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Book Review

The horn of Africa: Intra-state and inter-state conflicts and security. By Redie Bereketeab. London and uppsala: Pluto press and Nordic Africa institute, 2013, XI, 208 pp. Paperback .No price

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INTRODUCTION

Conflicts are natural and historical and hence they are everywhere and every time. They are part of social phenomenon of human life. The difference lies on the magnitude, complexity, sequel and repercussion. The horn of Africa, with some exceptions, is one of the most politically sensitive and fragile regions of the world. The virtue of this book lies in its providing comprehensive and critical examination of conflicts and their dynamics in the region under consideration. There is no space to deal with all issues discussed in the book but I will focus on the central issues of each contributors. The book has three parts. Each part has three chapters. The first part of the book describes the causes of conflicts including conceptual framework of conflicts and their types. The editor and author of the first chapter of the first part, Redie, critically outlines how conflicts evolve, develop and widespread in the horn. As a prelude to the presentation of classification of conflicts and methodology of conflict resolutions in general and the horn in particular within a theoretical frame work, the author gives a general description on factors that made the region to be fragile and insecure.

   The author tries to put all drivers of conflict at the same level of strength. It is safe to say that subsistence nature of the economy and poor governance systems are the main factors for the cause and wide spreading of conflicts in the horn. Redie also describes that whatever type the conflict is, the cause is the state (p.6). I may argue that in this multi-ethnic and complex region, state may not be the only maker and unmake of conflicts. Nature and society, for instance, may constitute the foundation for conflicts.

   In similar fashion, there is little attention to issues related to the coming of colonialism and the making of artificial boundaries and boundary demarcations that contributed in creating of differences and conflicts in the region. Boundary dispute is still sensitive and live issue between Ethiopia and Eitrea. Yet, the author devotes less attention to those

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issues. There are also two more issues that seem to have factual and conceptual errors: the coming to power of the Därg to power and the formation of the Ethiopian people's democratic movement (EPDM). In the case of the former, Redie argues that the presence of bitter rivalry between the Ethiopian people's revolutionary party (EPRP) and all Ethiopian socialist movement (Me'ison) made the *Därg* to hijack power. In the eve of the revolution, the provisional military administrative council (PMAC), also known as the *Därg*, was the only organized force to assume state of power in the face of EPRP and Me'ison which lacked organizational structure and ideological orientation to challenge and take power (p.11).   Bahru writes:

Despite the growing intensity of confrontation, the outbreak of the Ethiopian revolution in 1974 caught both the regime and the students unawares. The regime had scarcely thought the end was so near. The students, (who constituted the dominant section of EPRP), their years of opposition notwithstanding, had not yet formulated a clear and viable alternative.[1]

In discussing the formation of EPDM, the author writes as if the founders were the returnees from the Sudan. They were not returnees. Following the defeat of EPRP by the Därg in towns and TPLF in northern Ethiopia, some of remnants, not all, founded EPDM. The most perceptive part of Redie's piece is its attempt to give theoretical framework and picture on the nature and dynamics of conflicts in the Horn. Redie writes such coherent account having clarity and attractive language command.

   Second chapter in part I deals on state identity and inter-state conflicts. The author, Kidane, shows how poverty, inequality, and state identity interconnected and resulted in cross-border conflicts and inter-state wars. In the main, he uses comparative and contrastive explanations between theories and models with the realties on the ground of the Horn which, among other things, makes the study of Kidane to be more critical and objective. Kidane's work has a methodological break as it is characterized by careful interpretation and analysis of theories and concludes that all theories he mentions does not characteristically correspond with the realities in the Horn. In addition, Kidane uses tables to show regional distribution of social index, power, inequalities and poverty which makes his study more live and fascinating (pp.35-36).

   What seems lacking in this study is the tendency of only looking fluid borders and boundaries as the source of conflicts and problems. No consideration is given the potentials of fluid borders and the resultant free movement of people in the making of cohabitation and spirit of togetherness among different communities of countries in the region. Otherwise, the work is critical and analytically sober.

   The last chapter of part I treats governance and leadership in the horn from the *Emic /Etic* theoretical perspective. The novelty of this chapter is its detail explanation on historical background to the evolution and development of leadership since antiquity. The author, Mahadallah, is fair and accurate in showing how Quran and Bible contributed in the making of good personalities of leadership (P.42). The author writes on the origins of the modern studies of leadership and scholarly interpretations on figures who contributed for the growth of good leadership. Attempt has been made to the meaning, connotations and dynamism of leadership in multiple setting and complex social relationships. He has reviewed colonial literature on African leadership which in turn shows how colonialism destroyed the stable and traditional qualities and arrangement of leadership in Africa (p.47). The author well describes why the horn of Africa, which established kingdoms and towns before in other areas of Africa, has become in crisis of leadership.

   The weakness of this study lies in the discussion of the history of leadership/kingship in Ethiopia. Correctly, Mahadallah argues that traditional Africa leadership had been distributed between the chief and the clan headmen. The same was true in Ethiopia. Yet, the author describes that in Ethiopian history it was by eliminating the rivals, not by orderly succession, that the rulers came to power (p. 51). I may argue that this is a hasty generalization as the Ethiopian state, with some breaks, has longest tradition of leadership and transfer of power for more than two millennia. Local rulers and dynasties were always in power on the condition that they recognized the over lordship of the king of kings. In addition, in the history of Ethiopian leadership tradition, there were less likely to have rivals to be vanished as the leaders were always from royal family.

   The other weakest side of this study is the identification of the Ethiopian state as a colonial state. True, before colonialism, territorial aggrandizement was the features of African empires. Territorial incorporations and making of empires should not put empires like Songhai, Mali, Ghana and others as colonial states. The main feature of colonialism

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[1] Bahru Zewde, *A History of Modern Ethiopia, 1855-1974.* 2nd ed. (Addis Ababa: Addis Ababa University Press, 1991),p.226

was capital accumulation. No African state, including Ethiopia, expropriated and accumulated capital in history. In the territorial expansion of emperor Menilek of Ethiopia, for example, northern Shewans were the main actors in the course of incorporating new areas and yet no resource was expropriated and accumulated in their place of origin that today, northern Shewa, by Ethiopian standard, is the poorest region of the country. Otherwise, Mahadallah has tried to manage and identify historical patterns and developments of leadership in Africa which in turn might refresh original interpretations of the issue under discussion.

Part II focuses on conflict dynamism and the first chapter of this part examines the repercussions and implications of conflicts in the horn of Africa. In his stimulating study, Kassahun Berhanu of Addis Ababa University has provided on alternative explanation on repercussions of conflicts in the Horn of Africa. In doing so, he opens a window in the understanding of the interconnectedness of conflicts in the Horn of Africa. Kassahun analyses the manifestations of conflicts and security deficiencies in the Horn.

In chapter II of part two, the reader is offered the nature and dynamics of borders and boundaries of the Horn with reference to the Sudan today. The author, Saeed, starts with historical background on the issue and essence of borders. The author has made a balanced discussion on the activities made by technical border committee in the course of demarcating and delimiting the border line belt of the two states. The study, though it is more of desk work, gives important account on how and why Abyei becomes the center of dispute between the two contending parties. The author rounds up his discussion by recommending the need for quick action in solving post-separation movements and problems. The study is not substantiated with adequate sources. As a reference, the author puts six materials to be referred for his work.

