigmatic approach.

4.3.1 Epistemology

The concept of epistemology refers to how people arrive at certain knowledge or how they know what they know (Lapan *et al* 2011:425; Scotland 2012:9). This in a nutshell refers to the thoughts about knowledge, (Wilson 2001: 175 and Carjuzaa & Fenimore-Smith 2010: 3). Therefore, the epistemological assumption of an Afrocentric indigenous paradigm is that knowledge is constructed from the relationships that people have with the living and non-

living, (Wagner *et al* 2012:58; Chilisa & Tsheko 2014:223). This is to say that the spiritual and physical connection of individuals together with the environment, the non-living and the cosmos all serve as the milieu and an apex in which indigenous knowledge and Afrocentric epistemology is created (Bretherton 2015:163; Cunneen 2017:72). To reiterate, the knowledge produced from these relationship is regarded as the indigenous knowledge existing to serve those in a space where such knowledge is confined (Kuokkanen 2000:418; Lapan, Quartaroli & Riemer 2011:433; Wilson 2001:176). This is at times referred to as the traditional or local knowledge and it differs from the conventional Eurocentric knowledge in a sense that it is decolonial since it originates from the historically oppressed people (Chilisa 2012:95). Indigenous knowledge is quite peculiar as it is acquired traditionally through the ways of living, it is accumulative, dynamic, it permits to be stored in memory and allows to be shared orally through the use of stories, artifacts, talk-circles, folklores, songs, and through various cultural practices besides the conventional means (Chilisa 2012: 95; Chilisa & Tsheko 2014:223; Cunneen *et al* 2017:72; Kovach 2010:40; Kuokkanen 2000:418).

Since the acquisition of knowledge stems from relationships as per tenets of epistemological assumptions of an Afrocentric indigenous paradigm, it is safe to argue that this is the relational epistemology (Chilisa 2012:107; Chilisa & Tsheko 2014:223). This entails that the community at large and participants of the study are the sources from which researchers gain knowledge (Chilisa 2012:108). Thus from this, it appears that a relationship is established between the researcher and the research participants and these participants all have relationships with their environment, the living as well as the non-living and it is from these relations that knowledge is produced (Chilisa 2012:108). Below, a discussion on how reality is understood from an Afrocentric indigenous paradigm

4.3.2. Ontology

The concept of ontology entails how people engage with the universe or make sense of reality including the set of beliefs about the universe or reality (Carjuzaa & Fenimore-Smith 2010:3; Cunneen *et al* 2017:71; Kovach 2010:41, Lapan *et al* 2011:425; Wilson 2001:175). Therefore, the ontological assumption of an Afrocentric indigenous paradigm is that the socially built realities are entirely shaped by the relationships that people share with their environment, the living, the cosmos and the non-living as well as the spirit advocating for love and harmony (Chilisa 2012:102; Cunneen *et al* 2017:71; Peltier 2018:3; Wagner *et al*

2012:54). Such reality as argued by Bretherton (2015:163) vary according to contexts which makes it to be dynamic and come in various forms. Because of this, Chilisa (2012:102) speaks of the relational ontology and argue that this is based on the concept of Ubuntu discussed in section **2.8** which is a concept in which the Africans make sense of their reality. It can then be argued that the interrelations embedded in an Afrocentric indigenous paradigm based on the phrase 'a person is a person through others' guides Africans on how to live their lives by being considerate, showing empathy and through compassion. This is to say that everyone is related with others and exists within certain relationships (Cunneen 2017:71.). The tenets of a relational ontology encompass "accountable responsibility, respectful representation, reciprocal appropriation and rights and regulations" and carries an assumption that emphasises reciprocity as well as spirituality (Chilisa & Tsheko 2014:223; Bretherton 2015:164). Learnt so far is that the creation of knowledge and the making sense of reality from an Afrocentric indigenous paradigm is relational, below, a discussion on how the understanding of the value system is gained from an Afrocentric indigenous world is presented.

4.3.3 Axiology

The concept of axiology can be understood as the value systems or how people distinguish between wrong and right as well as how they value what they deem as morally acceptable (Lapan *et al* 2011:425). These values are the building blocks of an inquiry encompassing the morality as well as the ethics thereof (Carjuzaa & Fenimore-Smith 2010:3; Cunneen *et al* 2017:73; Wilson 2001:175). So from an Afrocentric indigenous worldview, knowledge emanating from experiences, relationships, stories, dreams and ancestors is of value (Bretherton 2015:163; Cunneen *et al* 2017:73). This is to say that from an Afrocentric indigenous worldview, the control of research is valued and including responsibility, respect, reciprocity as well as subjectivity among others (Bretherton 2015:164; Cunneen *et al* 2017:73). From this, it can then be argued that the axiological assumptions of an Afrocentric indigenous paradigm include the emphasis of respect for the belief systems of the marginalised group as well as the equality in the relations between the participants and the researcher (Wagner *et al* 2012:58). Closely looking at this, it denotes the concept of Ubuntu once again as the relational axiology from an Afrocentric indigenous worldview encompasses the consideration of others, togetherness, relations with the living and non-living as well as harmony among others (Chilisa 2012:109; Chilisa & Tsheko 2014:223). This

is therefore a manifestation that the principles of the relational axiology are intertwined with ethics that outline upholding of respect for the relationships that exist and that researchers need to conduct themselves in a responsible manner and account for their actions (Chilisa 2005:109). This in a nutshell denotes that both the researcher and the researched need to show respect towards each other and their beliefs, show respect towards all relationships that exist in the context in which the study is conducted. Now that an Afrocentric indigenous paradigm has been discussed and its assumptions detailed, the research design and methods follow in the section below.

4.4   THE RESEARCH DESIGN

The concept 'research design' is briefly defined as entailing a blueprint on how the researcher is going to complete an inquiry (Kumar 2011:94). Simply put, a design is nothing else but a plan (Patton 2015:372). This plan details on how the data is collected, from whom, in what context, using which tools to collect what kind of data, how the consent is obtained, how the ethical issues are upheld (Kumar 2011:94-95). It also details on how is the collected data stored and analysed as well as how the findings of the study are communicated to which audience and what value does the research adds including its limitations (Kumar 2011:95). With this being said, the research design for the current study is a case study design understood as an empirical method employed when a case is being studied in an authentic context in-depth (Yin 2014:16; Creswell 2013:72). The case study is executed when the study itself seeks to comprehend an issue existing in a real-world space which makes the two, *id est,* the case and the context inseparable. So, this is understood as a thorough investigation of a certain specific event, subject, repository or setting which may vary in complexity (Bogdan & Biklen 2007:59; Creswell 2013:72). The researcher infers in this regard that the complexity of a case study will depend on a number of cases being studied. From this, it is understood that a case could refer to a number of things including but not limited to an individual, a group, an entity or society that is bounded (Creswell 2013:72; Merriam & Tisdell 2016:38-39). Bogdan and Biklen (2007:59) use an analogy of a funnel to describe a case study stating that a researcher employing this as the design begins from a wide end moving right along as the study unfolds narrowing to the development of focus on more directed and specific methods of collecting and analysing the collected data. This when assimilated speaks to circular decision making that moves back and forth on the studied subjects, collected data, data collection tools, the context of data collection as well as the feasibility of the whole process. Thus, a qualitative case study design is undertaken

to develop an understanding as well as "search for meaning" employing an "inductive investigative strategy" producing a descriptive product that is rich in its sense (Merriam & Tisdell 2016:37). Overtly, this is employed when a researcher has an objective of studying a phenomenon in detail and generate a rich description of such gleaned from an in-depth understanding of a case (Creswell 2013:73).

So, when conducting a case study, it is of imperative importance that a variety of data collection modes be employed to collect various forms of data to ensure that an in-depth understanding of a phenomenon is established (Creswell 2013:73). This in essence "helps to address the distinctive technical condition…", it helps with enhancing the trustworthiness together with the credibility of a qualitative case study thereby providing with proper verification of the researcher's understanding as well as helping with an authentic data interpretation (Wagner *et al* 2012:138; Yin 2014:16). Considering the benefits of employing a variety of data collection methods, in this study both the interviews and talking circles were employed to collect the qualitative data and this was done with an objective of developing an in-depth understanding of the studied phenomenon as well as to enhance the credibility and trustworthiness of the study. Therefore, the current study investigated in-depth the perceptions held by employees of *Temi Construction* and their experience of the managerial frameworks prevalent in this organisation with an aim of generating a rich description on how construction organisations can be possibly managed to reflect decoloniality. It is maintained that a case in this particular study is *Temi Construction* selected by the researcher employing the criteria that this organisation is within the construction sector as discussed in **section 1.3.1**. *Temi Construction* is an indigenous organisation to South Africa located in the Gauteng province in Johannesburg, Bassonia which makes it to be within reach and such made it easier for the researcher to make visits for data collection. Below, the research approach congruent to and employed in the current decolonial study is discussed.

4.4.1 Research approach

The current single case study adopted a qualitative approach because it is embedded with an advantage of exploring and describing data in-depth (Wagner *et al* 2012:126). Also, a qualitative approach is the perfect approach in conducting a study from an indigenous lens as this seeks to comprehend the cultural and social context as well as the processes that contribute to the shaping of different behavioural patterns (Botha 2011:314; Wagner *et al*

2012:126). The current study has an objective to comprehend the experiences that the employees have regarding the adopted managerial approach and to further develop an understanding how these employees perceive the managerial framework in the working context. It is thus argued that the qualitative approach is indeed congruent with the current study investigating lived experiences in a natural setting. The qualitative approach is furthermore ideal for the current study because such an approach allows for the formation of relationships which is an apex for the creation of indigenous knowledge and such relationships inform the multiple realities possessed by the research participants (Botha 2011:314-315). With this being said, the formation of relationships between the researcher and the participants provisioned by the employment of a qualitative approach opened up the possibility for the creation of knowledge deemed crucial for the current decolonial study. It is further understood that the formation of these relationships in this regard was driven by what the indigenous society values and that is respect, local control, reciprocity as well as responsibility. These are the multiple realities possessed by the employees which the study intends to tap into and these are informed by the prevalent relationships among the employees, existing in the societies from which the employees originate, existent between the employees and the living, the dead as well as the cosmos. Now that the research design and approach for the current study has been discussed, the section below draws on a research methods suitable for the study in question.

4.4.2 Research methods

The term "method" entails the tools or techniques employed in a study for data collection and analysis and these are about how the researcher collects data for an inquiry (Carjuzaa & Fenimore-Smith 2010:3; Kothari 2004:8; Lapan *et al* 2011:427). Thus primary data for the current study was collected through the use of face-to-face semi-structured interviews with individual employees and talking circles with a group of employees from *Temi Construction*. The qualitative data was collected in one of the sites situated in the Gauteng province, in Soweto, Baragwanath Academic hospital. Data was collected through the utilisation of an interview schedule for interviews and a moderator's guide for the talking circles. Both data collection instruments had open-ended questions and demographical questions at the beginning which were employed to relax the participants and gain both their trust and confidence. For the current study, the primary data denotes data that is collected from the primary sources as in this case the primary sources are the research participants encompassing the employees of *Temi Construction*. Data was collected from the employees

with an objective of establishing the adopted management approach from the employees' experiences and the managers' practice. The collection of data was also aimed at uncovering the employee perception of management approaches adopted by the organisation in question within the construction sector. The conversations from both the semi-structured interviews and talking circles were recorded by the researcher with the permission of participants and personally transcribed by the researcher and then analysed through a thematic analysis discussed in **section 4.8**.

4.4.2.1   *Semi-structured interviews*

Keeping in mind that the current study is qualitative, therefore, in-depth and comprehensive data had to be collected and in such a case, the face-to-face interviews sufficed (Wagner *et al* 2012:102). Interviews are understood as verbal and non-verbal interaction with a clear objective between two people or more (Saunders *et al* 2009:318). So this takes place through an interaction between the interviewer(s) and the participant(s) in which the former asks questions that will assist in collecting data to respond to the research questions and the latter responds to the questions asked by the interviewer(s) using the allocated time in an identified suitable setting. Interviews may be structured, unstructured or semi-structured and the congruent type of interviews with the current study is discussed below (Saunders *et al* 2009:320; Wagner *et al* 2012:134-135). The structured and unstructured interviews appeared not to be suitable for the current decolonial study that is a qualitative single case intending to gather in-depth data using a very limited time allocated by the management of *Temi Construction*. Therefore, these are not discussed but acknowledged and only semi-structured interviews are discussed as they are congruent to the current study.

The semi-structured interviews are focused interviews with an interview guide that allows for deviation but ensures that important issues are covered (Chilisa 2012:175). With these, the sequence of questions differs for each respondent and this allows the researcher to confirm and verify data from various sources since the researcher through semi-structured interviews is able to question as well as explore phenomena deeper and in detail (Chilisa 2012:175; Wagner *et al* 2012:134). This was perceived by the researcher to be suitable for the current decolonial study as a two-way interaction between the interviewer and the participant deemed as a valuable information source aimed at obtaining rich descriptive data that helped the researcher to see the universe from the participants' perspective (Wagner *et al* 2012:133). Also, the semi-structured interviews are congruent with an indigenous

enquiry since they are conversational in nature and from researcher's indigenous lens, the semi-structured interviews are ideal for collecting indigenous knowledge, (Kovach 2010:40). The suitability of semi-structured interviews in a study conducted from an Afrocentric lens is that these are conversational methods and they come with a prestige of making it possible for the connection and for relationships to be established between the researcher, the participants as well as the environment in which the study is conducted (Chilisa & Tsheko 2014:223). These conversational methods are decolonial, collaborative, flexible, allow for informality, relational, dialogic, linked to a specific tribal knowledge, purposeful, reflexive, and are a mode of acquiring local knowledge (Kovach 2010:43). Yes, the conversational methods are relational and provide with a possibility that knowledge be shared and can be seen as a tool used in helping others (Kovach 2010:40). This is to say that the conversational methods of collecting data are a perfect fit for a study conducted through an indigenous framework because they embrace relationships, transmission of information orally which is aligned with indigenous traditions and are traditional as well as cultural means of collecting knowledge in and for an indigenous inquiry (Kovach 2010:40-42). These conversational methods are also crucial in the creation and enhancement of relationships between the researcher and the participant since as the conversations unfold, emotions are evoked, thoughts triggered and these have an impact on both the physical and mental aspects of both participants of a conversation (Kovach 2010:43). From this, it is apparent that through the use of conversational methods which are dialogic in nature, the researcher needs to be an active listener in order to gain the trust of the participants (Kovach 2010:43). The trust gained from the participants ignites deeper conversations that provide rich insights to the probed phenomena (Kovach 2010:45). This makes the researcher and the participant to become the co-researchers as well as the co-participants of the study and changing the research process to being collaborative as relationships strengthen (Kovach 2010:43-46). Thus the adoption of semi-structured interviews with open ended questions in the current study was to initiate conversations that will be seen creating a context in which both the researcher and the participants become the co-creators of knowledge. This is because the collected knowledge is gathered through an indigenous practice that is relational in nature and congruent with an Afrocentric indigenous paradigm as well as an Afrocentric epistemology that upholds respect as well as the acknowledgement of relationships and traditions, and comes with relational accountability.