The last chapter in part II tries to give framework analysis on the political violence of the horn. This chapter is somewhat unique in style and content from other chapters of this book. State failure and state disintegration are the central issues of the discussion. It is the most substantiated and methodologically well written piece of work. The author also examines the available sources and citing documents wherever possible. Accordingly, in relative speaking, there is better comprehensiveness, balanced judgment and interpretations on the need to revise political boundaries based on historical and natural setting of the horn.

The third part of the book focuses on the international and regional interventions in the conflicts of the horn. In the first chapter, Woodward writes on the formation and the role of inter governmental authority for development (IGAD) in ending civil wars and border conflicts in the horn. IGAD is the focus of discussion of the author. The study describes how scarcity of resources and Nile water issue would be the potential challenges in the effort of IGAD in attempting to unite the horn. The author, with reasonable justification, unlike the ongoing popular perception, is optimistic on IGAD and its future.

Chapter two deals on Somali crisis and the role the internal and external actors have played. Starting with analysis on the consequences of the transformation of socio and cultural values and fabrics into political identities, the author, Samatar, examines processes on the birth and the collapse of the Somali state. The author describes that the demise of the democratic tradition of Somalia was abrupt and was the result of military coup (p.164). The details of the author's interpretation of Somali conflict are comprehensive and original. Unlike most of aforementioned authors, Samatar, interviewed a number of informants. Interviews were, for example, made with former Somali government officials abroad. The author constantly reminds us inequalities and grievances as among the causes of conflicts and eventual disintegration of the Somali state. In short, marvelous reading, the study is informative and wide ranging in its coverage.

The last chapter of part III describes recent developments in the horn in general and Somalia in particular. Piracy and role of militia are the theme of the study. Moller has tried to show how political crisis culminated with the collapse of the Somali state and the attempted but failed state building and peacemaking processes by external powers, the USA in particular.

The author focuses on the most recent development in Somalia that brings the attention of international community: piracy. In addition, attempt is made to show the external actors' alignments and antagonisms in Somalia. The author, with weak justification, tries to show who supports whom. The author has tried to show as if there is strong alignment and antagonism between European union (EU), IGAD, African union (AU), united nations (UN), and Ethiopia vis-à-vis Arab League, Egypt, Yemen and others in the internal issues of Somalia. The author, I argue, may need to revisit his sources to show if there is as such on overt alignments and antagonisms among countries and organizations mentioned on the Somali case (P.186).

In conclusion, generally, all authors, despite rare factual, conceptual and historical errors mentioned above, make a worthy contribution to our growing knowledge on conflict, security and border issues in the horn. All of them depend on written sources, of their own memories and experience to write their respective work. Oral sources are rarely used. They present detail, accurate and lively description with excellent narrative skill on the subject under discussion.

Review

Lessons in translation: The English to Tiv example

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This paper examines the art of translation, the necessity of translation, the odd ends of translation, and how mistranslation can cause drastic changes in perceptions and policies and also alter a course of life and culture of a people. The paper supports its presentation with a historical analytical survey of misguided translation of English to Tiv lexicon and sentences, and how it affected an appreciation of the Tiv people and their psychology. It records how Christian religion of the colonial days in Tiv land was literally routed due to the "Traduttoru Traditore" misinformation given to its converts by her own translators. Finally, the paper provides a guide towards effective translation.

Key words: Translation, culture, Traduttoru Traditore, Tiv.

INTRODUCTION

The Latin expression "Traduttoru Traditore" as quoted in Adeiyongu (2001) means "translators are traitors". This expression provides the usually striking signpost for the discussion of infective translation and the effect it generates on a people and policies and implementation generally.

Translation means to transform or change a speech or written material to another language. Adeiyongo (2001) defines translation as the "art of re-writing or representing material rendered in one language or dialect into another with the aim of retaining its original meaning as much as possible". The translated material can either be spoken or written.

Ajulo (1995), on the other hand, defines translation in relation to what he called "source language (SL)" and "target language (TL)". Translation according to him is;

"The transfer of material from a source language (SL) together with its subsuming culture into another target language (TL) and its culture (p.7)"

Translators are necessary for effective interpersonal inter-language, or mass communication between people

of varying linguistic and cultural backgrounds. It is in knowledge of this that the British colonial overlords trained (basically a half-baked training for targeted goals) and employed the services of interpreters and informants to guide them in the administration of the colonized states. In fact, interpreters or translators were core to the transformation of speeches or written materials, and the dissemination of decisions and policies of the administration to the colonized people of Africa.

The translators themselves saw their rise to importance and felt risen from their underprivileged position. In compulsion, or admittance of this, the colonized people saw translators as advantaged people of a higher class structure, walking shoulder to shoulder with the colonial leaders.

THE TIV PEOPLE AND LANGUAGE

The word Tiv refers to a triad reference point. First, it refers to an ethnic group occupying the savannah belt of River Benue in North central Nigeria; secondly, the word connotes a language and culture of this ethnic group, and

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thirdly, it refers to the geographical area occupied by the ethnic group.

The Tiv people have as main home, the present Benue State of North-Central Nigeria, where they predominantly exist in fourteen of the twenty-three local government areas. There is however, a large population of Tiv people inhabiting as their ancestral home states like Taraba, Nasarawa, and Plateau, some northern parts of Cross-River and in the North-Western province of Cameroon. The Tiv of Benue State is surrounded by several ethnic groups like the Arago of Nasarawa State to the North, the Jukun, Kuteb and Chamba of Taraba State to the North-East, the Igede (of Southern Benue), Iyala Gakem and Obudu of Cross-River state to the South-East and the Idoma to the South. There exists a short length boundary between the Tiv people and the Republic of Cameroon in the South-East, particularly in Kwande Local Government Area.

The Tiv language is spoken by millions of members of the ethnic group and by a few thousands of non-native speakers. Early attempts to develop the Tiv language were made by European scholars like Rev. W.A Malherbe, R.C Abraham and Rupert East but superficiality and inconsistency marred such attempts at developing the language linguistically. The scholars employed translators who were not well trained for the art (Adeiyongo: 1991; East, 1969).

Among the Tiv, one such translator's name became an epitome of excellence, a metaphor for western education and even synocdochical to standardized English. One often hears Tiv speakers say: *"or ne fa yoo agera ka kwagh u nuben ga"* (This man knows Standard English to a serious level). Or of a student telling his mate *"or ne, me za hen yoo agera man me hide"* (My man, I will go for studies before returning). *Yoo Agera* was a scribe and translator to a district officer under Tiv Native Authority.

TRANSLATORS AND THE PROBLEMS OF TRANSLATION

The art of translation poses problems to many translators. In films, books, radio, speeches and other media of communication, evidences abound of translators being traitors to their people, misinforming their people ignorantly or even consciously, or trying to appease their employers by not rendering the exact words or meanings.