It is understood by the researcher that interviews are conventional methods popular in the West employed for the collection of qualitative data and their use in an indigenous study

manifest the integration of local and European methods which contributes to the objective of decoloniality as argued which is to integrate and harmonise these. The researcher furthermore infers that because interviews are dialogical in nature, they are not in contradiction with the indigenous dialogical methods of collecting data, in actual fact, these resemble one another since they are all relational and conversational.

The interviews for the current study could not be concluded in a single day to avoid consuming the company's production time. So the five interviews were spread over a period of four days which are the 26th and the 27th of August 2021, the 2nd of September 2021 and as well as the 8th of October 2021. These interviews were conducted with the employees of *Temi Construction* in one of the company's sites situated in Soweto, Johannesburg, Gauteng. The site on which the interviews were conducted is the Chris Hani Baragwanath Academic Hospital. Each of these interviews lasted for about an hour with an average time of precisely fifty-seven minutes. The interviews were conducted through the use of a schedule attached as **Addendum A** and these were recorded and notes also taken, then transcribed by the researcher. As argued, the current study also employed the talking circles for data collection and these are discussed below.

4.4.2.2   *Talking circles*

Since this is a decolonial study, the researcher deemed it sensible to also make use of talking circles to collect data with an objective of enhancing the trustworthiness and credibility of the study. The talking circles are used by Africans for various occasions and reasons in which people gather around the fire taking turns when talking and ensuring that the speaker does not get interrupted while talking (Chilisa 2012:181). Turn-taking while speaking and listening to the speaker without interruption are among other things done to uphold respect, compassion, sharing of ideas and practicing equality (Chilisa 2012:181; Wilson & Wilson 2000:11). The fact that talking circles are common practice among Africans is undisputable since from a personal experience, this as recalled by the researcher is practiced for entertainment where folktales are told, not only that but also for grief, celebrating triumph, preparing for a battle, passing on of morals to the next generation, teaching of life skills, and many others. It is understood that talking circles are not only used in Africa but these are also used by the Aboriginal people who employ these particularly to address emotional issues (Wilson & Wilson 2000:11). With the Aboriginal people, turn-taking when talking in the talking circles is facilitated by the use of an eagle feather or a stone in that particular context (Wilson & Wilson 2000:11). These as known as the sharing circles, resemble focus groups and are used in a qualitative study to develop an in-depth

understanding of people's experiences (Lavallée 2009:28). The only difference between a focus group and talking circles is that the latter bears sacred meaning on the tradition of participants and is not only about the sharing of information but also for the connection of participants' mind, spirit, heart as well as the body (Lavallée 2009:29).

In conducting the talking circles, the onus was on complementing data that was collected from the semi-structured interviews to develop a rich insight on the employees' experience of the management approaches used in *Temi Construction*. One major thing to uphold in a study is the confidentiality, the researcher encouraged the participants to understand that what happens in a circle, stays in a circle and such should always be upheld.

Withstanding that the study is exploratory and descriptive, the current study was guided by the objectives and seek to answer the research questions. So as guided by these, the talking circles were focused on management, that is, exploring the managerial framework adopted by *Temi Construction*, exploring how the employees perceive the adopted management approach and gather a description that sheds a light on how a construction organisation can be managed in a manner that reflects decoloniality. All of this contribute towards the addressing of the Afrocentric Management Approach. Just like the interviews, the talking circle comprised of five employees from *Temi Construction*. The talking circle took place in the same setting as the interviews on the 08th of October 2021 and lasted for about three hours, two hours fifty-three minutes to be precise. This was done through the use of a moderator's guide and the session was recorded, notes were also taken by the researcher and then transcribed as well, the moderator's guide is attached as **Addendum B**. As it appears that the participant of this study were the employees of *Temi Construction,* it should be understood as the convention that not all the employees of this company partook in the current study but a sample as stated in chapter 1 was studied, thus the population of the study and sampling thereof are discussed in the subsequent sections.

4.6 THE POPULATION

The term 'population' is understood as the pool of subjects or people from which the study information is collected (du Plooy-Cilliers, Davis & Bezuidenhout 2014:132; Saunders *et al* 2009:212; Walliman 2001:232). That is, the total number of individuals, organisations artefacts or subjects that the sample is drawn from for the purpose of the study. *Temi Construction* has a total 841 employees on various sites nationally who are employed on permanent basis.

In the case of the current study, a total of ten employees of *Temi Construction* which include males and females, skilled and unskilled, general workers and engineers aged between 20 and 59 were sampled and studied. The studied sample was considered because the employees of an organisation are the ones with a lived experience of the organisation's management approach as per researcher's perception. The studied sample is in contact with what is happening in an organisation on daily basis and as a result, they possess a whole lot of information regarding what is happening in an organisation and this sample is comprised of literate, semi-literate as well as illiterate individuals which is of crucial importance in their rich interpretation of the work environment.

4.6.1 Accessible population

The accessible population as defined by du-Plooy-Cilliers *et al* (2014:133) entails the fragment of the target population accessible. That is, the portion of the target population that the researcher has access to. Thus the sample that the researcher had an access to include ten workers comprised of engineers, an administrator and the general workers employed on a fulltime basis working on one of the company's sites in Baragwanath academic hospital in Soweto, situated in the province of Gauteng. This sample of ten employees is the units of analysis understood as the total number of organisations, artefacts, people or text from which research data is collected (du Plooy-Cilliers *et al* 2014:132, Grünbaum 2007:84; Lapan *et al* 2011:81). Therefore, the ten studied employees are understood as the sample of the population which is the entire workforce and the sampling of this ten workers is discussed below.

4.7 SAMPLING

Sampling is defined as the selection of a segment of the total population with an objective of studying the selected segment (Acharya, Prakash, Saxena & Nigam 2013:330; Kumar 2011:193; Kothari 2004:153). The importance of sampling is that it is practically impossible to study the entire population, hence a segment is selected to be studied (Marshall1996:522 and Acharya *et al* 2013:330).

Therefore, the sampling method employed in the current study is a non-probability sampling and the non-probability sampling type used is the purposive sampling. With non-probability sampling, there is no guarantee and possibility that any member or element of the population may be selected to participate in the study (Etikan & Bala 2017:1). The purposive sampling also known as the judgement sampling entails a sampling method in which the researcher actively identifies and selects a sample that is deemed to have the potential of successfully

responding to the research questions (Marshall1996:522; Etikan & Bala 2017:1). Thus the adopted sampling method is deemed appropriate because of its nature that it allows the researcher to rely on his experience to find the research participants using a certain specific criterion to identify the suitable participants (Kumar 2011:207; Wagner *et al* 2012:93). The purposive sampling as per argument by Kumar (2011:207) is employed and useful if a researcher has the objectives of constructing a historical reality, providing a description of a particular phenomenon or even developing something that there is no enough knowledge of. In the case of the current study, the researcher collected qualitative data from the full-time employees of *Temi Construction* with an objective of providing a full description of the employed managerial framework and make a contribution towards the development of an Afrocentric Management Approach. The sample for the current study was carefully selected with the assistance of the human resource manager who has access to the database of the workforce as well as the site manager. A total of ten participants meeting the criteria below were selected by the site manager to participate in the study in which five of them provided information through the use of interviews and the other five through talking circles.

4.7.1 Inclusion and exclusion criteria

It is understood that the employees are the recipients of the managerial framework that an organisation employs to manage the workforce and such a framework has to be monitored by the site foremen or the supervisory management in a construction setting. Now these participants who are employees, are in possession of information pertaining to how it is like to be managed in a certain way and this is part of an inclusion criterion. The participants were also sampled based on the fact that they are employed on permanent basis taking into consideration that when the study is concluded, they are easily accessible if they had shown interest on the findings. Thus those who fall outside the mentioned criteria could not participate in this study since they were believed not to be in a position to provide with information that will assist in responding to the research questions and the realisation of the study's objectives. With this being said, the senior management, the middle management, supervisory management and the casual or seasonal employees were excluded in the study. For the supervisory, middle and senior management, it is believed by the researcher that these are not in touch with day to day occurrences of the workspace as they are stationed in offices and are not the recipients of the policies but the enforcers. With the casual employees, the researcher is safeguarding against not being able to access certain participants due to the reason that their contracts have lapsed. This was done because of

the belief that respondents might be needed at the later stage for the verification of certain information or the communication of the findings. As argued, the current study employed a qualitative approach and collected qualitative data from the employees of *Temi Construction* in a natural setting, thus such data was analysed using an analysis approach congruent with the study and a discussion of such is presented in the section below.

4.8   DATA ANALYSIS APPROACH

The interviews were conducted, recorded, transcribed as well as analysed and then findings of thereof are presented in a form of condensed stories that provide the voices as well as the context of the research participants. The stories were followed, a narrative that is reflexive was developed by the researcher through presenting and identifying important knowledge gleaned from the conversations that took place and the stories shared by the participants during the interviews. The researcher then went on to employ a qualitative process of coding in which the findings were analysed using a thematic analysis for both data-sets. The thematic analysis used in the current study can be understood as a general approach used to analyse qualitative data through the process of identifying patterns and themes from the data (Wagner *et al* 2012:231; Clarke & Braun 2017:297). This kind of an approach to analysing data was exploited to gain or develop an understanding of a phenomena from the point of view of the participants or their experiences. In employing the thematic analysis approach for the current study, the researcher intensively read the transcripts of both the interviews and the talking circles several times in order to identify themes, a theme could be a number of sentences, a sentence, a word or a phrase. Then the researcher moved on to assigning codes to each theme which was preceded by deliberately probing the core meaning of a theme. The codes were established through the process of labelling and defining the major concern of a code, then describing how the code is identified when it surfaced as well as describing the exclusion and qualification thereof. The listing of negative as well as positive examples in order to eliminate confusion concluded the coding process. The coded themes were then identified from the data using different font colour corresponding to varying codes. Moving forward, the list of all codes was then developed together with their definitions, the researcher then applied the codes to the data and compared the new fragment of data with a coded theme or alternatively developed a new code in a case where none of the available codes at that time accommodated or applied to the data. The creation of the coded scheme is termed by Wagner *et al* (2012:233) as the *constant comparative method* which is very helpful in identifying patterns from the data. The

current study's interpretations of qualitative findings were mainly guided by the objectives of the study as well as the research problem. As the interpretation of the collected data was mainly guide by the objectives of the study and the research problem, some ethical considerations had to be upheld and these are discussed below.

4.9   ETHICAL CONSIDERATIONS

Considering that the current decolonial study employs an Afrocentric indigenous worldview, the researcher upheld the four R's which are respect, reciprocity, relational accountability as well as rights and responsibilities applicable in an indigenous inquiry (Chilisa 2012:152; Lapan *et al* 2011:436; Peltier 2018:3). This implies that the researcher of the current study ensured that the study was conducted in a manner that is ethical and did not infringe the rights of human beings in general as well as of those of the participants in particular. In this manner, the researcher upheld the tenets of Ubuntu when undertaking the study and embraced the cultural practices of the individuals involved in the current study including those of communities in which the research participants originate. Since Ubuntu is grounded on the spirit of compassion, kinship as well as care, it served against the guard of taking an advantage of others who in this case are the participants (Karsten & Illa 2005:612; Mangaliso 2001:24). The researcher refrained from deceiving the participants, eliminated all possible conducts that could possibly harm the participants of both the interviews and the talking circles. The researcher also upheld the Protection of Personal Information Act 4 of 2013 and did whatever it took to keep the participants' information as well as their responses confidential (South Africa 2013:sec 2.4). The researcher considered the application of copyright act number 125 of 1992 respectively thereby protecting the respondents' indigenous knowledge, (South Africa 1992:sec 2.125). The researcher also ensured that the current study was conducted ethically by adhering to the University of South Africa's policy on research ethics and ethical clearance was granted with a certificate attached as **Addendum C**, (UNISA Research ethics…2020).

The participants of the current study were informed prior to participating in the study that they are participating in a research project as well as what the findings of the study will be used for and the researcher further ensured that the participant's sensitive information is protected as argued. The participants were informed in their working spaces verbally as well as in writing and they gave their consent, the information sheet is attached as **Addendum E**. Fabrication and altering of collected data are other things that the researcher eliminated

and refrained from. The researcher also upheld the ethics of conducting an indigenous research by being respectful towards the participants and the relationships they have with their environment, others and the non-living. As argued by Bretherton (2015:164), the researcher acquired the required knowledge and information through reciprocity, listened to the stories and explanations by the research participants as well as giving back to the society through the findings and recommendations of the study. Since data was collected during the pandemic, the researcher ensured that the Disaster Management act was upheld and made it a point that COVID-19 safety measures are adhered to and protocols observed, (South Africa 2002:sec 27.2).

For relationships according to Bretherton (2015:165) are an integral part of an indigenous inquiry, the researcher showed respect for the relationships that the participants have, built on these relationships and strived to sustain the newly built relationships. It is understood that the current research took a form of a dissertation and the researcher published it as a journal upon completion. At the point, the findings of the study were only shared with *Temi Construction* and its workforce. It was however envisaged that individuals and organisations might emerge at a later stage showing interest in the current study, in such an instance, the work will be shared through offline and online means with those but information that is identifiable would have been removed and replaced with codes and pseudonyms. Thus participants' consent shall not be considered when the data is shared since the shared data does not consist of identifiable information such as demographic information, organisation's as well as people's names since those were replaced with codes and pseudonyms. This section discussed the ethical consideration of the current decolonial study, the section below details on the measures undertaken to ensure that the study is trustworthy.

4.10 TRUSTWORTHINESS

Trustworthiness in a qualitative study can be ensured by employing the four criteria of transferability; confirmability; credibility and dependability explained below and how they are addressed in the current study (Krefting 1991:215; Wagner *et al* 2012:243).

1 Transferability-which can be understood as the genesis for arriving at the similar judgment accomplished through maintaining data versions in their original form and through presenting a thick description (Wagner *et al* 2012:243). In eliminating a threat to transferability, the researcher provided a detailed information pertaining to the participants, setting and context in order to make it possible for others to assess the

extent of transferability of the findings. Here, the researcher compared the participant's characteristics with the studied group's demographic information.

2 Confirmability- which is mainly about ensuring that the findings of the study are based on the collected data. This criterion is about measuring the extent of biases prevailing in order to show that findings are not derived from the researcher's construction but from real events (Chilisa 2012:149; Wagner *et al* 2012:243). In establishing confirmability, the researcher involved a supervisor in a research project. The supervisor verified the conclusions by going through the research process and product, the recommendations, findings, data and interpretations.

3 Credibility-this is the criterion employed to address activities that make a study credible and to make it apparent that the findings of a study were derived from the collected data (Wagner *et al* 2012:243). This according to Chilisa (2012:145) entails that credibility of the study is realised when it is evident that the study represents the multiple realities as manifested by the research participants. In establishing credibility, the researcher employed a prolonged engagement by spending an extended amount of time of about forty-five minutes to one hour with the participants in order to identify the patterns that keep on reappearing. This helped the participants to become accustomed to the researcher, it further helped with the findings and revealed covert facts and also established as well as increased rapport. The researcher furthermore made use of time sampling by using a flowchart to systemise the contacts of participants in order to establish if all situations including setting and time that are possible were sampled by the researcher. The researcher also exploited reflexivity were the researcher's own perceptions, background and interests on the research were examined. The researcher furthermore continuously analysed himself and examined how the study was influenced by his characteristics. In doing this, the researcher made use of a journal throughout the study to record his personal feelings, thoughts and ideas that emerged as the result of contact with the participants. The methods, daily logistics, schedule, problems and questions pertaining to the research process were also recorded in a journal to help inform the data collection and analysis and made the researcher aware of the biases thereby enhancing the credibility of the study. The researcher also considered employing various data sources, various settings and different days when collecting data. Member checking was also employed through continuously checking the data, conclusions and interpretations with the participants to ascertain accuracy and eradicate misinterpretations. Peer

examination was also employed to establish credibility through discussing the research processes and findings with other experienced researchers in a qualitative study (Wagner *et al* 2012:243).

4 Dependability-this is the criterion focused on ensuring the accuracy of translation of data from different sources. Dependability allows for the reconstruction of all the processes as well as events that led to the conclusions of the study thereby providing means to ensure the confirmability of the research findings (Wagner *et al* 2012:243). In ensuring dependability, the researcher described in detail the data collection, analysis and interpretation methods exploited. This description provided information on how possible it is that the study can be replicated or how unique the context and a situation is.

4.11 CONCLUSION

This chapter detailed on the methodology employed in carrying out the current decolonial study. In this chapter, the discussion on an indigenous methodology were presented and its applicability in the current study. The paradigm and its assumptions, the research design, the research approach and methods were also discussed and the justification on the adoption of these is also presented. This chapter also discussed in detail the population and sampling method congruent with the current study. The ethical issues, trustworthiness and the data analysis approach were also discussed in detail and the next chapter presents the finding of the current study.

CHAPTER 5: FINDINGS

5.1   INTRODUCTION

In this chapter, the findings of the qualitative data collected through semi-structured interviews and talking circles which were analysed through the thematic analysis approach discussed in **section 4.8** are presented. The thematic analysis according to Wagner *et al* (2012:231) entails identifying themes and patterns from the collected qualitative data, undertaken to develop an in-depth understanding of a particular phenomenon as experienced by the participants of the study. Apart from studying the experiences of *Temi* Construction's experiences, the study also seeks to answer the research questions as well as realise the objectives of the study and this according to Wagner *et al* (2012:231) is possible through the use of a thematic analysis approach. During the data collection process, the researcher made use of recording for both the interviews and the talking circles and these recordings were transcribed by the researcher in verbatim. These recordings and transcriptions contained the discussions between the researcher and the sampled workforce of *Temi Construction.* The discussions were based on exploring the management approaches employed in *Temi Construction*, how these were experienced by the employees and an extent to which the employed approaches manifest and reflect decoloniality. These discussions all took place in one of the construction sites in Soweto and the use of a space that the participants are accustomed to was to ensure comfortability of the participants and eliminate the discomfort of adjusting to a context that is not familiar. The researcher perceived it to be a sensible thing that an indigenous study be conducted in a natural space which also helped addressing the safety requirements during the pandemic. Below, a preface of the findings is presented briefly touching on the concepts that are deemed to be key in the current study.

5.1.1   Preface of the findings

As repeatedly argued, this is a decolonial study which in a nutshell entails that decoloniality is adopted as the general position with a theoretical framework that is ubuntu. The study centred on investigating the perceptions that the employees of *Temi Construction* have with regards to the prevalent management approach in this organisation. Learnt from the literature, is that management in Africa is under-

researched, that the management approaches employed by the organisations in this continent are imported, also, no managerial framework originated in Africa that exists (Jackson 2002b:458; Kamoche 2011:1; Karsten & Illa 2005:614; Pindure *et al* 2012:69. These imported management approaches according to literature are at odds with the African context (Beugre & Offodile 2001:539-540; Booysen 2001:57; Jackson 2002a:1009). Now from the studied samples, in this study it has been discovered that the employees at the lowest ranks are blacks and this speaks to what is realised from the literature that a large population of this country remains excluded from the economic activities and not only that, but blacks are exploited in the workplaces (Cottle 2014:145; English & Le Jeune 2012:146; Mangaliso 2001:29). The study also discovered that the employees of *Temi Construction* are below the age of sixty years old with a varied experience ranging from a year to fifteen years in the workplace within the sector. As diverse as they are in terms of ethnicity, these employees possess qualifications ranging from a Secondary School Certificates to Bachelor degrees affording them to play varying roles in the organisation.

From the findings of the current study, it has been discovered that to a certain extent, the employees of *Temi Construction* are excluded in the decision-making processes, they underwent both formal and informal training prior being appointed to their respective positions. It has also been discovered that some of the employees in this organisation perceive problems with the way they are being managed as they presume that the management of this organisation cares mostly about their gains and not the well-being of the workforce. They, the employees, see the prevalent management style in this organisation as autocratic with more importance on the ranks and characterised by high degree of unnecessary control that leads to their dissatisfaction. The employees of *Temi Construction* cited exclusion as the top-down messages in this organisation do not cater for the diversified populace that is part of the organisation. It is however important to stress in this regard that the experiences of the employees who participated in the study vary, that is, some of the employees are satisfied with the way they are being managed at *Temi Construction.* This in particular leads to a conclusion that there is some discordance that prevails when it comes to how these employees are treated by the management.

The findings of the current are submitted as the representation of unfiltered reality that tallies with the adopted paradigmatic position in the study, the Afrocentric Indigenous paradigm. As per this paradigmatic approach, reality varies according to individuals as informed by environment, cosmos, the living and the dead (Bretherton 2015:163; Chilisa 2012:102; Cunneen *et al* 2017:71; Peltier 2018:9; Wagner *et al* 2012:54). Detailed findings of the current study are presented below starting with the participants' demographics.

5.2   PARTICIPANTS' PROFILE

The study collected the demographical information and this was utilised as an ice-breaker and to build a rapport for both the interviews and the talking circles probing the age of the participants, the race groups to which they belong as well as the educational background (du Plooy-Cilliers *et al* 2012:186). The demographic information collected also included the role of the participants in the workplace, tenure, direct managers and experience of the sector excluding in the current posts held. The collection of the demographic data was not only about relaxing the participants but also to gain an insight on their context in terms of diversity and the participants' suitability for the study among other things (Connelly 2013:269). It is understood that the adoption of both the interviews as well as the talking circles have a common objective in this qualitative study, therefore, the profiling of the participants of the two samples is not presented separately but presented collectively and the same is done with the findings.

Table 5.1: Age-group

Age group	Number of participants
20-29	3
30-39	4
40-49	2
50-59	1
Total	10

Table 5.2: Cultural background

All the interviewed participants were Black Africans.

Ethnic Group	Number of participants
Zulu	4
Xhosa	2
Pedi	1
Sotho	3
Total	10

Table 5.3: Educational background

The highest qualifications obtained by the participants comprised of a bachelor's degree, a national diploma as well as the high school certificate**.**

Highest Qualification	**Number of participants**
Bachelor degree	**1**
National Diploma	**5**
Secondary School Certificate	**4**
Total	**10**

Table 5.4: Occupational roles

The interviewed participants comprised general workers, an administrator and engineers.

Occupation	Number of participants
General workers	5
Junior construction manager	1
Senior Quantity surveyor	1
Quantity surveyor	1
Site Engineer	1
Administrator	1
Total	10

Table 5.5: Tenure

Number of years	Number of participants
1-5 years	10

5.2.1 Responsible line managers

All the interviewed participants report to the site manager who in this study is referred to as Mr X for the purpose of upholding confidentiality.

Table 5.6 Experience within the sector

Number of years	Number of participants
1-5 years	7
6-10 years	2
11-15 years	1
Total	10

Looking at the demographical data of the current study's participants and keeping in mind that it is the management of *Temi Construction* that selected the participants based on the provided criteria, it is realised that this group is diversified. The workforce of *Temi Construction* is diversified in terms of age, ethnicity, educational background, work experience as well as the occupational roles and these are not part of the criteria that the researcher gave to the management. This reveals that *Temi Construction* is comprised of a diversified workforce as alluded to by one of the participants who stated that: *The workforce here is quite diversified, I mean on site we have people from all corners of South Africa and others from other countries, yeah, we are so diversified.* This is in par with the claims that the construction sector employs quite a diversified workforce in terms of literacy, occupation, culture as well origin among other things (Greeff 2015:497-498). It is also realised that the majority of employees not holding any managerial position in *Temi Construction* is black and below the age of forty. An assumption on this in terms of age is that the employees of *Temi Construction* still have time to learn and acquire more

experience which is assumed to be of an advantage when a managerial opportunity presents itself. The realisation that the majority of the employees not holding any managerial positions consist of black workers is in par with the assertions that in South Africa, only 10% of the black workforce is holding the managerial positions as opposed to 52% of whites holding the managerial positions (Mangaliso 2001:29). The employment of blacks and keeping them in the lower positions is something that is done deliberately for the exploitation of "cheap black labour" to maximise the profits of the white employer (Cottle 2014:145; English & Le Jeune 2012:146). This come as no surprise as it appears in literature that today, the construction sector is still embedded with the colonial and apartheid practices as discussed in **section 1.3 (**Fitchett 2009:54)**.**

The suitability of this sample in the current study is that these employees are the recipients of the adopted management approach, that is, they are the ones who are being managed through certain managerial framework and from this, it is inferred that they are the ones who experience management and this particular experience is in essence what the current study was actually investigating and the findings thereof are presented below. The discussed findings from both the talking circles were analysed through the use of the thematic analysis approach. The interviews and talking circles were recorded and then transcribed, then the transcriptions were thoroughly verified by the researcher to ensure accuracy thereof which was then followed by the development of familiarity with the content through reading and re-reading. Familiarity with the data was developed and this helped with the identification of themes and patterns which were labelled through codes. The researcher made use of colour codes for various themes and began to intensively engage with these to develop the underlying meaning. These coded themes were recorded on a table with separate column for each theme. All coded themes were identified, defined and an exclusion together with inclusion criteria developed. This helped with the organising of data which made it less difficult to identify the patterns and work towards responding to the research questions of the study.

Table 5.7: Summary of themes

Theme number	Theme description
Theme 1	**Employee-involvement in decision-making**
Theme 2	**Training and potential**

Theme 3	**Problems with management styles**
Theme 4	**Best thing about management**
Theme 5	**Management style**
Theme 6	**Importance of position**
Theme 7	**degree of control**
Theme 8	**what management cares mostly about**
Theme 9	**Language of communication**
Theme 10	**Flow of communication messages**
Theme 11	**Embeddedness**
Theme 12	**Bottom-up solution**
Theme 13	**Extent of satisfaction with the management style**
Theme 14	**ideal management style**

5.3   DISCUSSION OF FINDINGS

5.3.1 Theme 1: Employee-involvement in decision-making

This theme relates to an extent to which the workforce's contribution is considered when decisions are being made at *Temi Construction*. It is pointed out from the findings of both the talking-circles as well as interviews that decision-making is solely meant for the management and the employees are not involved in these as alluded by participant 1 from the interviews who stated that:

…decisions are made without the consultation of the employees and at times you can tell that certain decisions taken are not considered how they might affect our well-being.

From the utterances of participant one, it is realised that the findings on decision-making speak to the division of labour in a sense that the management do the thinking as well as the planning work while the employees work towards the realisation of objectives as set by the management. The functions of management as per features of the Classical approach are that the functions of a manager are to control, plan, organise, coordinate and monitor (Fayol 1923:128; Mahmood *et all* 2012:517; Nothhaft 2010:130; Pindur *et al* 1995:62). This in particular spells out that the employees mainly exist for the sole purpose of

labouring towards the realisation of organisational objectives as determined by their respective managers (Miller 2012:27; Taylor 1911:36). This as existing was acknowledged by participant 3 of the interviews who argued that:

The employees [of *Temi Construction*] *solely exist for labouring and are supposed to take directives from the management unquestioningly.*

These discoveries appear to be in contradiction with the tenets of the Afrocentric Management Approach which advocates that decision-making in a context where this approach is adopted is made in manner that is inclusive and circular which makes it the responsibility of the collective (Mangaliso 2001:27).

Interesting to note, is the utterances of participant 2 from the talking circles who stated that:

The CLO (Community Liaising Officer) partakes in managerial decision-making together with the local committees.

It is understood that the role of the CLO is not solely limited to representing the community but also encapsulate the representation of the workforce from the community in question. This reveals a new dimension from the findings that to a certain extent, the employees of *Temi Construction* are involved in decision-making but the feel of the majority of the workforce is that they are not involved. The perception that these employees are always excluded as discovered leads to discouraging the employees to partake in any activity other than work as alluded by participant 4 of the talking circles who stated that:

I don't even bother with thinking of ideas to contribute with because I know it for a fact that my ideas as an inferior and insignificant, a subordinate actually don't matter.

Even though this may be the case, participant 2 of the talking circles argued that:

I do not know at the moment whether it could be permissible to partake in decision-making since I have never had any ideas to bring to the fore.

It is thus acknowledged that the employees of *Temi Construction* experience the reality differently. Some employees feel discouraged when it comes to taking an initiative as the result of perceived exclusion by the management and others feel that they are represented when it comes to decision-making. It is thus inferred in this instance that the discordance in the experiences of the employees with regards to partaking in decision-making can be

attributed to the assertions that different people interpret the reality differently, (Wagner *et al* 2012: 56).

5.3.2 Theme 2: Training and potential

This theme relates to the appointment of *Temi Construction* workforce which is preceded by the training of these employees. The findings from both the talking circles and interviews reveal that the employees did receive some training before they got appointed to their respective posts. The form of training the employees received differ in terms of formality where others have received formal and others informal training. Those who have received formal training have undergone the route of getting their qualifications from the higher learning institutions and those who received informal training where trained informally in the workplace and this is more leaned towards the watch-and-learn situation whereby a novice worker learns how to do a job through the mentorship of a more experienced employee. Participant 4 of the interviews had to say the following in term of prior training:

I have studied towards a National Diploma in Building from the Cape Peninsula University of Technology (CPUT) and have done a one-year in-service training to complete my qualification.

Participant 1 of the talking circles also stated to have undergone some formal training and has said:

I have a National Diploma in Administration from the Central Johannesburg College.

Participant 4 of the talking circles has never received any formal training but has undergone the 'watch-and-learn' route in order to learn how to do his job and has stated that:

When I first got here, I did not know any construction work. I started as a (daka-boy) mixing and transporting mortar using a wheel-barrow. Learning to master the art of mixing mortar is not as easy as it looks, there's yelling and torture involved in the process but that's not something a man can't handle. Through hard-work, determination and resilience, I mastered the art of mixing mortar and has moved to being a brick-layer now and the process was almost similar to that of learning how to mix.

It is understood when drawing from literature that as per the tenets of the theory of Scientific Management, the employees would need to undergo training so they could be

effective in their duties (Taylor 1911:11). As this may relate to the Classical Approach, it is understood that in an organisational setting, employees need to carry out their duties exceptionally well so that an organisation can have returns and be able to remunerate the workforce. This particular principle, that states that employees need to undergo training, is not dismissed by the management theories that were conceptualised after the Classical approach. With this being submitted, it is maintained that this particular feature is not only associated with the Classical approach, but it is also condoned by the Human Relations, Human Resource, Knowledge-centric as well the Afrocentric Management approach.