The sasswood ordeal or last measure tests-an equivalent of an Appeal Court session- which serious offenders were to undergo so as to dictate guilt, administer justice and punish offenders in Tiv was abolished because of Traduttoru Traditore. But had the policy maker been better informed, and had cared to examine Tiv literature, and psychology they would have found a proverb *"Kor ngu ken ato"* (guilt is in the hearing).

Similar proscription was slammed on **"**Hoyo" (an anti-witchcraft movement), *"Ibem"* (organized group hunting) *"Yamshe"* (exchange marriage) and *"Ibiamegh"* (rites of

harmony). And the reason was that translators had not found or cared to use or locate *"the same semantic frame"* or the same social and psychological connotations necessary to get their recipients understand these movements' efforts in the development process of society.

One could not wholly blame the British colonial administrators but the translators in the abolition of *"Yamshe"* (exchange marriage). It was as much one trammel of traitorous act by the translators that limited the conception of their masters in taking the decision. It was widely believed that the translators told their overlords that *"Yamshe"* means "purchase marriage", and not barter type of exchange of female wards or relations in marriage that it actually was, and traces could still be found in Tivland and even in some parts of Nigeria. Thus, the furious administrators wondered how on earth a people could undermine human rights by subjecting their females to a "purchase" marriage, immediately abolished the marriage system. Meanwhile, the people had no serious squabbles with the marriage system.

And this boils down to the issue of translating materials purely on an intuitive perspective or denotative level. Such a rendering of transferred meaning is both inadequate and telling on the incompetence of the translator. The consequences are both limitless and timeless. For instance, *"Ibiamegh"* was proscribed and it also went away with drumming and music making, ensuring the loss of some musical instruments and songs associated with it. The proscription of *"Yamshe"* equally dealt a dangerous blow on the Tiv nation in varying ways and degrees. The accompanying music and dance which ensured excitement, peaceful harmony and unity was punctured, and the atmosphere subdued.

Scholars, including European anthropologist have emphasized the integral nature and importance of music to Tiv life and culture. The *Ibiamegh* rites, according to Igoil (1987), were accompanied with dramatic performances and music making. So was *Yamshe.* While abolishing the *Ibiamegh,* the colonial overlords also dealt a "blow" on drumming and music making. This is because a special "music and dance style" was exclusively meant for the "initiates of *Akombo a biam."* Also, special or re-twisted songs were lost.

The problems of translators are varied. An understanding of these problems would place us in a position of appreciation and objective assessment of their renderings. And at the same time it helps us to avoid those pitfalls which make translators liars.

The piece or linguistic property to be translated may contain certain linguistic, aesthetic, technical, cultural, political, ethnic or such other complex elements which may render effective translation almost impossible.

Robert (1971) Quoted in Adeiyongo (2001) believes in the near-impossibility of effective translation:

…There is no exact equivalent in one language for even the most concrete words of another. The word "bread", for instance, cannot be translated into another language.

It has not the same weight, the same age, the same semantic frame, the same degree of expressiveness; it indicates the same object but without the same social and psychological connotations (p.250).

An anthropologist and British colonial administrator working on Tiv people and culture, Rupert East, admits the difficulty in the art of translation. He narrates his experience in translating a Tiv text Akiga's Story (1939):

Linguistically, we lack points of contact for expressing even the most familiar objects let alone more intimate or abstract ideas. Words…not only represent different concepts in themselves but the associations which form their setting, especially these mystical associations are many poles apart (P.10).

ABOLITION AND DISTORTION OF LIFE AND CULTURE

Probably confronted with these problems and or perhaps serving as an excuse source to determined repressive decision making, the British overlord abolished certain established social and religious institutions in Tivland. Thus the socio-cultural, economic and religious life of the Tiv people was distorted and disrupted due to ineffective translation.

Celebrating marriage, extolling the marriage institution, and advising the bridegroom in a dance and song session were much elaborate social performances of *"Yamshe"* marriage. Also, the revolutionary songs of *"Hoyo"* movement which spurred the youths to be fearless in their pursuit, and the *ibem* and its fanfare all went with their abolition thus wiping away vital dramatic aspects of the social and cultural life of the people. The Tiv were far from being impressed, and this, according to Ahire (1993) "triggered violence in 1929, 1939, 1945 and 1948."

The abolition of these cultural and dramatic aspects was subtly traced to the unrelenting pressure mounted by the Christian missionaries on the colonial administration. They misinterpreted Tiv cultural and religious nuances and attempted to garner an already prostrate support for the final onslaught.

Igoil's (1987) anger lies on the crippling of Tiv vibrant music and dance. He insists:
The Christian missionaries have been in the forefront in causing change on the Tiv music and dance. Initially, the missionaries aimed their attacks on the belief system of the people and it was by extension that the music and dance was affected.

In their attempts to keep hold of converts, the missionaries insisted that Tiv music and dance was capable of "conjuring up witch elements", as one elder put it, and the dance often "accompanied with drinking" (Igoil, 1987).

The missionaries however soon found their fault as they sooner integrated Tiv music into church activities. Rubingh (1969) attests to the missionaries' withdrawal of decision and subsequent achievement:

By her greater willingness today to use indigenous forms of Music and liturgy, the Tiv church better interprets her purpose to the Tiv yet outside… (P.9).

This later incorporation of Tiv music into the church did not however help to regurgitate some of the lost musical instruments like *"ibua"* flute or the songs.

The Christian churches also have had a more than fair share of denotative, intuitive or literal interpretation and translation of materials in Tiv. Andrejezwski and Ernest (1975) have warned against literal translation:

…Instead of giving an insight into the original, distorts it by violating the rules of the target language to give a bizarre and aesthetically offensive impression that some readers may be misled into attributing to some defect in the source language (P.55).

PARADIGMS OF THE DESTRUCTIVE NATURE OF TRANSLATION

The Christian translators wore their traitorous garments in spite of the above warning, during translations of English to Tiv preaching. Their "art" is regularly related and mocked at during verbal discussions across the length and breath of Tivland and the researcher found out in the empirical data sourced using the instrument of interview with Elder Kasha Doki, Tica Apir, Danboki Nongur, Pila Baki, Tarkighir Atulo, Naazenga Abochi and Uzan Agera Yough, respected community leaders and elders. The basic objective is to show errors and chart a way forward.

When the preacher said in English "we mean business" the translator's transmission was *"se soo kpenga"* (meaning we want to engage in business activities). "*se"* literally means *"we"*, *"soo"* means *"like"* and *"kpenga"* means "business". The translation here is direct and literal rather than being connotative.