5.3.3 Theme 3: Problem with management styles

This theme is about the problems with management as observed by the workforce of *Temi Construction.* The findings from both the talking circles as well as the interviews manifest that there are things from the eyes of the workers that are experienced as problematic. The employees of *Temi Construction* see a problem with the flow of messages in the organisation, decision-making, autocratic style of leadership, these are the themes that emerged and are presented separately, participant 1 of the interviews stated that:

Erh…the biggest problem with the management of this company is that they are stuck in the past. The management […] *don't keep up with the times. They are not open to suggestion even if these are positive and can be of help to the organisation. They don't want to see their mistakes and to them, an advice from an employee is more like an attack to or undermining the authority.*

Participant 5 of the talking circles stated that:

I would say that the focus is more on managing the employees than the organisation. We are expected to do certain tasks regardless whether we agree or not. We can't question anything […]. *We are always threatened with disciplinary procedures and losing our jobs.*

Participant 2 of the talking circles stated that:

[…]*, we are always hit by surprise, and when this happens and things change, we are expected to function smoothly.* […] *this company is so rigid and* […]. *They don't care about the needs of the workers and the working condition. These people do not listen!* (clicks the tongue)*.*

Participant 3 of the interviews said that:

The managers have a bad attitude towards the employees and always show disrespect.

Participant 4 of the interviews stated that:

The problem is tiny with the management…they can't please everyone unless they decide to sell pizza (laughter). It is a convention that in a set-up like this, managers have to oversee the workers to ensure productivity and to be honest, this does not sit well with others. You know, some people are ungovernable, they always want to do as they please forgetting that we are all here for one reason and that is to work.

Participant 4 of the talking circles expressed that the major problem with the management of *Temi Construction* is "unfairness." The participant argued that:

We are not fairly treated in this company, some get better treatment and some are looked down-on.

Participant 3 of the talking circles has expressed that from their observation they could not identify anything with the management's problem which are the sentiments as shared by participant 5 of interviews as well.

It is realised that even though other employees of *Temi Construction* have no problem with the management of this organisation, others experience problems. Not only that, but the majority of employees experience inequality, disrespect, and autocratic style of management as problematic. The discordance on how the employees of *Temi Construction* perceive and experience management is something that cannot be overlooked and it is inferred that this results from unequal treatment of the workforce as alluded to by participant 4 of the talking circles who argued that the employees are not treated equally. Apart from that, it is drawn from literature that the construction of reality would differ for individuals as this is influenced by history, values, beliefs as well as social artefacts among other things (Greeff 2015:499).

5.3.4 Theme 4: Best thing about management

This theme is about the good things that can be said with the management of *Temi Construction.* The findings from both the interviews and the talking circles reveal mixed experiences where other employees cannot identify anything positive about the management of *Temi Construction* and others having specifics on what is good about the management of this organisation. Participants 3 of talking circles and participant 4 of the

interviews both agreed that there is something good about the management of *Temi Construction* and participant 3 of the talking circles had to say:

There are minor things that my fellow colleagues tend to overlook because their focus is somewhere else and such clouds their interpretation of the situation. Think of a scenario where 100 bags of cement need to be off-loaded from a truck. In such a situation, the supervisor in charge at that point would organise a group of men who under supervision will successfully off-load the truck and put cements where they are supposed to be. From my point of view, this speaks to teamwork, coordination, unity and cohesion and that is something commendable.

Similarly, participant 4 of the interviews also said that he does have a positive experience of *Temi Construction* management and alluded that:

It is widely known that everything in this world has good and bad side, and what I can say that is good about the management of Temi Construction is that Mr Q and Mrs X know their story, they are actually good at what they do. Besides that, with the salary package I am getting, I do feel as being valued as an employee of Temi and because of this, kudos to the management of Temi.

On the contrary, other employees expressed that there is nothing good about the management of *Temi Construction* as per their experience. Participant 1 of the interviews said:

(sigh…) *do I have any…Yoh! I don't think there is* [something good about the management of *Temi Construction*]. *It is quite difficult to pinpoint any positives from the management of this company.*

These are the same sentiments shared by participant 3 of the interviews who said that:

They are nonchalant with their ineffective management…actually there's nothing commendable about the management of this company.

With participant 4 of the talking circles in her expression, it was discovered that her experience also reveals that there is no positive about the management who said after a heavy sigh and a long thought:

It's non-existent.

Again from this theme, the mixture of experiences with regards to what is good about the management of *Temi Construction* is discovered. As argued earlier that from the findings, the employees of *Temi Construction* are not treated the same hence the experience differs. When drawing from the participants' utterances and keeping in mind the assertions of Greeff (2015: 499), it is understood that the construction of reality differs for individuals as this is informed by a number of factors encapsulating values, beliefs, history and social artefacts.

5.3.5 Theme 5: Management style

This theme relates to the dominant style of management prevalent in *Temi Construction.* Just as it has been realised with the other themes, the participants expressed different experiences and participant 1 of the talking circles stated that:

The managers of this company are so autocratic and they run this place like one would run their home or house. They lack […] decency and respect for the workers…These people are so arrogant and don't see us as humans but as tools at disposal for projects completion.

This relates to an expression by participant 5 of the talking circles who said:

Working here used to be awesome but as the company grows, things are getting bad, the style of management is slowly becoming autocratic. Unfairness is now prevalent, imagine being managed by a person whom you are more qualified and experienced than, just because they are male and white, mxm, so unfair.

Participant 1 of the interviews stated that:

You know here blacks are looked down-on and things seem to be getting worse with the micro-management that is being introduced. It is even another story if you are female, you will be relegated to the most inferior status and these white middle managers would manifest being too petty towards black women. One other thing that makes things quite difficult with being black female in this context is that the company does not pay you while on maternity leave, you only get to apply with the Department of Labour and that department will only give you a portion of what you are supposed to be getting.

Participant 3 of the interviews stated that:

This company is managed through dictatorship as we are always threatened with disciplinary procedures and losing our jobs. You don't get to question the Nduna's [manager's] *orders or orders from the boss,* […].

Responses from participant 1 and 5 of the talking circles and participant 1 and 3 of the interviews manifest that the marginalisation of blacks is prevalent in *Temi Construction* and this appears to be worse with black women in construction in South Africa as discussed in **section 1.3** (English & Le Jeune 2012:145; Moraba & Babatunde 2019: 158). Keeping in mind the utterances of these participants who experience a management style that is autocratic in nature and drawing from the literature, it is understood that this style of management is associated with the Classical approach (Mahmood *et al* 2012:515). The autocratic style of management as realised in literature review chapter is condemned by other managerial frameworks conceptualised after the Classical approach.

On the contrary to the responses received from the preceding participants, participant 2 of the interviews expressed the state of being okay with the management style prevalent at *Temi construction* by saying:

You know at work, people come just to work and get paid and for that to happen, the company has to make money so it can be able to pay workers. So the management have to do everything in their power to make sure that there is production so that there will be money coming in. Now you cannot expect the management to tolerate insubordination as this will affect company gains and employees. The management of Temi is just doing that [managing for production] *and because of that, I would say their style of management is effective since it leads to productivity, I don't have a suitable word to this style of management but let's call it 'productive' style of management.*

Participant 4 of the interviews stated that:

I have worked for big construction companies, your Murray & Roberts, Steffanuti Stoks and others and when you compare Temi and those, you could see that Temi is small in terms of size, the management style is relaxed even though some policies are vague. I am saying it is relaxed because, I am getting fairly paid, the workload is bearable and the management is to a certain extent understanding.

These findings reveal that the employees of *Temi Construction* experience the company's style of management as autocratic even though others experience the management style

of the company as relaxed in comparison to other companies within the sector. The management style of the company is also experienced as productive by another participant. These contradicting experiences of the company's management style as it has been argued earlier, are attributed to the discordance in the treatment of the workforce at work which leads to the varied experiences of the company's style of management as experienced by the employees. Also, it has been argued that the construction of reality differs for individuals as this is informed by a number of factors, (Greeff 2015: 499).

5.3.6 Theme 6: Importance of position

This this is about the extent to which position or ranks are important at *Temi Construction* and the findings reveal that position is something that is quite important in this organisation despite how one looks at this. Participant 4 of the interviews said:

I wouldn't know about the head-quarters but here on-site, as an engineer, I do get respected for that and I am being taken serious as an engineer of course (laughter).

Participant 3 of the interviews also sees position as important in *Temi Construction* but this is seen from a distinct lens, the participant stated that:

To them [the managers] *position is quite important* […]*.*

One thing to note from a response provided by participant 3 is the division or the absence of unity between the management and some of the workforce of *Temi Construction.* The use of the term "them" to refer to the managers carries the connotation of polarisation in the workplace between 'us' and 'them' and this in particular speaks to the underlying discordance of experiences of this company by the employees. The line of thinking here centres on the dichotomy of 'us' who are treated badly in the workplace and 'them' who get better treatment from the company and possibly better remuneration.

Participant 1 of the interviews submitted that:

Eh…it differs. Ranks are very important, especially for those in positions […]*, the ranks are used to abuse the employees.*

Participant 3 from the talking circle said:

Yes, position is very important here at Temi […]. I believe that for any company to run smooth, there should be someone holding the financial management position to handle finances, someone to hold the position of being a storeman to facilitate access to whatever material and someone to hold a position of hiring and firing. I believe you get it. It won't work if we could all be just employees, there should be positions.

Participant 5 of the interviews said that:

(long pause) …*position is quite important; it is used to classify workers.*

It is clear from this that ranking as perceived by the employees of *Temi Construction* is quite important if used properly by the individuals holding those particular positions but this can also be bad if used for gains other than effectiveness and coordinating. This in particular speaks to one specific principle of an Administrative Theory of Management, the division of labour which states that the best utilisation of the workforce is to have each employee assigned their dividend of work or task (Mahmood *et al* 2012:417-418). Even though this is from the Classical approach, it has not been found anywhere in literature where this particular principle being criticised not by the Human Relations Approach, not by the Human Resource Approach, not by the Knowledge-centric Approach and not even by the Afrocentric Management Approach. With this being said, it is submitted that the division of labour principle is one of the building blocks of other theories of management.

5.3.7 Theme 7: degree of control

This theme is about the degree of control prevalent at *Temi Construction* and the findings reveal that there is control in this organisation. Participant 5 of the talking circles alluded that:

The control is existent and I believe it mainly exist for effectiveness but at times you realise that control especially by the middle management it is used for gatekeeping. Sometimes the middle management makes it practically impossible for our messages to reach the senior management and this is not good at all since they are supposed to be a link between us on-site with the senior management.

Participant 2 of the interviews stated:

The control exists but to a certain extent. Isn't it that the manager has to manage by overseeing things?

Participant 1 of the interviews said the following about control at *Temi Construction:*

Control is very tight here at Temi.

Participant 3 of the interviews said that:

The management is too controlling, sometimes unnecessarily so. I mean it is so annoying […]. *People in management always want to make the workers feel that someone is in charge.*

Participant 3 of the talking circles also acknowledged the existence of control in *Temi Construction* and said:

Control does exist but to a limited extent. It only gets problematic when some managers use this for gatekeeping.

These findings reveal that there is control that exist in *Temi Construction* and understanding this from the context of this organisation it speaks to one of the Administrative Management Theory principle which according to Miller (2012:19) centres on one of the functions of management that is about measuring the degree to which the tasks given to workers results in the realisation of the set goals. The understanding gleaned by drawing from literature as argued by Mahmood (2012:519) that the functions of management are still put into practice by organisations today is evident enough that these are some the building blocks of other approaches to management including the Human Relations Approach, the Human Resource Approach, the Knowledge-centric Approach as well as the Afrocentric Management Approach. The absence of criticism of the functions of management by other managerial theorists also attests to the claims that these have had an impact in the development of management as the practice and the field of study. In making further sense on the function of controlling, it is submitted that this is a sensible way of managing since it is quite important that an evaluation of the effort and progress be undertaken with an objective of ensuring that the effort yields to the desired outcome. This when employed with honesty is quite beneficial but it can be catastrophic when misused as is the case with the experience of other employees who got suppressed through the exercising of control by their respective managers. Important to note is that all the other frameworks except the Classical approach as realised in the literature review chapter, do not condone the ill-treatment of the workforce.

5.3.8 Theme 8: what management cares mostly about

This theme is about the priority that the management has in the working environment and it has been established from the employees' experience that the management of *Temi Construction* cares about a number of things including safety, production, ranks, power and returns as participant 4 of the talking circles stated that:

*They only care about looking good in their position*s... (laughter)*…and their pay cheques.*

Participant 3 of the interviews said:

Themselves. They care more about themselves and what they can gain from the company.

Participant 1 from the interviews added:

They are just obsessed about money.

Participant 2 from the talking circles said that:

The management's interest lies with safety.

Participant 5 from the interviews stated that:

The management cares a lot about safety and money as well. You see those go hand-in-hand. Once safety is compromised, money is lost. What I mean is that if the company is not in par with the safety standards and regulation, they get to pay a fine for such transgression. Let's say if someone gets injured at work as the result of compromised safety, that employee has to be compensated.

Participant 1 of the talking circles alluded that:

The management of Temi cares most about production. They don't want anything that stands in the way of production.

From the utterances of the participants on what the management cares most about, it is realised that there is no direct statement that the management to a certain extent cares about the well-being and needs of the workforce. This in particular makes *Temi Construction* especially on this part to be against the provision of the Human Relations and Human Resource Approaches advocating for the well-being of the workforce and meeting their needs (Miller 2012:46). With the understanding that an organisation mainly exist to make profit and such is realised through production, it makes an absolute sense

for *Temi Construction* to show concern for production which makes it possible for the salaries of the employees to be paid. It is inferred from this that the salaries do actually address the employees' basic needs. It however should not be overlooked that the employees are the key role players in production and as per the Human Resources Approach, managers need to show high concern for both the workforce and production (Miller 2012:50). It is also realised that *Temi Construction* cares about safety, that is the safety of the workers and that of a working space. If this is seen as being solely done for legislative compliance, it does not leave out that there is to a certain extent some concern about the workforce and their safety needs. The manifested dissatisfaction by the employees on this, may be due to the fact that the concern is not as high enough to meet the expectations of the workers. Drawing from the literature, it is understood that safety is one of needs from the Maslow's hierarchy of need (Miller 2012:41). With this being said, *Temi Construction* does address the needs of the workers to a certain extent.

5.3.9 Theme 9: Language of communication

With the understanding that the workforce of *Temi Construction* is comprised of the diversified workforce as per the revelation of the participants' profile, this theme is about the dominant language that is used to communicate with these employees. The findings reveal that *Temi Construction* solely relies on English to communicate with its employees as participant 1 of interviews stated that:

The language of communication here is mainly English and the messages relayed through memos and emails cascaded through various managers get to me in a form of a printed document and at times, verbally.

Participant 2 of the talking circle said that:

The manner of communication is most of the time derogatory and we receive communique in written texts that are written in English. If it happens that one doesn't understand English, they have to rely on fellow colleagues' translation.

Participant 4 of the interviews alluded that:

They communicate with us through written texts in English.

Participant 3 of the talking circles stated that:

Communication from the headquarters get to us through memos transmitted via emails and these are always written in English.

These findings reveal that only one language is considered when interacting with the workforce of *Temi Construction* and the communique is always transmitted through written format which is congruent with the tenets of the Bureaucratic Theory of Management. This theory states that everything concerning an organisation has to be written and stored in this format as this will help with the systematic running of an organisation (Mumby & Kuhn 2019:113). Sensible enough, especially if one is to also consider the importance of record-keeping but of concern from the participants' utterances that English as the language of communication at *Temi Construction* is not accessible to all the employees and the company appears not to be making any effort to consider other languages when relaying messages to the workforce. The Afrocentric Management Approach preaches that the use of accessible language in a working space is of paramount importance to ensure understanding (Mangaliso 2001:27). As per Afrocentric Management Approach, it is of paramount importance that the managers master the accessible language as this will help them to become good conversationalist and assist in managing the interactions as opposed to managing the actions (Karsten & Illa 2005:608).

5.3.10 Theme 10: Flow of communication messages

This theme emerged during the analysis of data from both the interviews and the talking circles. It is about the flow of messages in *Temi Construction* as experienced by the workforce. The findings reveal that communication in this organisation is mainly top-down and bottom-up messages are blocked by the middle management who at times play the gatekeeping and micro-management role. Evidently from the utterances of participant 1 of the interviews who state that:

Communication in this company is mainly top-down…

Participant 4 of the talking circles stated:

Communication? We don't talk to big bosses, they tell us. Who are we to tell the big bosses?

Participant 2 of the talking circles said:

The manner of communication is most of the time derogatory and we receive communique in written texts that are written in English…

Participant 1 from the talking circles alluded that:

The managers […] *lack communication decency and respect for the workers.*

Participant 3 from the talking circles maintained that:

Communication from the headquarters get to us through memos transmitted via emails...

From the findings of the current study, it is established that the flow of messages at *Temi Construction* is mainly top-down and that bottom-up communication is restricted through gate-keeping by the middle management. This is despite the availability of the CLO who serve as the mouthpiece for the locale including the workforce from the community. It is understood that the dominant top-down flow of messages in a working context can be associated with the Classical approach of Management (Mahmood *et al* 2012:515). This is condemned by the Human Relations Approach, the Human Resources Approach, the Knowledge-centric Approach and as well as the Afrocentric Management Approach.

5.3.11 Theme 11: Embeddedness

This theme is about the degree to which *Temi Construction* is part of the community in which it operates and this speaks to reciprocity which according to Lapan *et al* (2011:439) is about addressing the needs of others. The findings of the current study reveal that *Temi Construction* is to a certain extent playing its role in benefiting the community and its members. Participant 4 of the interviews maintained that:

From my point of view, this company is embedded with the community of Soweto. There is also a structure, I think in a form of politics or something but that particular structure partakes in the day-to-day running of this site and this is coordinated through the Community Liaison Officer (CLO). There is also an involvement of the ward councillor with some committee but in short, this company works for the community.

Participant 3 of the talking circles stated:

I would say that the company is embedded with the community as this is what brings them money.

Participant 2 of the interviews said that:

The community is quite involved, they get skills from the company and they get employment. The CLO (Community Liaising Officer) partakes in managerial decision-making together with the local committees. The local companies get a chance to do business as sub-contractors and 30% of Temi work would be contracted to local SMMEs and sometimes more.

Participant 3 of the talking circles maintained that:

I would say that the company is separate from the community but adhering to legal requirements. I am saying this because the community is not actually actively partaking in what is happening here. I can actually say that the company is not absolutely detached from the community but embedded to a lesser extent.

From these findings, it is realised that *Temi Construction* does benefit the community of Soweto through imparting the skills to the locale and providing a platform for the utilisation of such skills through employment. Apart from that, it has also been established from the findings that *Temi Construction* also creates opportunities for small businesses from the community to partake in the development of the community through construction by contracting up to thirty percent of its (*Temi Construction's)* tenders. The sub-contracting of some of the *Temi Construction* work to smaller local companies according to Cottle (2014b:4) has no objective of benefiting the community but to maximise the organisation's profit as discussed in **section 1.3**. Despite the maximisation of profits through sub-contracting, it is mandatory as per Preferential Procurement Policy Act that companies with tenders above R30 million (30 000 0000) must-subcontract 30% of the project awarded to these (Molise 2015:57). The views from the participants differ, others submit that *Temi Construction* does give back to the community not out of its goodwill but to adhere to the legal requirements and others believe that this company gives back to the community for the betterment of the locale. Depending on the position that one looks at this but what is important is that *Temi Construction* does adhere to the ethics of reciprocity by giving back to the community and this is congruent with the Afrocentric Management Approach. The utterances that this company is merely complying with the legal requirements when ploughing back to the community does not make *Temi Construction* an inept company but makes it a compliant one. This country and sector is regulated by laws and there is nothing wrong with complying with the legislative requirements. As it is

understood that the private companies in South Africa are regulated through the companies Act 71 of 2008 and the construction industry is governed by CIDB (Sebone & Barry 2009:186; Ramlall 2012:272). The South African law has no specific clause in its legislation to propel these companies to be socially responsible or be philanthropic (Ramlall 2012:272). This implies that companies in the country cannot be held criminally liable for not giving back to the society and *Temi Construction* as it appears from the findings does give back to the community. As it may, companies do philanthropic activities simply because it is the right thing to do and other do this to gain the Broad-Based Black Economic Empowerment (BBBEE) scores.

5.3.12 Theme 12: Bottom-up solution

This theme is about an extent to which *Temi Construction* makes a provision for employees to come up with solutions to problems in the workplace and be taken into consideration. The findings reveal that some of the employees have never given an attempt to come up with solutions and others are under the impression that their solutions will not be taken into consideration due to the inferior occupational roles they play and some cite the unavailability of the platform to bring their ideas to the fore. Participant 5 of the talking circles alluded that:

Solutions from the workers are actually not considered.

Participant 3 from the interviews stated:

I don't even bother with raising the solutions I have because I know it for the fact that they will be dismissed since they are from a subordinate that is perceived inferior and insignificant by the management.

Participant 1 of the talking circles stated that:

No opportunities or platforms are provided for us to be innovative and contribute to the betterment of the company as well as the working condition with our ideas.

From these utterances, it is established that *Temi Construction* does not make any provision for a platform that will enable employees to come up with solutions and ideas. This in particular together with the ill-treatment of some employees as established led to the discouragement of employees from being innovative because of the belief that as inferior workers, they have inferior ideas. This speaks to the suppression of the workforce by the managers who have low regard of the employees who put into practice the

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Classical approach to management (Miller 2012:28). This suppression of employees is explicitly condemned by other managerial frameworks including the Human Relations Approach, the Human Resources Approach, the Knowledge-centric Approach as well as the Afrocentric Management Approach.

5.3.13 Theme 13: Extent of satisfaction with the management style

This theme is about an extent to which the employees of *Temi Construction* feel content about the way they are being managed and the findings reveal a mixture of experiences on this as some of the employees feel content with the way they are being managed and others discontent.

Participant 5 from the interviews stated:

I won't lie on this one, I am not happy with the way we are being managed and the middle management is the major cause of this.

Participant 2 from the interviews:

I am okay with the way I am being managed, I am happy, yes.

Participant 4 from the talking circles said:

No, no I am definitely not happy with the way I am being managed.

Participant 5 from the talking circles said:

You know here blacks are looked down-on and things seem to be getting worse with the micro-management that is being introduced. It is even another story if you are female, you will be relegated to the most inferior status and these white middle managers would manifest being too petty towards black women. One other thing that makes things quite difficult with being black female in this context is that the company does not pay you while on maternity leave…

The discordance in the discovery about the state of happiness in the style of management by *Temi Construction* manifests the differing experiences that individuals have of a situation. It is understood that individuals interpret reality based on their inherent characteristics such as origin, history, beliefs and values among other things and this is possibly a cause for different interpretations (Greeff 2015:499). Not only that, but as it has been established that employees at *Temi Construction* are not equally treated by the

management where some employees get better treatment than others who are not treated so well which also contributes to the contradictory findings on the contentment of the managerial style from the workforce.

5.3.14 Theme 14: Ideal management style

This theme is related to an ideal management from the lens of the employees, it is about how the employees would prefer to be managed or what things they would change if they were to take the position of being a manager. The revelations reveal that employees would like to work under better conditions and they do understand their execution role as the employees and appear not to have any problem with such. Participant 1 of the talking circles stated that:

If I could run this place, I could communicate better, involve employees in decision-making because that would possibly encourage the employees to participate and co-operate. I would also consider the needs of the workers and I think that is so important.

Participant 5 of the talking circles said that:

I could increase the salaries of the general workers.

Participant 3 of interviews alluded that:

I would get everyone doing their part to their fullest. I would communicate, coordinate and enhance our services so we can uplift the society and make information available.

Participant 1 of the interviews maintained that:

If I were to manage this company, I would give the workforce opportunities and create a context in which they could fully realise their potential. Avoid limiting their ability, give them support, make them feel valued, show them respect and lead them in a manner that is participative.

It has been found that employees of *Temi Construction* would like to be managed in a participative manner where they get consulted to contribute towards the betterment of the working environment. These employees would like to be shown respect, they want to be valued as the key role players in the realisation of the organisation objectives which they partake in during their formulation and they would want to see themselves working under

conditions that are conducive for them to realise their self-actualisation needs. The employees of *Temi Construction* would furthermore like to see an organisation communicating effectively, they would like see the general workers who are at the bottom of the hierarchy in term of ranks being remunerated satisfactory and would also like to see the company doing more in terms of reciprocity.

5.4 CONCLUSION

In this chapter, the findings of the current study were presented using themes preceded by the demographical information of *Temi Construction* workers. As this study had an objective of investigating the perceptions that the employees of *Temi Construction* have with regards to the management. The findings reveal mixed experiences of the management by the employees of *Temi Construction* which can be attributed to a number of factors. As contradicting these findings may be, the employees of *Temi Construction* do have an ideal way of being managed that they would prefer.

The findings of the current study from both the talking circles as well as the semi-structured interviews revealed that organisations such as *Temi Construction* in South Africa are still being managed through the Classical Approach as a dominant managerial framework. The discovery of this study also established that the tenets of other managerial frameworks are also put into practice in this organisation to a certain extent. The employees of this organisation express dissatisfaction and some express satisfaction on how they are being managed. Drawing on the tenets of the Classical approach and the utterances of the participants, it is established that some of the employees experience the management of *Temi Construction* as inhumane while others don't, some hold the perception that there's no equality in the workplace and others don't. Others experience discrimination in the working environment and this limits the use of the employees' ability whereas some employees don't experience such. As realised from the findings, this necessitates that organisations need to undergo transformation especially in managing the workforce. With this being said, the current study is recommending that organisations in a context such as Africa which is characterised by diversity, should adopt the Afrocentric Management Approach. The full discussion of the Afrocentric Management Approach is presented in **section 6.6.1**. The next chapter draws on the conclusions and

recommendations of the study where the responses to the research questions and the main issue are presented.

CHAPTER 6: RECOMMENDATIONS AND CONCLUSION

6.1   INTRODUCTION

In this chapter, the responses to the research questions are presented based on the findings of both the talking circles and semi-structured interviews. This chapter of the study also highlights the limitations of the research findings and make recommendations on how organisations in Africa can possibly manage their workforce in a manner that reflects decoloniality, thereby addressing the Afrocentric Management Approach.

6.2   RESPONDING TO THE RESEARSCH QUESTIONS

The formulation of the research questions of the study tally with the study's objectives, which means that the two, that is, the research questions and objectives inform each other. These two, as inseparable in terms of scope as they are, played an integral role in the conceptualisation of the interview schedule as well as the moderator's guide. This is to say that the formulation of questions contained in the data collection tools are informed by both the research questions and the objectives of the study. This was done with an objective that the information collected from the research participants be the kind of information that makes it much easier for the realisation of the study's objectives and to respond to the research questions which will also enable that the main issue be responded to.

Data was collected from the research participants through semi-structured interviews and talking circles as alluded. The collected data was then transcribed by the researcher and then the transcribed data was analysed through a thematic analysis in which themes were developed. The developed themes when explored in groups made it possible that information useful in responding to the research questions be grasped with ease. Thus, from theme 1, 2,5,6,7,10 and 12, the characteristics of the management approach are established and information from these assisted in responding to research question number 1. From the characteristics of the adopted management approach probed by the first research question, it became much easier to specify the adopted managerial approach based on the characteristics which gave a direction to responding to the second research question. Theme 1, 5,6, 7,9 and 11 assisted in the establishment of an extent to which the adopted managerial framework reflects decoloniality which provided a response

to the third research question. Lastly from theme 3, 4, 8, 11,13 and 14 the perceptions of the adopted framework as held by the respondents of the study were established and this assisted in responding to the fourth research question. Below, the responses to the four research questions of the study are presented.

6.2.1 RQ1: What are the characteristics of the management approach adopted by *Temi Construction?*

Research question number one was meant to establish the characteristics of the managerial framework used in *Temi Construction* and during the interviews, the participants from their experience mentioned that the flow of messages is dominantly top-down, the exercising of control by the management, division of labour, the exploitation of the employees for the sole purpose of realisation of production objectives, form of management that is autocratic and dictating, the existence of an unconducive working environment, prior training before appointment, the existence of micro management, marginalisation of the workforce due to racial, occupational and gender discordance.

6.2.2 RQ2: Which management approach is adopted by *Temi Construction?*

Research question number two aimed to establish the adopted managerial framework by *Temi Construction* as experienced by the employees through probing the principles of the prevalent approach. Most of the discovered characteristics prevalent in *Temi Construction* relate to the Classical Management approach. Not only that but the study further established that traits of other managerial frameworks do prevail in the context of *Temi Construction* and these include the traits of the Human Relations Approach, the Human Resource Approach, the Knowledge-centric Approach as well as the Afrocentric Management Approach. As it is argued in the literature review chapter that the Classical approach is understood to be the ancestral managerial framework, *id est,* the framework on which upon the other managerial frameworks are built. The traits relating to other frameworks besides the Classical approach that are not criticised by the theorists are the traits that contributed to the development of these frameworks. The features or tenets in question as prevailing in *Temi Construction* include the training of workers prior appointment, the division of labour in a sense that managers have to play their role and the workers do their part as well as the employment of policies to govern an organisation. These are some of the traits originating from the Classical approach that were not discarded in the formulation of the alternative frameworks addressing the shortcomings of

the Classical approach. Now for the tabled reasons, the management of *Temi Construction* is contrasted against the Classical approach as the dominant framework in this context and to pinpoint particular areas that require attention for transformation. Below, the discovered traits of the managerial framework prevalent in *Temi Construction* are contrasted with the traits of the Classical approach in table 7.1 below.

Table 7.1: Management in *Temi Construction* versus the Classical approach

Characteristic of Managerial Approach used in *Temi Construction*	Characteristics of the Classical approach to management
• Unidirectional flow of communication	• Top-down flow of communication
• Control of the workforce by the management	• (Hierarchies) Management function to plan, organise, control, coordinate, direct
• Division of labour	• Division of labour
• Employees labour for the realisation of organisational objectives	• Subordination of individual interest to the general interest
• Autocratic style of management	• Autocratic style of management
• Employment is preceded by training	• Training of employees prior appointment
• Chain of command	• Chain of command
• Micro management	• Span of control

From the table above, it is realised that these identified traits of management prevalent in *Temi Construction* relate to the Classical approach. As it has been repeatedly argued, some of these traits are condoned by other managerial frameworks which make them, the tenets, not to only belong in one managerial framework but a number of these. In a nutshell, these findings and especially the comparison between the frameworks shed a different lens that there is a relationship that exist between these frameworks.