Another such literal translation occurred when the preacher said *"Jesus is coming around".* But the translator in his intuitive perception (provided he was sincere) rendered it differently: *"Yeesu ngu van gbilititi".* Speakers of Tiv will laugh at this misinterpretation of the adverb "round" *(uzenden van hen ijiir)* for the preposition "around" *(gbilititi).*

Another obstacle which translators face is the mis-placement of phonic sounds as can be observed in the following examples: "I am a Revered Father…" and the translator interpreted *"mngu Fada u sha pue-kar-mom"* meaning (I am the eleventh father). In this case, "Reverend" is confused for "eleventh" because of their similar sound in Tiv. In another example, an instruction

was given by the preacher to converts in efforts to ensuring punctuality: "Every individual should be punctual" said the preacher, and the translator traitorously conveyed, *"Hanma or yo nan a ndivir ijua shi nan a pan tswar"* meaning rather differently in English (Every individual should twist his penis and expose his anus). The dicey pun is on the close sound systems in the word "individual" which is close in sound to "bending" or "twisting" (ndivir) in Tiv and "punctual" which sound similar to "pan tswar" (expose the anus). Unskilled translators!

Three other instances of phonic misapplication occurred in the following lines: "I have been to Lagos". The translator's intuitive rendering was *"mngu a alev shin Lagos"* (meaning in English "*I have beans in Lagos").* The confusion here lies in the lack of clear demarcation of the sound system or the unclear comprehension of the speaker by the translator. And when the speaker continues *"I have been to many places",* the confusion is continued as the translator relates: *"mngu a alev ajiir wue wue"* (meaning in English *"I have beans in many places").* In yet another confused translation, the preacher began feeling rather universal in concept "*Every human being…",* the bizarre translation is *"hanma or nan huma ambi"* (meaning in English *"Every body should fart"*) *"huma ambi"* (fart) is close in sound to the English words *"human beings"*. Wonderful things translators can do!

THE CRESCENDO OF MISTRANSLATION AND THE EFFECTS

On that dramatic day when the preacher cautioned new converts that *"Every individual should be punctual"* and the translator offensively replied in Tiv *"Every body should twist his penis and expose his anus"*, the congregation was baffled and daunted even the women who possess no phallic organ. Many began to disperse. Feeling he only needed to calm down members of his congregation, which is expected during emotionally soaked preaching, the preacher said *"Lend me your ears"*. The translator's intuitive sense directed him thus: *"gbam nen injo i ato ene"* (meaning in English *"give me credit of your ears").* Not taking things for granted (a white man was never known to ask for credit! Certainly not of one's ears, they may be cut off) the congregation continued their uproarious dispersal. No *"native"* could take the whiteman for granted.

Surprised, the preacher demanded *"why are they running?"* And the translator translated to the few around; *"or u nan yevese gay o…!* (Meaning in English *"the person who does not run…!)".* More moved the converts increased their pace, and the perplexed preacher thundered: *"call them back".* He too was certainly surprised at the translation this belated time around, or perhaps was dazed to see his sweat-earned converts trooping out of the church in numbers. The translation of

"call them back" was *"ikor mba ken ajime mbela"* meaning in English *"those behind should be caught".* *"ikor." "*Caught" is close in sound to *"call".*

Now nobody needed to be told that the preacher temporarily lost his hard-earned converts except the translator. As the last batch of converts was trooping out in the last row, it belatedly dawned on the preacher that his trusted translator had betrayed him, and he managed the few words he knew in Tiv *"mkaa nahala ga"* meaning in English *"I haven't said it like that".* But he was speaking not to his congregation except his translator. What bad translation can do!

AVOIDING THE PITFALLS OF MISTRANSLATION

The roadmap to effective translation is proffered by scholars like Andrezjewski (1975), Clara (1971) and Adeiyongo (2001).

The misapplication of sound similar to the one given should be avoided. If translators know that assonance (similarity in vowel sound) does not imply similarity in meaning, the misapplication of sound to the one given could be avoided. Should the translator study the sounds of the target language, misplacement of phonic sounds will not arise.

The translator should attempt to avoid literal translation since literal translation is a basically intuitive perception which leads to misinterpretations; the translator should attempt to avoid that and strive for (in fair terms) connotative interpretation and the associations attached to objects, concepts and ideas.

The translator should learn the rules and sounds of the target language and be conversant with the technical, aesthetic, ethnic, religious, political and socio-cultural aspects of the target language. Should the translator lack adequate knowledge and psychology of the target language, he should use idiomatic translation where according to Adeiyongo (2001)*"the primary objective is for the message to remain the same instead of preserving the form."* This kind of translation reverses the inter- linear or word for word translation where words in the two languages are written on alternating lines; meaning is at the core of this kind of translation.

Basically, Nida (1969) and Ajulo (1995) postulate that translation should undergo triad stages: the proper analysis of a source text, the transfer of the analysed text, and restructuring of transferred text material for effective translation.

The long stretches of examples aim to show such areas of pitfall in the art of translation and how we could overcome them. As such, this paper is not to discourage the art of translation or denounce translation in so far as they are competent and sincere, but also very much to show the varying degrees of conflicting diversities, obstacles and the countering strategies for prevention. This is because, problems of translation according to Ajulo

(1995) range from *"degrees of difficulty to total impossibility".*

CONCLUSION

Translators should not however be daunted. They should strive for the connotative meaning, the semantic frame, the rules of both the source language and the target language, the proper association of words, concepts, intimate or abstract objects and images, psychology and socio-cultural frame of both languages.

Striving at success should be the watch word for translation is necessary in linguistic, political, economic, religious, administrative, judicial, social and cross-cultural communication. Chute (1971) believes that *"Without translation, our world would narrow mercilessly."* But one needs to face the critical challenges in the art of translation, have an adequate knowledge of the two languages and employ intelligent skills to achieve an effective translation and then help disprove the Latin aphorism *"Traduttoru Traditore".*

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Full Length Research Paper

Cultural values: A conduit of shaping managerial thinking in Zimbabwe's industrial relations

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Knowledge production remains a game of power. Over the years certain discourses have tried to naturalise and reinforce the position that world's best practices are defined as Eurocentric and henceforth anything that is African is viewed as 'traditional' , 'barbaric' and 'bush'. The European 'supremacy' in knowledge production has been emphasised across disciplines and human resource (HR) management is no exception. It has been argued that 'true' human resource management policies were 'invented' by Europeans. This has however, fanned discord in industrial relations in Zimbabwean organisations. Employing a theoretical and literature review approach, this research critically explores the extent to which harmony and productivity can be achieved in Zimbabwe if managers adopt the 'true' Zimbabwean cultural values and allow them to shape their managerial thinking. This study contends that best HR practices are as old as humanity itself in the African society and Zimbabwean culture in particular. This study explores concepts such as, team work, quality circles, total quality management, works councils, respect, harmony, collective bargaining, which have been part and parcel of the Zimbabwean culture since time immemorial and which are important as markers of HR practices.

Key words: Culture, conduit, managerial thinking, industrial relations, Zimbabwe.

INTRODUCTION

Zimbabwe has come a long way in shaping its industrial relations climate, from the dawn of independence in 1980, the pangs of the economic structural adjustment program (ESAP) 1990 to 1996, the Zimbabwe programme for economic and social transformation (ZIMPREST) period, economic sanctions imposed on the country through the December, 2001 Zimbabwean democracy and economic recovery act passed by the American government, which helped to spur hyper - inflation , dollarisation and eventually the coming in of the inclusive government in February, 2009. Currently the

indigenization and economic empowerment act (Chapter 14:33) seeks to empower the Zimbabweans to take majority control in all foreign owned companies, a situation that will further alter the industrial relations train. The call for indigenisation, demands the creation of indigenous knowledge in all disciplines human resource management included.

As such, this paper is timeously designed to support the government initiative of shaping the industrial relations climate that goes hand in glove with Zimbabwe's national culture, ideology and thrust. Cultural values,

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which are 'purely' Zimbabwean can help to shape and redesign managerial thinking, as the country thrives to take charge and control of the companies. We are indeed living in a globalised world, with the need to think globally but acting locally, benchmarking all HR practices, with the internationally recognised and accepted standards. However the paper undeniably highlights the Zimbabwean cultural values that can shape managerial thinking and maintain harmonious industrial relations system that is home grown just like that of the East Asian Tigers and the European countries. Incorporating cultural values into the industrial relations (IR) climate may result in the promotion of "ubuntu" an African flair and trade mark.

The current discourse in human resource management gives credit to the Europeans for having originated and modernized the human resource management concept (Beardwell and Holden 2001). The argument is that key human resource management concepts such as team work, quality circles, work ethic, commitment and loyalty historically belong to the Japanese culture and have become globalised in the human resource management discipline today. Afro-centric scholarship, however, submits that the discourses of saying concepts like teamwork, commitment and loyalty started in Asia and later Europe might be far from reflecting the truth. African scholars contend rather that these concepts were developed in Africa and have had a long presence on the continent albeit unwritten (Bhebhe and Vhiriri 2012). In light of that, one would be pardoned to contend that best human resource management techniques are as old as humanity itself on the African continent. Even Zimbabwe is no exception on the continent when it comes to the practice of best HR approaches. Such practices were and up to date remain anchored in Zimbabwe's indigenous cultural practices. The paper therefore critically explores the industrial relations terrain in Zimbabwe looking at how the Zimbabwean culture can be used as a conduit of managerial thinking.

METHODOLOGY

The paper predominantly adopts a qualitative research approach, since it is a content analysis of relevant literature on cultural aspects and managerial principles in Zimbabwe. Employing a theoretical and literature review approach the paper looks at key Zimbabwean cultural aspects that can be used to inform managerial thinking by combining industrial relations concepts with these key cultural aspects. Literature on industrial relations, Zimbabwean culture and other management principles is analysed and the paper demonstrate the importance of understanding culture as a way to enhance good management of the employment relationship.

The interface of culture, managerial thinking and industrial relations

Broodryk (2006a;b) indicates that, Africa has a long history of colonial oppression by Western countries, which included forced Western prescriptions of destinies for communities and persons. Africans were confronted with forced adoption of Western political, religious and economic dogmas, which were in direct contradiction to the beliefs of Africans . Post colonial theorists such as Fanon, – Ndlovu and Sabelo (2009) contend that even years after independence, colonial hangovers continues to trouble African people and Zimbabwe has not been spared. The violence of colonialism continues to be reflected on how people behave and execute their duties in everyday life. Probably this supports the argument by the Ghanaian scholar Kwame Anthony Appiah that "the attainment of independence by African countries does not mean the colonial is dead. In actual fact, the colonial is far from being dead" (Appiah 1992). In light of Appiah's assertion, it can be argued that most managers in Zimbabwe feel that the Western Models are best practices that shape industrial relations. May be this also reflects how the modernization/ dominant paradigm of development continues to influence African people's way of doing things. Such management thinking rooted in the western domination and subjugation does not only sour our industrial relations climate but totally paralyses our African ethos. This view is supported by Kase et al (2011) who on explaining the importance of indeginising knowledge suggests that Japanese, Korean, Chinese and Indian management thinking are rooted in their respective tacit philosophical traditions.

Black conscious movement leader Steve Biko (1978:46) declared: **"**The great powers of the world may have done wonders in giving the world an industrial and military look, but the great still has to come from Africa - giving the world a more human face"**.** Indeed if managerial thinking is preoccupied by our true African culture and spirit, the employment relationship will be based on a human face where all stakeholders learn to co-exist, thus maintaining harmonious industrial relations. Thus the interface between culture, management thinking and industrial relations can be summed up by Broodryk (2005) who suggests that, the African personality embraces humanism and the art of being a human person. Embracing humanism and humanness is an indication that such a person has gained vast knowledge of the subject. Gaining human knowledge is primarily to learn about African humanism, which is wisdom. This concept can be used by Zimbabwean managers as a conduit of managerial thing in shaping industrial relations. Cultural values shape managerial thinking in any society. Ibhawoh and Dibua (2003) cite Nyerere's philosophy of Ujamaa that was rooted in traditional African values of familyhood and communalism. The manner towards which managers behave is greatly influenced by their cultural values and practices. Thus any industrial relations legislation, policy and interaction between management and labour is highly influenced by culture. The interconnectedness of all these values gives face to industrial relations in Zimbabwe and world over. Thus according to this paper culture refers to the norms, values

and beliefs that are of a Zimbabwean origin, that explains the Zimbawean way of doing things at the workplace and all facets of life.

Whose culture? The 'Zimbabwean' culture and the Industrial relations terrain

The concept of culture remains one of the highly contested aspects in scholarship over the years. There is no uni-vocality on what constitutes culture among scholars. Williams (1964) contends that culture is the banal implying that even the simplest things we do in our everyday life constitute our culture. So from this definition culture is the whole way of life. But culture is dynamic and not static. This argument is further supported by Hofstede (1980) who views culture as the collective programming of the mind which distinguishes the members of one group from another, which is passed from generation to generation, thus changing all the time because each generation adds something of its own before passing it on. From the above views it becomes clear that everything about a society or a people is cultural hence the view that culture can be a conduit of managerial thinking to shape industrial relations holds water. Interestingly Hofstede (1980) further points out that, it is usual that one's culture is taken for granted, just like how the African culture was equally taken for granted and got eroded through, colonialism and globalisation. Chimuka (2001) reminds us that studies on indigenous cultures in Zimbabwe, which were carried out by ethnographers before independence, were driven by Euro-centrism. He notes that the problem is not that the scholars were European; rather the problem lies in the fact that they subscribed to a Euro-centric conception of history that made them biased against Africans and their institutions. The same notion today in most Zimbabwean companies compels some mangers to embrace European literature that is dominated by European values and ignore to revisit the Shona Ndebele culture, which can shape their thinking. This is largely through the availability of Eurocentric literature in virtually all training institutions. It is largely a problem of educational curricular, a situation that requires an immediate solution.

Mulholland (1991) suggests that culture is a set of shared and enduring meaning, values, and beliefs that characterize national, ethnic, or other groups and orient their behaviour. From this stand point it becomes clear that culture shapes and orients individual behaviour in a nation, community or industry. Thus, the industrial relations system that can be adopted can be best explained by cultural values that explain individual behaviors in a particular society. This explains my main gist by underlining why managerial thinking in Zimbabwean companies can be enhanced by our Zimbabwean culture. Culture can therefore be used to generate and manage knowledge, which is considered as

one of the strategic resource of the organization and this strategic resource can also be used for crisis management.