6.2.3 RQ3: To what extent does the adopted management approach reflects decoloniality?

Research question number three meant to establish a degree to which the managerial framework adopted by *Temi Construction* reflects decoloniality and findings have revealed that there is to a greater extent nothing decolonial about how this organisation is being managed. This is drawn from the participants' utterances which manifest that there is no proper diversity and relationship management since the organisation only considers English as the language of communicating with the workforce and overlooks the importance of workplace relations. It has also been established that the employees of *Temi Construction* are not treated as equal in terms of race, occupational rankings as well as gender. Also, the absence of participatory decision-making as well as the absence of a platform for the innovation of the workforce to be expressed negates the decolonial aspects and this includes the limited role of an organisation to uphold reciprocity despite the sub-contracting of 30% of the tenders to the local small businesses in construction.

6.2.4 RQ4: How is the adopted management approach perceived by the employees of *Temi Construction?*

With the fourth research question, the onus was on establishing the perception held by the employees about the management approach adopted by *Temi Construction* in general and some employees expressed dissatisfaction with the prevalent managerial framework while others expressed satisfaction. Making an inference on such contradicting findings leads one to conclude on the existence of inequality as stated by the respondents and this actually makes sense that the employees who have better experience of the prevailing management approach get better treatment than those who expressed a negative experience of how *Temi Construction* is managed. It is also understood that different people experience and interpret reality differently and this is informed by the inherent characteristics of an individual. Despite the discordance in the interpretation of reality by individuals, it has been established that employees are not treated equal in this organisation. Not only that, but the literature tables that the imported managerial frameworks are in contradiction with the dynamics of the African context. When one looks at this, it makes an absolute sense that some employees express dissatisfaction in being managed through a Classical approach which is a foreign framework.

6.3   RESPONDING TO THE MAIN ISSUE

The study discovered that organisations such as *Temi Construction* in South Africa are still managed through the use of Classical Approach. It has also been discovered that the employees managed through Classical Approach to management are dissatisfied to a certain extent with the way they are being managed since this approach to management as experienced by the workforce is at odd with the dynamics of the context and it is experienced as inhumane. This tallies with the assertions by Booysen (2001:57); Jackson (2002b:471); Mangaliso (2001:28); Nyambegera (2002:1077); Martins and Coetzee 2007:29) who maintain that alien managerial frameworks are not congruent with the African dynamics.

In terms of the composition of the workforce in the construction sector, it has been found that these employees are quite diversified in terms of language, culture, religion as well as origin since the employees come from all corners of South Africa and others beyond the borders of the country. These findings attest to the claims by Barker and Angelopulo (2013:125); Greeff (2015:497-498) who argue that the workforce in Africa is quite diversified. The discovery reveal that *Temi Construction* does not manage the diversity and there are no attempts to do such since only one language is utilised to communicate with the workforce that is known to be diverse. It has been also discovered that *Temi Construction* does absolutely nothing to acknowledge and manage the relationships prevalent in the working environment. This is the manifestation that the managerial framework leans more on Classical approach which advocates for standardisation (Miller 2012:18-19).

As it appears from the above, the characteristics of the managerial framework that are being used to manage the construction workforce in *Temi Construction* show that the workforce is managed through the use of the Classical approach. This is because as it has been found that the flow of communication in this organisation is top-down, the language of communication is solely English, messages are relayed in written format, there are hierarchies in these organisations in terms of distribution of power, the division of labour exists where the employees solely exist for the purpose of making the organisational objectives realised. Not only that but the workforce is managed in a manner that is autocratic there's strict chain of command and as well as span of control.

The manner in which the workforce in *Temi Construction* is managed is actually inhumane as this is also embedded with discriminatory conducts by the management. Workers are discriminated according to occupational discordance where the unskilled and lower level employees are underpaid and are not perceived as individuals who are capable of thinking, relegated to an inferior status, treated with no respect. The workforce is also discriminated according to race where black employees are relegated to an inferior status and white employees to a superior status. This is witnessed where an under-qualified white employee is appointed to a senior position overseeing the work of a black employee that is highly qualified and presumably suitable to take a leadership position and supervise the white employee. There is also prevailing discrimination in *Temi Construction* according to gender, the female employees are ill-treated and regarded as less capable in comparison to male employees. As realised and argued in literature, the organisations that uphold the Classical Approach to management manage the workforce in a manner that is autocratic, the communication flow in these organisations is top-down, the workers in these organisations are treated more like machinery cogs and such organisations practice the division of labour among other things (Mahmood *et al* 2012:514-515; Miller 2012:18; Pindur *et al* 1995;60).

All of these as discovered in the study, lead to the dissatisfaction of the workforce in *Temi Construction*. The employees feel that they are unfairly treated and are subject to marginalisation. This does not only limit their productivity in the working environment but also takes a toll in affecting the employee well-being, negatively impacting their emotional as well as the psychological well-being.

As it is realised that the employees of *Temi Construction* are faced with a problem, it is submitted in this study that an Afrocentric Management Approach can possibly resolve the managerial issues in this organisation provided that it is carefully implemented. It is argued by the researcher that *Temi Construction* would need to consider involving their workforce in decision-making, recognise its workforce as the valuable organisational stakeholders and show them respect regardless of their gender, race or occupational rankings. The management of *Temi Construction* also needs to move away from the transactional leadership style and adopt the transformational leadership style, refrain from exploiting their positions to exercise unnecessary control and suppress the workforce, manifest a balanced concern for both the employees and production, employ a variety of languages accessible to the workforce for communication, make provision for messages to flow from

all directions, uphold reciprocity with absolute honesty, create a platform for employees to be innovative and come up with solutions as well as align organisational objectives with employees' needs. *Temi Construction* would also need to understand that Africans way of living centres around the concept of ubuntu and adopt such a concept in their formulation of organisation policies that will also come very handy in managing the workplace relationships.

6.4   RECOMMENDATIONS

The recommendations based on the findings of the study investigating the employee perceptions and experiences of the management approach used by *Temi Construction* are that organisations in Africa and South Africa in particular need to undergo some transformation in terms of how they manage their workforce. The managers of organisations in this context need to understand that the workforce is diversified, develop an insight into this diversity and device means to manage such diversity. This study also recommends that organisations operating in an African context should be managed through the Afrocentric Management Approach discussed in **section 6.6.1** which is in par with the dynamics of the context in which an organisation operates. The managers of these organisations in Africa, need to understand that despite its importance, monetary benefits are not the only existing means motivate the African workforce, these are human being with abilities, emotions and needs among other things.

The findings of the current study manifest a need for management theorists and those who implement these to consider the treatment of the workforce who remain the valuable part of organisational existence and prosperity. Not only that but also their needs should be catered for and their well-being be always taken into consideration. It is realised that this is possible through the use of indigenous knowledge especially in a context such as Africa to develop and work on the managerial framework ideal for managing the African workforce. This requires all role players to do their part in addressing this and these role players include the curriculum developers, the teachers, the lecturers, the scholars as well as the managers. Again, the concept of Ubuntu should be always upheld when addressing the issue of management in Africa since this is a way of living and making sense of reality for African denizens. A call being made in this regard is that an alloy of managerial frameworks from varied origins be adopted and implemented in the workspace. This needs to accommodate myriad identities and ideas from holistic benefactors of the art of management as a discipline, a field of study and a practice.

This speaks to the managing of African organisations or organisations operating within an African context in a compassionate manner that upholds the principles of Ubuntu as discussed in **section 2.8** which is an African way of living and understand that the organisations operate within a society that is comprised of human beings and the very same workforce comes from such a society. Taking care of the society should not be only for compliance with the legal requirements or to enhance BBBEE scores but should be done to show compassion.

6.5   LIMITATIONS OF THE STUDY

The current study aimed to investigate the perception of the management approach held by the employees of the construction company named *Temi Construction*. The semi-structured interviews together with the talking circles were utilised to collect data and during the process, not all the required number of participants were available and the researcher had difficulty to get hold of other employees on-site due to unavailability of the Personal Protective Equipment (PPE). Due to this, the researcher had to rely on coincidence where an employee has left the site and conduct an interview using a limited time in which the employee left the site. Other employees could not be available for the talking circles due to work commitment and one participant left the talking circles before they were concluded due to family matters demanding her attention. Despite all of this, the researcher maintains that the success of the study was neither curtailed nor compromised.

It is thus submitted that the current study's findings cannot be generalised due to the sample size and because of the fact that a single case study is not about generalisation but it is about developing an in-depth understanding of an identified particular case and this speaks to particularisation (Yin 2014:18; Bryman 2012:71). With this being said, the current study was meant to understand how the employees of *Temi Construction* experience and perceive the way they are being managed.

6.6   CONTRIBUTION TO DECOLONIALITY

This study contributes to decoloniality of management in Africa through the employment of decolonial methods to conduct a study through the Afrocentric lens in an African context highlighting the Afrocentric theory. This is not only a contribution to management but it is also a contribution to indigenous epistemology and research as well. The study contributes to decoloniality through disobedience, that is, refusing to understand the concept of employee, organisation, communication, knowledge, needs, management and others from

a Eurocentric lens. The study further contributes to decoloniality through harmonising knowledges informing the conceptualising management and through the presentation of a hybrid approach to managing African workforce. The contribution of the current study on decoloniality also extends on positioning the local knowledge in the centre through the employment of indigenous concepts such as ubuntu in the development of the Afrocentric Management Approach. The study also contributes to decoloniality through the shifting of the point of enunciation, the shift of reasoning as well as the geo- and body-political shift by employing the African lens to understand and interpret reality. This is done through delinking from the European theory as the sole foundation of truth and knowledge production. As one of the objectives of the current study is to propose a framework for the integration of an Afrocentric Management Approach in an organisational setting, such a framework is presented below

6.6.1 Afrocentric Management Approach

Africa in general still remains under-researched in the disciplines of management as well as those of organisational studies (Kamoche 2011:1). As the result, this is still largely shaped by the European and American models which have proven to be ineffective as well as inappropriate for the context as argued (Thomas & Bendixen 2000:509 and Kamoche 2011:1). Evidently, none of the existing management approaches reviewed were conceptualised in the former colonised regions such as Africa, Asia, South America or Middle East but they are from France, USA, Britain, Germany, Japan and Australia, (Pindur *et al* 2012:69). This on its own is the manifestation of the injustices brought by the coloniality of knowledge where the peripheral knowledge is not recognised; the coloniality of power where the centre controls the periphery as well as the coloniality of being where the Africans are not recognised as human beings in the same light as the Europeans.

Due to coloniality and the lack of research in African management and organisational studies as argued, managerial frameworks adopted in and by African organisations are imports and appear not to be suitable for the African context as these approaches conceive employees merely as resources that can be exploited for organisational gains (Jackson 2002b:456- 471). These Western approaches are indeed an 'inappropriate solution' to countries with different dynamics, economics as well as cultural contexts because they are rigid, authoritative, autocratic, task-oriented as well as bureaucratic in their nature (Jackson 2002b:458; Karsten & Illa 2005:614). So, blind application of these foreign approaches leads to complex problems since the centre's and the periphery's

"locus of human value" and culture vary (Jackson 2002b:458). This as resulting in complex problems, ultimately affects the organisation's productivity since the contradiction or conflict created by blindly applying these approaches is frowned upon by the workforce because these are always at odds and in contradiction with the with the values of the Africans leading to demotivation and low productivity of employees (Mangaliso 2001:29; Thomas & Bendixen 2000:509). The lack of motivation and low employee productivity evidently result from the organisation's inability to align their management practices with the values of the organisational members as well as that of a society in which it operates and this is a major reason for the failure of organisations in Africa (Jackson 2008:401).

In dissecting the above, it is submitted in this study that there is an inevitable need for the formulation of an indigenous managerial approach that is suitable for managing the African workforce which embraces diversity and a culturally inclusive approach that is in line with the dynamics of the continent in terms of diversity and social-cultural realities (Kamoche 2011: 1; Louw & Jackson 2008:39; Mangaliso 2001:31; Nyambegera 2002:1079-1085; Thomas & Bendixen 2000:507). This as time goes on, will prove to be a great initiative to liberate the African workforce that continues to be exploited and taken an advantage of by the Westerns and their approaches which continue to dominate in Africa (Karsten and Illa 2005:615). This is in actual fact a good move towards the realisation of decoloniality as it means Africans standing up and finding solutions to African problems because Africans know Africa and themselves better than others. It's a fact that cannot be contested that Africans know what will and what will not work in their favour and it is entirely not fair for them, the Africans, to be silenced against their will and their voices be not heard when they have something to say. it is therefore of crucial importance as per decoloniality that Africans work on developing the Afrocentric Management Approach in order to decolonise management in Africa.

The development of an Afrocentric Management Approach is incumbent upon the African scholars and managers who are faced with a mammoth task of developing effective ways in which the African workforce can be managed, to develop means in which the flow of knowledge can be facilitated as well as finding ways of redesigning organisations so that they can serve as contexts in which Africans can realise their full potential and thrive (Kamoche 2011:1). It is also of utmost importance that the academic institutions actively partake in the decolonisation of management by training these managers with an objective of eradicating the stretching history of 'dictatorship-management' especially in South Africa

(Handford & Coetsee 2003:32; Thomas & Bendixen 2000:517). In that sense, African scholars, academic institution as well as the managers would be collectively decolonising management in Africa, not by replacing the existing frameworks but through the conceptualisation of a hybrid framework ideal for managing the African workforce (Karsten & Illa 2005:613).

6.6.1.1 Afrocentric Management Approach as a hybrid framework

Worthy to note, the decolonial managerial framework is built upon the preceding management approaches as stated, thus such makes it a hybrid approach as it has been argued, *id est*, amalgamating the existing frameworks with the African values and cultures. This is the indigenisation of management by altering the managerial frameworks in place and incorporating them with the consideration of African dynamics in order to make them appropriate for the diversified working contexts (Nyambegera (2002:1082). This is about seamlessly mixing the business practices with the African ways of living to narrow and seal the gap that exists between the organisational cultures that are regarded as official and unofficial. Undertaking this route, it is envisaged that the possibility of finding solutions to problems that organisations in Africa are facing is imminent and this is through an effective implementation of the Afrocentric Management Approach consistent with the local varied cultures (Jackson *et al* 2008:400; Karsten & Illa 2005:615). The hybridisation and indigenisation of management is also about proper diversity management which comes with the benefits of making the African workforce feel welcomed and valued in a workspace (Karsten & Illa 2005:617). This is said because managing diversity properly centres on promoting inclusivity, appreciating diversity as well as upholding reciprocity and this is believed to have the benefit of harmonising the working space thereby making it conducive for both the employee and organisational efficacy (Karsten & Illa 2005:617; Nyambegera 2002:1077-1078).

6.6.1.2 Relationships in a working space

Keeping in mind that indigenising management is about integrating the African ways of living with the business practices, ubuntu forms part of this and such creates a context in which unity, understanding among the organisational stakeholders and harmony are highly valued (Karsten & Illa 2005:608). It is understood that interconnectedness is engraved in the concept of ubuntu which is a concept that centres on relationships. Fostered through conversations, relationships are of huge importance in a context where the concept of

ubuntu is prevalent and upheld. Now as the African way of life, the African workforce live by forming relationships and these need to be incorporated in business and be embraced as it makes it possible for teamworks to be established (Mangaliso 2001:24). The establishment of teamworks in a working context is argued to carry the benefits of providing the employees with emotional and psychological support which helps with getting the employees adjusted to their work as discovered by Elton Mayo in the Hawthorne studies (Mangaliso 2001:26).