Culture is viewed at different levels ranging from the national cultural and organisational culture. Organisational culture can be understood as how the organization conducts its duties in everyday life. Hofstede and Usunier, (1999) indicated that national cultural value systems are quite stable over time; the element of national culture can survive amazingly long, being carried away forward from generation to generation. For most African nations this smooth passing of the baton stick from one generation to another has been thwarted by colonialism and globalisation. Colonialism is believed in a way to have helped to reinvented African culture, Hobsbawm and Ranger (2004). While the argument may hold water, I strongly believe for Zimbabwe this has been far away from reality since 100 years of colonialism has resulted in most people totally subordinating the Zimbabwean values to the Eurocentric values. Organisational culture is shaped mainly from the national culture and as such it shapes managerial thinking. Watson (2006) emphasises that an important trend in managerial thinking in recent decades has been one of encouraging managers to try to create strong organisational cultures, within their organisations and obviously this emanates from the national values and ideologies. In light of this O'Donnell and Boyle (2008) further reiterate that culture therefore gives organisations a sense of identity and determines, through the organisation's legends, rituals, beliefs, meanings, values, norms and language, the way in which 'things are done around here', nonetheless influence harmonious industrial relations.

Industrial relations

Different scholars have come up with varied definitions of what constitutes industrial relations. Attempts to define industrial relations included the works of Flanders (1970) on job regulation, Dunlop (1958) with systems approach, Clegg (1979), Salamon (1998), Hyman (1975), Bendix (2003) among a host many others. Today industrial relations can be identified as work relations, employee relations, employment relations, and labour relations.

Flanders (1968) defines industrial relations as the study of institutions of job regulation. The same definition is also shared by Hyman (1975) who equally indicates that industrial relations refers to the study of processes of control over work relations. From these two definitions advanced by these scholars, it is interesting to note that they focus primarily on governing and exerting control over the work process. This therefore becomes crucial for our understanding of culture and how it therefore becomes part and parcel of industrial relations. Culture becomes the framework through which dynamics of

industrial relations can be understood. Control at the workplace is determined by the behaviour of employees and this behaviour is shaped by cultural values . Broodryk, (2002:56) suggests that: Ubuntu is an ancient African worldview based on the primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family. If this exist surely it will be easy to manage the industrial relations. Gelfand (1981) identified a number of virtues upheld by the Shona, such as truthfulness, humility, love, compassion, self-control, forgiveness, mercifulness, sufficiency, trustworthiness, strength, courage and industriousness, among others. Such virtues can therefore form the fundamental base of industrial relations.

Farham (2002) notes that employee relations are the contemporary term for the field of study which analyses how the employment relationship between employers and employees is organized and practiced. This relationship is determined largely by the behaviors of both parties to the employment relation. Thus managerial thinking helps shape this relationship. In this regard fully adapting cultural values will be crucial to the success of the organisation. This is supported by Rousseau (1990) who suggests that organisational culture is made up of more 'superficial' aspects such as patterns of behaviour and observable symbols and ceremonies, and more deep seated and underlying values, assumptions and beliefs, which then can form the cornerstone of industrial relations.

Bratton and Gold (2003) defines employee relations are a set of human resource practices that seek to secure commitment and compliance with organisational goals and standards through the involvement of employees in decision making and by managerial disciplinary action. From this definition what is crucial to note is how managerial actions can help secure the commitment of all stakeholders in the employment relationship. To manage effective industrial relations there is need for Zimbabwean managers to go back to the cultural 'roots' that define and shape the behaviour of employees in an organisation. Regardless of the warning by Hall (1997) that, the aspect of roots is quite problematic since identities and culture in this post modern age has more to do with 'routes' than 'roots', this study strongly contends that it is imperative for the practice of industrial relations to go back to the cultural roots. That is they are more to do with where we are going than where we are coming from, this paper challenges that notion by invoking critical thinking on how culture can shape the new thinking in the process of developing indigenous knowledge. Blyton and Turnbull (2004) view IR as the collective aspects of relationships between the workforce and management. Thus, in managing this relationship culture which shapes behaviour becomes crucial. The same view is supported by Clegg (1979) who further reiterates that IR is the study of rules governing employment together with the ways in which rules are changed interpreted and administered.

According to the 2007 Zimbabwean culture policy, Zimbabwe has a rich cultural heritage built over a long period of time. The defeat of indigenous people by settler colonialists in the first Chimurenga witnessed some erosion of our traditions, values and religion. The policy further highlights that, colonialism wanted to create a black man with foreign cultural traditions. This argument is also reinforced by Fanon (1990) one of the celebrated African revolutionary thinkers. Fanon (1990) argues that one of the approaches employed by colonialism was to denigrate the African culture so that Africans felt ashamed and eventually shunned their culture. The same was also implemented in Zimbabwe, and post-colonial Zimbabwe finds itself in a quagmire with citizens who fail to appreciate their heritage. The rich Zimbabwean cultural heritage, which withstood this onslaught, has to be promoted and preserved as it defines Zimbabwe as a people within the global community, a situation that can sustain and enhance our Zimbabwean industrial relations system. Indeed these cultural values, norms, rituals and religion have managed to shape Zimbabweans as a people with own way of life, religion, beliefs and the way we relate to the environment. The Zimbabwean value systems and beliefs give the country an identity as a people and this identity defines us within the global context, the same identity that should mold and shape our industrial relations.

The 2007 Culture policy further highlights that, some of the traditional; values and beliefs seem to be disappearing owing to various factors, which include colonialism, urbanisation, globalisation and acculturation. The need to promote and preserve our cultural heritage has become more important in the face of the above factors. Concerted efforts have to be put in place to preserve this cultural heritage for posterity and to maintain it as a unique part of world cultural heritage. Against this background the paper explores on some of the cultural values that can shape managerial thinking and create a harmonious industrial relations system in Zimbabwean companies. Generally, culture has basically been viewed as particular way of life, shaped by people's values, norms, beliefs, assumptions, traditions and social practices. These values and norms that govern people in their day to day lives should equally govern their working life and help determine industrial relations. WaThiong'o (1981) succinctly culture as a way of life fashioned by people in their collective endeavor to live and come to terms with their total environment. This translates to the work environment as well. Following this, the cornerstone of the Zimbabwean culture has been historically located in five distinct ethnics groups recognised in the country, Shona and Ndebele being the major ones, then Tonga, Venda and Shangani being the minor ones Msindo (2012).

It is worth noting however that the culture of Zimbabwe

has now been westernised. That is, it has been diluted and/or blended with the Western culture. Colonisation by the British with the aid of globalisation has led to what is referred to as culture acculturation. This means a 'bastard' culture whose parents or roots are not so clear and whose values are of mixed origins. In support of this Biko (1987) argued that whenever colonisation sets in with its dominant culture, it devours the native culture and leaves a bastardised culture. It is this bastardised culture that has misdirected some managers, who now believe in individualism, selfishness and corrupt tendencies in companies, in the process soiling employer employee relations.

Culture as an informant of management practice

Kramsch (1996) suggests that language plays a crucial role not only in the construction of culture, but in the emergence of cultural change. Language is essentially one of the most important aspects of the Zimbabwean culture; it basically forms the basis of people's identity. People, for instance, become classified as Shona or amaNdebele because of the language they use. These two languages are the most commonly used in people's everyday lives in Zimbabwe. In organisations, English is the language of business transactions and this has caused a lot of complications in the working environment because people fail to express themselves fully and the interpretation and understanding of English differs with individuals and thus presents serious challenges in proper communication.

The adoption and use of vernacular language can help boost high productivity and create good harmonious work relations. The use of local languages mainly Shona and Ndebele can help create meaning in the creation of a company code of conduct and other policy documents. As already highlighted people will better understand what is expected of them especially those with lower levels of literacy, mainly in the mining and agricultural sectors. The use of these languages will enhance common understanding to all parties in the employment relationship; as a result an enforcement written in vernacular is mostly likely to get compliance in return. Hyman (1975) indicates that industrial relations refer to the study of processes of control over work relations, indeed with rules and regulation designed in vernacular language it will foster mutuality in terms of understanding hence making culture a conduit of managerial thinking. This can be done through conscientisation of key stakeholders and through legislation, as in countries like Japan and France,

Reference can be made to the Chinese, Japanese and the French who stick to their languages which are used in their schools used as mediums of instruction. In as much as Zimbabwe gained political independence culturally the country is still under the yokes and shackles of colonialism. Appiah (1992) bemoans that the attainment of independence by African nations does not mark the end of colonialism. The colonial is far from being dead. He is supported by Zaffiro (2002) who bemoans that at independence the young nation Zimbabwe became pseudo heirs of the outgoing Rhodesian system. He further highlighted that from Rhodesia to Zimbabwe it was change without change, thus highlighting Foucault's (1980) concept on discourse, power and knowledge which suggest that knowledge creation is a game of power and those that create knowledge remains powerful. So Africa or Zimbabwe needs to decolonize its knowledge systems and culture in totality. If this is properly done industrial relations in companies can be enhanced.

Ilima/Nhimbe (teamwork)

Within the context of the Zimbabwean culture there is an aspect of Nhimbe/Ilima highly valued that can help managers maintain a positive industrial relations climate. Nhimbe/ilima concept embraces the modern day (team work), in Shona and Ndebele respectively. There are different types of nhimbe, ranging from , nhimbe dzekurima (tilling), dzekusakura (weeding), dzekukohwa (harvesting). It is those nhimbe/ilima which sow the coining of African idioms, chara chimwe hachitswanyi inda (one thump cannot crush lice). Bhebhe and Viriri (2012) further explain the above proverb by indicating that a backed up cause is sure to succeed, suggesting that unity is strength. They were encouraging mushandi-rapamwe (team work). Individualism was discouraged. The African elders had seen that it's actually cold outside. Thus a thorough understanding of how these concepts were practiced may help managers to maintain a positive industrial relations climate. By embracing these concepts in their original form can help mangers understand their colleges and their workers.

Constructive co-existence is a reflection of the possibility of effective team or community work. Stone, (2003) suggest that a sense of teamwork implies more commitment, and builds a momentum that leads to benefits like better problem solving, greater productivity, more joy from work or association, and a sense of purpose that is motivating and fulfilling. Nhimbe/ilima explains a situation whereby people in the community come together to partake or help someone in the field or any other work which need collectiveness. It is apparent that this kind of culture if properly rekindled can be a conduit of managerial thinking since it promotes oneness and togetherness in the contemporary organisations. In the organisational set up, this tells that if people work together productivity and harmony is guaranteed, whereby as team skills will complement each other, there will be one mutual objective, collective problem solving and sharing of ideas will be prevalent. Armstrong (2000)'s

assertion is found to apply where he argued that synergy is the best ingredient for increased efficiency. Effective teamwork is essential to the success of any business. As "no man is an island," the positive effects of productive teamwork can energize an entire organization, just as the negative effects of a lack of teamwork can cripple an organization, thus based on our own culture managerial thinking can be enhanced effectively, which can help during collective bargaining sessions, works council business, and productivity meetings.

A practical example could be drawn from Japan where teamwork is key and quality circles are an indicator of oneness. Interestingly because of Japan's unbreakable culture of oneness it is one of the fast growing economies in the world, disputes rarely erupt and if ever they are encountered they are easily resolved (Beardwell and Holden 2001). Dessler (2004) viewed teamwork as a cost cutting strategy to the organisation, because individuals feel they are recognised if they belong to a particular group, as such become motivated, their moral boosted and high levels of commitment which this translate to high productivity in the organisation. In such instances conflict between management and employees become minimal if not none at all, no time lost for bargaining, dispute resolutions and reduced industrial action which might bring detrimental effects to the organisation's performance, costs spent on arbitration and conciliation will be kept at minimal yet attention paid on attaining high profits. Based on the above argument I argue that since pre-colonial Africa/ Zimbabwe we had this principle only that it was not documented in books as Europeans did. So to say the concept was developed by Europeans; becomes a power game Foucault (1980).

Dare, enkundleni (participation and Involvement)

Another cultural aspect which informs managerial thinking in the context of increasing efficiency and attaining harmonious work relation is what in Shona is called dare or enkhuhleni in Ndebele (male elders gather to discuss critical life issues). Under this practice men would gather in the evening and discuss their life time experiences and challenges. Men would seize the opportunity to discuss manhood issues with their boys. Concerns and views would be shared by all at the idale. This cultural aspect to the organisation comes as a lesson that for management to come up with informed decisions employee involvement is crucial. Just like team working employee involvement is a strategy to evade industrial disputes, yet encouraging increased performance. It pains in most cases to hear employees arguing that they were not involved in major decisions. Most managers do not consult their employees let alone communicate with them as cited by Ncube (2012) through the experiences of agricultural rehabilitation development act (ARDA) rating middle Sabi estate where managers decided to reduce the salaries of their

employees against the national employment council regulations. Such practices sour industrial relations and can cause industrial disputes.

According to Dessler (2004) employee involvement is an important tool to empower employees which leaves them with greater scope to exercise their discretion. Such kind of culture is evident in Germany through co-determination. Michael (2006) defines as a set of right that give employees the possibility to actively participate in the shaping of their work environment e.g. at the establishment level by works council and on supervisory board of the company. Such dare gatherings facilitate the transfer of knowledge from elders to the young. This is supported by Sherif, (2006) who suggests that organizations are a kind of complex system where knowledge resides in parts (among individuals) and varies both in content and quality. He goes on to say some person may have expertise in one thing while lacking the knowledge of other things. More diversity and scope of the knowledge assets within the knowledge repository leads to high possibility of generating new knowledge through aggregation, specialization, generalization or cross-fertilization across domains. Indeed for managers this part of culture can inform their thinking through allowing participation by all stakeholder employees included, hence making culture a conduit for managerial thinking and the maintenance of a positive IR climate.