Thus, organisations adopting the Afrocentric Management Approach should take into consideration these relationships when formulating their policies and strive to align them with the beliefs and values of the context in which they operate (Mangaliso 2001:26). This is because employees form ethnic groups in the workplace through interaction and this reflects on their working behaviour. It is therefore maintained that an employee behaviour is one of the important aspects in an organisation and it is thus imperative that factors contributing to such behaviour be well managed which will ultimately result in organisational efficacy (Nyambegera 2002:1078). Also worthy to note, is that it is not only the ethnicity that shapes an individual's behaviour but also the social life (Nyambegera 2002:1078). The term 'ethnic' in this context refers to an individual's inherent traits including identity, culture as well as language among other things (Nyambegera 2002:1078). From this, it can then be concluded that the organisational efficacy is possible through effective relationship management and every aspect encompassing a relationship because it is believed that people play an important role in the realisation of the organisational objectives. So from this, it becomes apparent that through interaction which needs to be properly managed, the workforce become valuable in an organisation which will put such an organisation on a competitive advantage (Greeff 2015:497; Mangaliso 2001:27). This is to say that a workforce should not be reduced to objects and resources that could be exploited for organisational objectives but should be treated as crucial stakeholders because that's what they are (Greeff 2015:497).

6.6.1.3 Language for communication

One thing not to be forgotten is that upholding ubuntu in the organisational management practices is facilitated by communication which assists harmonising the workspace, fuelling interaction, enhancing cohesion and building a sense of unity. With that being said, It would be thus safe to argue that in the same light, the language becomes a central tool that can be exploited to establish the interaction between the organisational members.

Hence Mangaliso (2001:27) maintains that for the process of incorporating traditions of the locale into the company policies to be realised, it is of crucial importance that an accessible language to the locale be employed.

As it may be argued that people in a relationship communicate using a particular language, Mangaliso (2001:27) posits that communication is so important in an organisation just like the blood in the body. Communication is crucially important in the formation and the life-span of a relation and such communication is possible through the use of a language (Mangaliso 2001:27). With this, it becomes so overt that to establish unity and enhance comprehension in a workplace, an efficient as well as accurate use of a language is of crucial importance (Mangaliso 2001:27). One may then argue in this regard that establishing cohesion through the use of a communication and language is so obvious because the affected members would have to interact prior being united using a common language. It can then also be agreed upon that in a workspace, for an employee to respond to what is communicated to them in terms of policy or instruction on a task to be undertaken, the use of an accessible language is equally important. This in its truest sense as argued by Mangaliso (2001:27) is that a language is an important tool at disposal for organisations to understand their workforce. So it is realised that the importance of language in an ubuntu context is that it serves as the vehicle through which culture is transmitted and manifested and such culture according to Karsten and Illa (2005:609) informs an individual's behaviour. If a language is important in manifesting culture that informs the behaviour, it is therefore crucial in an organisation that a common and an accessible language be utilised to ensure understanding between the interacting parties which is an important facet in the establishment of effective cooperation among the concerned parties (Karsten & Illa 2005:609). The language is not only important in creating cohesion amongst the employees but can be also utilised by the managers to mobilise staff into groups and networks that will enable the sharing of knowledge, for cooperation as well as group learning or acquisition of information and knowledge (Karsten & Illa 2005:609). One may then further infer in this regard that the proper utilisation of communication and language will in essence lead to the creation of teamwork together with the tradition of empowerment. This is because the effective use of language by managers to interact with employees will help in constructing the social reality for both parties and assist with the framing of meaning (Karsten && Illa 2005:609). In making sense of this, it is that the utilisation of conversations in a workspace to create

relationships is facilitated by the sharing of information in which the proper exploitation of an accessible language is of crucial importance.

From the tabled arguments on the importance of communication and the use of language including the terms such as cohesion, togetherness and unity gives one a sense that relationships established and maintained through communication are quite important in the context where ubuntu is being upheld. This implies that people in a relationship interact and communicate using a particular language regardless of the nature of a relationship. The emphasis here is the importance of communication in the workplace and such communication is equivalently important to Africans because they use language to communicate and establish a sense of belonging (Mangaliso 2001:27). Central to this argument is that for managers to be fully understood, the use of a particular language in an ubuntu context that is accessible to the organisational members can fuel the understanding of tasks by the employees as well as the understanding of the employees' values and beliefs by the management and the organisation at large. It is therefore safe to argue that taking into cognisance how Africans lead their lives, through communication using a particular language, relationships are established and if these relationships are well managed, they could positively impact an organisation.

6.6.1.4 Understanding diversity

The importance of communication, language, interaction and relationships in an organisational setting where ubuntu prevails has been outlined. It is therefore of importance to note that communication, would be meaningless in the absence of understanding and on the same note, managing diversity would not be possible if the traits of the workforce to be managed are not understood. So in order for organisations to better understand their workforce, it is important that diversity in an organisational context be holistically understood and such an understanding could be realised through undertaking an interpretivistic perspective which is closely related to the Afrocentric perspective central to this study (Greeff 2015:497; Jackson 2002b:459; Mangaliso 2001:24; Thomas & Bendixen 2000:509). From this perspective, Greeff (2015:499) asserts that the reality is constructed through and by a number of factors including history as well social artefacts and the understanding of dynamics influenced by values and beliefs. This according to Greeff (2015:497) will assist the organisation to fully comprehend the workers' diversity from their experience with an organisation, develop an understanding in terms of culture and language, origin, values as well as beliefs. This is because it is believed that a

thorough understanding of the diversified workforce yield to accurate and reliable information about diversity that can positively inform the management approach (Greeff 2015:500-507).   So when one speaks of diversity, the focus should not only be limited to culture, origin, values, language and beliefs but should also consider locality together with occupational difference as these will inform interaction with the employees and the channels of communication employed when engaging these employees (Greeff 2015:498). The understanding of the contextual dynamics is quite important in this regard as Thomas and Bendixen (2000:508) contend that behaviour is shaped by the values underlying culture. If this is the case, it can then be argued that in a diversified context, employees' decision-making is largely influenced by cultural background which makes it even more imperative for managers to develop an understanding of these varied cultures (Thomas & Bendixen 2000:509). This is about the understanding of the concept of 'ubuntu' which is of vital importance as this encapsulates the understanding of the beliefs, behaviour and values of the country's denizens which need be taken into cognizance when developing management approaches deemed suitable for this context (Mangaliso 2001:24).

It should be always remembered that the onus here is on harnessing the rich diversity of this context driving it towards the competitive advantage as well as enhancing efficacy and productivity of both an organisation and the workforce. This can be possibly achieved through understanding the cultural values and their impact on the effectiveness of management in the working environment. Thus, to fuel the understanding of the workforce's diversity, the communication in an organisation needs to be symmetrical as this will allow for conversations about the working environment which will be seen as shedding light on important information (Greeff 2015:507). Thus the creation of such a conducive context that will make it possible for the full potential of the workforce to be realised is incumbent upon the managers whose role is outlined below (Handford &Coetzee 2003:32; Kamoche 2011:1).

6.6.1.5 Managers' role

It is understood that the realisation of successful implementation of a suitable managerial framework in an African context depends on communication, the understanding the diversified workforce and the upholding of the concept of Ubuntu. From this, becomes apparent that the managers indeed have a vital role to play in organisational contexts which include the incorporation of the concept of ubuntu in the formulation of policies and procedures (Mangaliso 2001:24-25; Nyambegera 2002:1084). These managers need to

adopt a people-centred approach and be sensitive to customs and traditions outside theirs, (Gambetti & Quigley 2013:155; Masango 2002:708). So instead of being dictators, they need to strive to align the diversified employees with an organisation and then give them direction by avoiding polarising employees through racial and occupational discordance. Managers are therefore encouraged to manage interactions and not actions and such requires them to be responsive speakers as well as active listeners and for this to be possible, they have to master the accessible languages in order to become good conversationalists (Karsten & Illa 2005:608). This kind of a manager is people-oriented and manifests an ability to motivate the workforce, enable and influence them individually as well as collectively to contribute towards the realisation of organisation's set goals (Broodryk 2005:217). This kind of a manager always listens to the employees and would also consult with the workforce prior making and implementing decisions and this speaks to inclusivity discussed below (Broodryk 2005:217).

6.6.1.6 Inclusivity

It is understood that proper management of diversity creates an environment that is inclusive which makes it possible for an organisation to fully utilise the talents and creativity of the diversified workforce, and keep such employees for an extended period in a motivated state (Nyambegera 2002:1084). Now for proper management of diversity to be realised, the managing policies really need to be inclusive and recognise the skills and talents of the workforce regardless of their occupation, gender, race, age and ethnicity (Nyambegera 2002:1085). Therefore, managing an organisation in such a context would undoubtedly require that it (an organisation) be managed in a manner that has connection with the societal and cultural values of the community in which it (an organisation) operates (Jackson *et al* 2008:41).

6.7 FUTURE RESEARCH

It is recommended by the researcher of the current study that a study of this nature be replicated with a bigger sample size should an interest arise. In replicating the current study, an inquiry with the focus on other various sectors or on gauging the perceptions and experiences of managers may be considered. It is also recommended that scholars within the discipline of management work towards the contribution to the further development of the Afrocentric Management Approach.

6.8 CONCLUDING REMARKS

The current decolonial study began by presenting a discussion on the problem with the management of organisations and employees in Africa and South Africa within the construction industry. The organisational context was presented together with the problem statement which informed the reviewing of literature in the field of management to better understand management as the field of study and a practice. The general position of the study was undertaken and the theoretical framework to guide the study was adopted. A general position undertaken in the current study is decoloniality and the theoretical framework adopted is ubuntu. The literature on management was reviewed and the Afrocentric Management Approach was presented as an ideal managerial framework suitable for the diversified African context and as a solution to the shortcomings of the management approaches in place.

Since decoloniality is the general position of the current study, the indigenous methodology was adopted and an Afrocentric indigenous paradigm was adopted as the worldview that informed the choice on the research methods and approaches preferred for the current study. As the result, the conversational methods were employed to collect the qualitative data that helped in responding to the research question and addressing the main issue. These findings were then thematically analysed and presented in themes which led to the contribution of the current study on management as well as decoloniality.

The workplace in South Africa in particular and Africa in general remain a space where marginalisation and ill-treatment prevail. The workforce in this country is unhappy with the way they are being managed. The knowledge informing the conceptualisation of the managerial framework is still colonised. The managerial frameworks employed in managing the African workforce are foreign and therefore at odds with context's dynamics. Policies on inclusion, equity and fairness are not upheld in South Africa. The Afrocentric Management Approach is presented by the current decolonial study as the solution to the managerial problems prevalent in African organisations. This is because, the time for knowledge to be decolonised is now, the time for 'being' to be decolonised is now and the time for power to be decolonised has come.

In undertaking a decolonial turn, an Afrocentric Management Approach that is believe to be the solutions to management issues in Africa is presented. This is an indigenous and a decolonial framework that bears the consideration of how diversified Africa and its

countries are. This framework is flexible in its nature and allows for adaptation so that it (the managerial framework) can be modified and adjusted to be a perfect suit for a certain particular context including but not limited to the South African construction sector.

The Afrocentric Management Approach is based on the concept of ubuntu which is a concept known to transcend the differences that exist among the denizens of the continent (Karsten & Illa 2005:612). As encapsulating humanity, compassion and the spirit of caring for one another, the Afrocentric Management is grounded on the concept of Ubuntu with an objective to seamlessly integrate African traditions with other ideas as well as coordinate the workforce in organisations by transforming the workplace to be liberated, harmonised and culturally conducive (Karsten & Illa 2005:607-612). With this being said, one may argue that the differences that exist among the Africans should not be seen as a problem or a feature that could possibly impede the successful implementation of an Afrocentric Management Approach because the framework in question is based on concepts that transcend various traditions and cultural practices as argued. It should also be noted that even though the cultural practices in Africa differ, there are similarities as it has been argued and the Afrocentric Management Approach preaches embracing of these and other differences that exist among the members of an organisation to achieve harmony and consensus. Therefore, this is a managerial framework which according to Jackson *et al* (2008:401-402) that manifests itself with African knowledge that informs and frames it, such knowledge is knowledge of Africans by Africans which will provide solutions that are sustainable because Africans do know "what will work and what will not [work]" for them.

As seen, the Afrocentric Management Approach is a hybrid management approach that incorporates the Western and African concepts and this would be a success of those organisations who will adopt such an approach as such organisations will be reflecting the values and knowledge of the locale (Jackson *et al* 2008:403; Karsten & Illa 2005:615). This is because Africa, and South Africa in particular is so diversified hence Greeff (2015:496) argue that no best single approach exists that could manage diversity in an organisational context. So this propels flexibility on organisations and the managerial framework itself which should also be accommodating in their nature since South Africa consists of varied cultures and people (Mangaliso 2001:31). It is therefore submitted in the current study that the development of a hybrid managerial framework happened through building on the previous managerial frameworks and incorporate these with the principles

and ways of living in Africa. The principles referred to in this case would include those of ubuntu, those of decoloniality, as well as the cultural and traditional practices of the context in which the framework is utilised.

In dissecting the Afrocentric Management Approach, it is realised that this is embedded with both the cultural and relational traditions of communication and is mainly concerned with relationships, meaning and symbols. In a context where the Afrocentric Management Approach is adopted, communication is decentralised, both the cultural together with relational communication networks prevail in which the messages are mainly culture as well as relationship oriented. From this, it is concluded that the Afrocentric Management Approach is associated with the transformational style of leadership.

It is submitted that the Afrocentric Management Approach is simple, practical and can therefore be easy applied in an organisation (Broodryk 2005:213). Organisations adopting an Afrocentric Management Approach grounded on the concept of ubuntu would need to ensure that employees are respected and treated with dignity; managers are always prune to negotiating in good faith, that is, managers should listen to employees with empathy during the resolution of conflicts and be listened to; self-expression opportunities must be provided; the cultural beliefs as well as the practices of the locale should be understood; the managers should acknowledge and respect seniority; equity needs to be promoted in the workplace; the importance of flexibility in the workplace must upheld and the management needs to be accommodative (Mangaliso 2001:32). The implementation of an Afrocentric Management Approach would also require mentorship in order to prepare the employees for this as the context is altered to reflect ubuntu (Msila 2008:81). This speaks to one of the mandates that the managers need to fulfil, and that is being a mentor to the workforce and being a cheerleader that ensures that the working space is conducive and it is a meaningful space for the workforce.

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ADDENDUM A: INTERVIEW SCHEDULE

INTERVIEW GUIDE

For Employees (Category 1)

Respondent No: _____

Date: _____

Time: _____

Introduction

My name is Bafana Mazibuko, uMuna, uManz'ezulu uMgabh' ngamafu, uPhutin, uKhondlo, uNzima, uMwelase owawela umfula ugcwele ngezibi zendlela. My origin is in Kwa-Zulu in Bergville emangwaneni where the Mazibuko royalty belong. I am currently doing my MA with the University of South Africa. The study centres on management as a discipline and the field of study, measuring your experiences with as well as the perception you have regarding the practice of management in *Temi Construction PTY LTD*. The major purpose for this is to contribute of the movement of decoloniality and make contributions to the African indigenous managerial framework. All I want for us is to enter into a dialogue about work-life and workplace experiences, nothing much. Now before we embark on our conversation I would like to hand you this information sheet and consent form so that you give permission for this conversation to continue and get familiar with the objective of the study and thereof. This interview is expected to last us for 30 to 45 minutes and will be recorded with your permission. You need to understand that if you happen to have a change of hearts with this or feel uncomfortable, you can stop this interview and withdraw from participating in the study. Our conversation will commence as soon as you are ready and have given a go ahead but for now, allow me to take you through this information sheet then you can sign the consent form afterwards, and, whilst we are still on that, I need you to understand that this is the conversation and you can ask questions if you have any and state if you are not comfortable in responding to a particular question. Some of these questions would require me to ask further follow-up questions in order to gather more information on the probed subject matter

1. **DEMOGRAPHIC INFORMATION**

    1.1 If you don't mind telling me, how old are you?
    1.2 How do you identify in terms of race group – would you say you are African, White, Indian or coloured?
    1.3 What is your educational background?