Kugara Nhaka (Succession)

One key Zimbabwean culture that can inform managerial thinking is the kugara nhaka, the concept of (succession) normally referred to as inheritance which can really have an impact on promoting productivity. Mhondoro (1997) supports this by underlining that this shows the Shona man's sense of duty. Inheritance is when someone leaves behind a legacy which others shall use if he is dead. This part of culture emphasizes automatic succession in the event that the company head dies, thus emphasizing the concept of coaching and mentorship to prepare their successors before they even leave. Armstrong (2000) argues that for an organisation to have a competitive advantage over others tacit knowledge has to be shared and developed. Succession planning has been very popular and successful in Japan where at any particular point in time successors for any job are there and this has been a strategy for doing away with bottlenecks production. A core component of dealing with the sorrow of others is claimed to be able to listen with compassion to the pain of someone else (Frost, 2003).

Sharing

Zimbabwean culture as well resembles the spirit of sharing; this is reflected in the people sharing food during

their meals (the community plate) and family gatherings. Mhondoro (1997) indicates that in the Zimbabwean Shona and Ndebele cultures children are taught to share all they have with others. He notes that they shared the same plate, eating with their hands , each careful that he does not take more than his share. This is explained through the Shona proverb, 'ukama igaswa hunozadziswa nekudya', (relationships is half measure, the full measure is attained by sharing food) as explained by Bhebe and Viriri (2012). This provides a useful lesson to any organisation that sharing of resources is one of the best ways of yielding profits. Mealtimes are cultural sites not only for eating but also for communication and interaction between and among family members and this can be transferred directly to the workplace where all stakeholders have to share the returns, careful enough not to take more than own share. Through sharing equitably and massive interaction during the process knowledge and ideas are transferred from one person to another. This dimension is supported by Nonaka and Takeuchi (1995) who are of the view that interaction among individuals is one of the prerequisite for knowledge creation and transfer in organization.

Treating each other as a family in the organisation will also promote good understanding among people thereby smoothening industrial relations by having time together and exchange ideas, thereby generating new knowledge that can shape and guide the company into the attainment of its goals and values. The same cultural value can be explained in the context of the Japanese and Chinese experience's Confucianism culture. William, and Neuberger (1976) suggests that throughout the history of the China and Japan, a cultural legacy known as Confucianism was infused into each country's respective societies and had a profound effect on all aspects of life in the two countries. Confucianism is described as "rational thought system that is intended to serve the people and the whole society rather than any particular class".   The culture emphasised on the development of good human relationships, which then resulted in both countries transforming themselves onto perennial powerhouses in many industries such as technology and finance something Zimbabwean managers can learn from our culture and inform their thinking and maintain a positive industrial relations climate.

Knowledge

Mietlewski and Walkowiak (2007) suggest that knowledge has been defined as crucial for the growth of any company and one should know where it stands. The lack of knowledge may lead to failure of the company. In the Ndebele culture there is what is called etshwaleni and in shona ndari where in a particular homestead bear will be brewed people will then be invited to come and drink,

this is the time where people get social aspect of their lives after a long period of hard work in the fields. They take such opportunities as time to relax their minds and facilitate knowledge sharing through interaction. The ndari/etshwaleni practice can inform managerial thinking through socialization, where both managers and non managerial employees take time informally to discuss business freely. A platform must be provided for employees and management to have time to brainstorm in an informal setting as well as to establish networks that will lead to idea generation. Organisational problems can as well be solved in such an informal setting.

Imitation

Culture influences managerial thinking when it comes to copying and imitating the behaviors and attitudes that are good from others. This is explained by Bhebhe and Viriri (2012) who explain the Shona proverb, Kugara nhaka huona dzevamwe, (copying from what others do enables one to do his own similar thing), however this is the concept of benchmarking in relation to HR terminology. Thus the Shona culture is not selfish but equally encourages people to learn that which is good. This can equally inform managerial thinking in terms of benchmarking good practices such that companies remain competitive. Benchmarking has proved vital in such a volatile business environment. If managers benchmark accordingly they can be in a position to attract and return their employees, keep them well motivated and committed. This undeniably shows the benefits of sticking to the traditional Zimbabwean Cultural values and help prove that these practices are not modern and that new to Zimbabwe but they are as old as humanity itself but just lacked recognition and popularity within the academic circles and literature to prove to the international world.

Social responsibility

One other critical Zimbabwean cultural aspect that managers can inform their thinking from is the Zunde Ramambo practice, (chief's granary). In both traditional Ndebele and Shona culture the chief would set aside a plot of land and all the villagers would work in the plot together, harvest, and store the grain in the special granary. This food would be distributed to the elderly, orphans, disabled and sick in need. These help managers to realise the significance of working together and sharing. Companies in Zimbabwe have to be socially responsible through extending and reaching out to the needy just like the scope behind the traditional Zunde Ramambo concept. This shows that leaders have not only the obligation to look at their own employees but to extend their hand to the society which may give the

company a good image and increase customer loyalty. In as much as Flanders (1965) suggests that industrial relations is concerned with job regulation, its scope still goes beyond the workplace realm and stretches into the society. From this line of thinking it becomes crystal clear that these practices that are still viewed as western were and are still rooted within the African cultures.

In search of possible explanations of culture in industrial relations in Zimbabwe

Spender (2006) concludes that culture is one of the critical issues for success of knowledge management process and acts as the first barrier for knowledge management. Indeed through adopting the Zimbabwean culture in totality management thinking can be refreshed and revisited. The Zimbabwean industrial relations climate is still developing but however if all parties to the employment relationship stick to the cultural basics then the workplace will become one of the most excellent place. Through adopting cultural principles Ubuntu will be exercised which is an epitome of good industrial relations. This can help solve industrial relations disputes and shape employee behaviors.

The Zimbabwean culture has now been blended with Western culture, but in its unique fashion can equally and greatly inform good work relations which could see organisations transformed to having higher productivity. The indigenous culture is so rich of good teachings as it promotes our own language which is better understood by all ,teamwork, encourages hardworking, respect among other factors. Zalami (2005) notes that culture can either facilitate or inhibit institutional transformation depending on whether or not the existing culture is aligned with the goals of the proposed change, if indeed we manage our culture decisively we can manage to take Zimbabwean firms to new heights. This is supported by O'Donnell (2006) who suggests that culture facilitates innovative initiatives. Through fully supporting the Zimbabwean culture managers can become innovative and come up with long lasting cultural solution that can harness the current industrial relations woes bedeviling the country.

CONCLUSION

In conclusion, the paper demonstrates how culture can be used to inform managerial thinking. Indeed the Zimbabwean traditional Shona/Ndebele culture is rich with traditional cultural practices that can be used as a conduit for shaping managerial thinking. The culture is rich with traditional practices that can inform the modern society and that can shape the industrial relations terrain. Zimbabwe is moving in the right direction in relation to its economic development mode, through the adoption of

indeginisation and economic empowerment act. As Zimbabweans we are a people with a vision and direction. As a nation we have a dream and without our roots that dream will never materialise into anything but will crumble. Culture determines the altitude a country can be at, it defines and shapes the dominant ideology, and it defines a people and shapes their thinking. Human resources management practices can be strongly informed by our cultural values.

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