2. **ENTERPRISE RELATED INFORMATION**
    2.1 Tell me more about your job here in *Temi Construction.*
    2.2 How long have you been work for *Temi Construction?*
    2.3 Who is your direct manager? And above them?
    2.4 How long have you worked in the construction except for *Temi Construction?*
3. **BUSINESS KNOWLEDGE**

Open-ended questions

3.1 What talents or abilities do you have that you think can contribute positively to *Temi Construction*?

3.2 How is *Temi Construction* managed?

3.3 How is *Temi Construction* similar or different from other construction companies?

3.4 What is the biggest problem with management?

4   CHARACTERISTICS OF MANAGEMENT APPROACH ADOPTED
   4.1 Tell me about your involvement in the discovery of new ideas and innovations?
   4.2 Tell me more about the form of training you got prior taking this job?
   4.3 How important is position and rank in *Temi Construction*?
   4.4 How tight is the control by management in *Temi Construction*?
   4.5 What do you think management cares most about?

5   REFLECTION OF DECOLONIALITY ON THE ADOPTED MANAGEMENT APPROACH

   5.1 What languages and medium does the company use to communicate with you?

   5.2 How diversified your colleagues are in terms of language, cultural background, origin and ethnicity?

   5.3 From your point of view, how embedded would you say *Temi* is with the community?

6. EMPLOYEE PERCEPTION OF THE ADOPTED MANAGEMENT APPROACH

   6.1 Does the way you are managed makes you happy?

   6.2 What happens when there is a problem and you have a solution?

   6.3 If you can run this place, what will you do differently?

ADDENDUM B: MODERATOR'S GUIDE

MODERATOR'S GUIDE

For Employees (5 Members of the Talking circles)

Date: _____

Time: _____

Introduction

My name is Bafana Mazibuko, uMuna, uManz'ezulu uMgabh' ngamafu, uPhutin, uKhondlo, uNzima, uMwelase owawela umfula ugcwele ngezibi zendlela. My origin is in Kwa-Zulu in Bergville emangwaneni where the Mazibuko royalty belong. I am currently doing my MA with the University of South Africa. The study centres on management as a discipline and the field of study, measuring your experiences with as well as the perception you have regarding the practice of management in *Temi Construction PTY LTD*. The major purpose for this is to contribute of the movement of decoloniality and make contributions to the African indigenous managerial framework. All I want for us is to enter into a dialogue about work-life and workplace experiences, nothing much. Now before we embark on our conversation I would like to hand you this information sheet and consent form so that you give permission for this conversation to continue and get familiar with the objective of the study and thereof. This session is expected to last us for 2 to 2 and a half hours and will be recorded with your permission. You need to understand that if you happen to have a change of hearts with this or feel uncomfortable, you can stop this session and withdraw from participating in the study. Our discussion will commence as soon as you are ready and have given a go ahead but for now, allow me to take you through this information sheet then you can sign the consent form afterwards, and, whilst we are still on that, I need you to understand that this is the discussion and you can ask questions if you have any and state if you are not comfortable in responding to a particular question. Some of these questions would require me to ask further follow-up questions in order to gather more information on the probed subject matter

2. **DEMOGRAPHIC INFORMATION**

3.1 If we are okay with it, let's talk about the age-groups in which we belong.

3.2 Can we talk about our ethnic backgrounds at this moment?

3.3 How about we share our educational backgrounds? Let's talk about the qualifications we have.

4. **ENTERPRISE RELATED INFORMATION**

4.1 Tell me more about your job here in *Temi Construction.*

4.2 How long have you been work for *Temi Construction?*

4.3 Who is your direct manager? And above them?

4.4 How long have you worked in the construction except for *Temi Construction?*

5. **BUSINESS KNOWLEDGE**

Open-ended questions

3.1 What talents or abilities do you have that you think can contribute positively to *Temi Construction*?

3.2 How is *Temi Construction* managed?

4.3 How is *Temi Construction* similar or different from other construction companies?

4.4 What is the biggest problem with management?

5 CHARACTERISTICS OF MANAGEMENT APPROACH ADOPTED
    5.1 Tell me about your involvement in the discovery of new ideas and innovations?
    5.2 Tell me more about the form of training you got prior taking this job?
    5.3 How important is position and rank in *Temi Construction*?
    5.4 How tight is the control by management in *Temi Construction*?
    5.5 What do you think management cares most about?

6 REFLECTION OF DECOLONIALITY ON THE ADOPTED MANAGEMENT APPROACH

5.1 What languages and medium does the company use to communicate with you?

5.2 How diversified your colleagues are in terms of language, cultural background, origin and ethnicity?

5.3 From your point of view, how embedded would you say *Temi* is with the community?

6. EMPLOYEE PERCEPTION OF THE ADOPTED MANAGEMENT APPROACH

6.1 Does the way you are managed makes you happy?

6.2 What happens when there is a problem and you have a solution?

6.3 If you can run this place, what will you do differently?

ADDENDUM C: ETHICAL CLEARANCE

UNISA | university of south africa

COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

21 July 2021

Dear Mr Bafana Robinson Mazibuko

Decision:
Ethics Approval from 21 July 2021 to 21 July 2024

NHREC Registration # :
Rec-240816-052
CREC Reference # :
48982342_CREC_CHS_2021

Researcher(s): Name: Mr Bafana Robinson Mazibuko
Contact details: 48982342@mylife.unisa.ac.za
Supervisor(s): Name: Dr LI van Dyk
Contact details: vdykli@unisa.ac.za

Title: Management Approaches and employee perception of these in Gauteng construction companies: a decolonial study.

Degree Purpose: Masters

Thank you for the application for research ethics clearance by the Unisa College of Human Science Ethics Committee. Ethics approval is granted for three years.

The *low risk application* was reviewed by College of Human Sciences Research Ethics Committee, in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the College Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the

ADDENDUM D: PERMISSION TO DO RESEARCH AT TEMI CONSTRUCTION

TEMI
CONSTRUCTION
WE DELIVER

<div align="right">

Temi Construction

Pty Ltd Cnr Hans Meyer and

Cussonia Drive Bassonia

Estate Office Park

Johannesburg

2061

03 August 2021

</div>

Dear Bafana Robinson Mazibuko

RE: REQUEST FOR A PERMISSION TO DO RESEARCH WITH TEMI CONSTRUCTION PTY LTD

This serves to acknowledge the receipt of your request to conduct an academic research for the completion of your master's degree with the University of South Africa. Your attention is drawn to the current state since there is a pandemic and due to this, conducting your study on one of our sites would require that you strictly adhere to the COVID-19 safety precautionary measures.

You are therefore informed that a permission to do your interviews is granted on grounds that strict precautionary measures are observed and adhered to.

Wishing you all the best on your academic endeavours.

Regards,

………………………………………..
Group Human Resource Manager

T +27 (0)11 682 3862 **F** +27 (0)86 241 8

E info@temiConstruction   .co.za **W** www.temi.co.za

Bassonia Estate Office Park West, 2 Cussonia Dr Bassonia 2061

ADDENDUM E: PARTICIPANTS' INFORMATION SHEET

PARTICIPANT INFORMATION SHEET

February 2021

MANAGEMENT APPROACHES IN THE CONSTRUCTION SECTOR AS EXPERIENCED BY EMPLOYEES: A DECOLONIAL STUDY

1.1   Dear Prospective Participant

My name is Bafana Robinson Mazibuko and I am doing research with DR Louise van Dyk, a senior lecturer in the Department of Communication Science towards a Masters of Arts degree in Communication Science at the University of South Africa. We are inviting you to participate in a study entitled Management Approaches and employee perception of these in Gauteng construction companies: a decolonial study.

1.2   WHAT IS THE PURPOSE OF THE STUDY?

I am conducting a research on management with an interest on the management approaches used by organisations within the construction sector in South Africa. I am doing this with a hope of contributing to the development of African indigenous managerial framework which will be seen impacting on African styles of management as well as approaches to leadership. This in essence is a decolonial movement directed at promoting decoloniality of indigenous knowledge as well as that of management because I am of the belief that organisations in Africa are still managed through Eurocentric models.

1.3   WHY AM I BEING INVITED TO PARTICIPATE?

You are chosen to participate in this study because you are an employee of a construction company with sound knowledge on how *Temi Construction PTY LTD* is managed and the current study investigates the perceptions that the employees in the construction have about the management approach employed by the company and its extent to reflect coloniality. Because of this, I believe that you as an employee you possess valuable insights on the management of

a construction company in question. The researcher of this study has approached the human resource department in your place of work and was granted an access to the employee database consisting of the employees. From the purposively identified database, the employees are randomly selected to partake in the study on grounds that they are willing to do so.

1.4   WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves audio taping of semi-structured interviews. The researchers will be asking mostly the open-ended questions pertaining to your experience and the perception of the currently utilised management approach by the company you work for. The expected duration of an interview is between 30 and 45 minutes and the content of our conversation will be used for the dissertation of my Masters of Arts Degree Communication Science. Only if you grant permission, I will record and then transcribe our conversation and this will be later analysed for the purpose of responding to the research question as well as accepting or rejecting the hypothesis of the study. In asking question, you should expect that some follow-up questions might be asked and bear in mind that there are no right or wrong responses as the interest is on the perceptions you have regarding the management of the company you work for. Therefore, as the researcher, I would be grateful if you could share with me your stories, examples and your viewpoint.

1.5   CAN I   WITHDRAW   FROM   THIS   STUDY   EVEN   AFTER
HAVING   AGREED   TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason. Even after the interview session has concluded, you are at liberty to contact me if you wish to retract our conversation and I will delete all such records and will not be used in my research.

1.6   WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

Your involvement in this research will give you an ample opportunity to detail on your current experience perception of the management approaches employed in your workspace which will in turn contribute to the development of the suitable managerial framework especially for the South African environment and its diversified workforce. The recommendations and the report of the research that I will send to your organisation may also benefit you as an individual to a certain extent.

1.7 ARE THEIR ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

Since our conversation will be about your experiences at work, it is expected that during our talk you will be sharing with me some of your personal work experiences including stories about your work-life. At this point, I do not expect that any harm or risk might emerge during our talk but if such happens or you feel harmed or negatively affected by our conversation, you are at liberty to halt an interview. In a case where you happen to be negatively affected by the conversation we will be having, understand that I will avail myself to respond to the questions you might have and if needs be, I will refer you to your company's psychological for further professional psychological intervention and assistance.

1.8 WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings.

Records that identify you will be available only to the researcher and the supervisor as the only people involved the study, unless you give permission for other people to see the records.

A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

1.9 HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet in Tsakane Ex9, stand number 13267 Mabuza Street and for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. After a period of five years all information will be destroyed, hard copies will be shredded and electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software program.

1.10 WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

No remuneration will be awarded to participants and it is foreseen that participants will not incur any costs as the result of partaking in this study.

1.11 HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the *CERC ERC,* Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

1.12 HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact **Bafana Robinson Mazibuko** on **076 058 4401** or **mazibukobafana4@gmail.com**. The findings are accessible for the period 01/03/2023-01/03/2024.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact **Bafana Robinson Mazibuko** on the contact details above.

Should you have concerns about the way in which the research has been conducted, you may contact DR LI van Dyk on 012 429 2148 or email vdykli@unisa.ac.za . Alternatively, contact the research ethics chairperson Mr SM Mfuphi on 012 429 6661 or email mfuphsm@unisa.ac.za.

Thank you for taking time to read this information sheet and for participating in this study. Thank you

.

Bafana Robinson Mazibuko

ADDENDUM F: PARTICIPANTS' CONSENT FORM

I, _____(participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the semi-structural interviews I will participate in. I

have received a signed copy of the informed consent agreement.

Participant Name & Surname.. (please print)

Participant Signature………………………………………….....Date…………………

Researcher's Name & Surname…………………………………………………………(please print)

Researcher's signature…………………………………………....Date…………………

ADDENDUM G: PERMISSION LETTER

Request for permission to conduct research at Temi Construction

MANAGEMENT APPROACHES IN THE CONSTRUCTION SECTOR AS EXPERIENCED BY EMPLOYEES: A DECOLONIAL STUDY

Mkhabela

Cnr Hans Meyer and Cussonia

Drive Bassonia Estate Office Park

Johannesburg

2061

mandla@temiconstruction.co.
za 011 682 3862

Dear Mr M Mkhabela

I, Bafana Robinson Mazibuko am doing research with DR LI van Dyk, a senior lecturer in the Department of Communication Science towards a Masters of Art in Communication Science at the University of South Africa. We are inviting you to participate in a study entitled "Management Approaches and employee perception of these in Gauteng construction companies: a decol study"

The aim of the study is to explore and describe the characteristics of the management approach employed by the construction companies, to explore and describe the perceptions held by employees regarding the adopted managerial frameworks by these companies and then describe how the organisations in question can be managed to reflect decoloniality.

Your company has been selected because it is within the construction sector which is comprised of a diversified workforce and it is within reach since it operates within the Gauteng province.

The study will entail a decolonial paradigmatic approach in which qualitative data will be collected through semi-structured interviews analysed through a thematic approach.

The benefits of this study are to recommend innovative ways in which organisations operating in the African context can be possibly managed to ensure their efficacy as well as treating the

workforce in a manner that conforms to the African way of living while enhancing their productivity and taking care of their well-being in the workspace.

No potential risks are envisaged by the researcher.

Feedback procedure will entail communicating the findings of the study together with the recommendations based on the discovery through various platforms including electronic mail, face-to-face interaction as well as vial telephone.

Yours sincerely

Bafana Robinson Mazibuko

Researcher

ADDENDUM H: EDITING CERTIFICATE

www.bmacoms.co.za
info@bmacoms.co.za
011 861 3298

Reg: 2015 / 384298 / 07

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Beyond excellence

EDITING CERTIFICATE

30 October 2022

To whom it may concern

LANGUAGE EDITING- MR BR MAZIBUKO

This letter serves to confirm that a Master of Arts in Communication (DFCOM95) dissertation titled:

Management approaches in the construction sector as experienced by employees: a decolonial study by Mr BR Mazibuko was submitted to *BMACOMS PTY LTD* for language editing.

The dissertation was professionally edited and changes as well as suggestions were brought to the attention of an author. No amendments were made to the dissertation during the process and the author has every right to accept or reject the suggestions brought forward.

Regards,

BMACOMS editing team

ADDENDUM I: TURNITIN REPORT

Dissertation for examination purpose

ORIGINALITY REPORT

8%	7%	1%	3%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	uir.unisa.ac.za Internet Source	2%
2	Submitted to University of South Africa Student Paper	1%
3	Submitted to Mancosa Student Paper	<1%
4	hdl.handle.net Internet Source	<1%
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