

**BINDURA UNIVERSITY OF SCIENCE EDUCATION**  
**FACULTY OF COMMERCE**  
**GRADUATE SCHOOL OF BUSINESS**  
**MASTER OF LEADERSHIP AND CORPORATE GOVERNANCE**  
**SUCCESSION PLANNING MLC514**  
**EXAMINATION PAPER**  
**DURATION: 3 HOURS 30 MINUTES**

*15 MAR 2024*

**Instructions and Information to Candidates**

1. Section A is compulsory and carries 40 marks.
2. Answer 'Question 1' from Section A and any three (3) questions from Section B.
3. The paper carries six questions.
4. All Questions in Section B carry equal marks of 20 each.
5. The use of cell phones is not allowed in the examination.

## **SECTION A: [COMPULSORY]**

### **QUESTION 1**

#### **CASE STUDY: LEADERSHIP SUCCESSION IN ZIMBABWE'S PENTECOSTAL CHURCHES: THE CASE OF ZIMBABWE ASSEMBLIES OF GOD AFRICA (ZAOGA) AND APOSTOLIC FAITH MISSION IN ZIMBABWE (AFM).**

The AFM Church was a self-propagating movement which spread into Southern Rhodesia (now Zimbabwe) through evangelists and migrant miners who had converted to Pentecostalism in South African mines (Murefu, 2015). According to Maxwell (1999), towns and mining compounds in South Africa were the prime areas for missionary activity. However, the church later spread to rural areas and neighbouring countries through returning labour migrants or native preachers. This led to the first preachers who brought the church into Zimbabwe to become the of the various assemblies which they established in Zimbabwe. These assemblies had little links with the main AFM church in South Africa (Murefu, 2015). Many researchers do not agree on the actual dates of the establishment of AFM in Zimbabwe. This is mainly due to the unrecorded sporadic movement of immigrants from South Africa to Zimbabwe (Pavari, 2011; Murefu, 2001; Murefu, 2015). However, research carried out by Gomba (2013) indicates that AFM church was established in Matabeleland South in 1908 by migrant workers who were coming back for the 1908 Christmas holiday.

Other researchers have also indicated that organised groups of white Missionaries were sent to Southern Rhodesia (Zimbabwe) by Le Roux, the AFM President to establish and coordinate AFM activities (Gomba, 2013; Murefu, 2001; Madziyire and Risinamhodzi, 2015; Murefu, 2015; Pavari, 2011). Given the apartheid system in South Africa at the time, President Le Roux devoted himself to white churches and appointed one Reverend W.F. Dugmore to oversee the African outreach work that included expansion into Zimbabwe. During Rhodesia, the Pentecostalism movement was in constant conflict with the government possibly due to uncoordinated church activities and lack of supervision by its leaders (Hwata, 2005) Articles 5 and 6 of the Guidance, Rules and Policy constitutes the Executive Board, General Secretary and the Day to Day Advisory Board which

form the Episcopal body of the church. Article 14 states that the Founder (Ezekiel Guti) of the church (also referred to as President) has the full powers to appoint Overseers after consultation with the Executive. There is, however, a knowledge gap on who constitutes the Executive and where the Founder fits in the Executive as well as the powers of the Day-to-Day Advisory Board of Bishops. One would assume the Episcopal body was subordinate to the Founder. The Founder exercises absolute powers and decides which powers or matters to delegate to the Executive (Article 14.1).

In his book entitled 'History of ZAOGA Forward in Faith', Ezekiel Guti traces the roots of ZAOGA church to his birth place Mutema Ngaaone-Chichichi village in Chipinge rural of Zimbabwe. It is at Ngaaone village where Ezekiel Guti as a young boy had his first vision and encounter with God as he was praying alone in the bush (Guti, 2014). In the book, Ezekiel Guti indicates that "I began preaching on 12 May 1960 which is the day this ministry was born, under a gum tree, in Bindura" (Guti, 2014:31). Bindura town located in Mashonaland Central Province, Zimbabwe, then becomes the mythical birthplace of ZAOGA but the roots are traced back to the founder's rural home in Chichichi Village, Chipinge, Manicaland province (Maxwell 2006:4).

The origins of ZAOGA are contested as some critics of the movement have arguably documented that ZAOGA was founded by a prayer band that broke away from the Apostolic Faith Mission (AFM) church in Highfields, Harare (Maxwell 1995). Traces of Ezekiel Guti's links with AFM Church were deliberately erased from the ZAOGA history book. Ezekiel Guti stated that the 'Angel of the Lord' directed him to be baptised by Enock Gwanzura, an AFM Elder (Guti, 2014:23). In the 'History and Tenets of the AFM', Ezekiel Guti and other AFM Elders like Gabriel Chipoyera, Zacharia Mugodhi, Amon Nyika, Simon Vambe, Chaza and others are listed as some of the good Elders who supported the AFM Pastors /Evangelists Enock and Samson Gwanzura and prophetess Mbuya Rhoda Ruwuya of Domboshava (Madziyire and Risinamhodzi, 2015:47). A recorded host of co-founders of ZAOGA include Abel Sande, George Chikowa, Joseph Choto, Clement Kaseke, Lazarus Mamvura, Aaron Muchengeti, Priscilla Ngoma, and Caleb Ngorima (Maxwell, 1995:351). One can therefore conclude that the theological history of ZAOGA was not a chronological true reflection of the origins of the movement as other important figures and facts were not recorded. ZAOGA's historical narratives do not mention the core founders or the significant role that this group played in the formation of the church.

The ZAOGA church history emphasises more on Ezekiel Guti's rural youth experiences and not much is recorded about the urban dynamics in Highfields, Harare. Biri (2014:65) observes that Guti's sole founding position is spelt out in songs such as "Zvakatanga nababa Guti" (It all started with Baba Guti)), "Pa Ngaone, takange tisipo!" (At Ngaone we were not there). This study was persuaded to accept observations by Biri (2014) that emphasis on Guti's Ngaone village divine encounters in the church expressed through music, regalia, slogans, conference themes and sermons was a 'calculated political move to shape the theology of the movement, to authenticate and bolster the controversial origins of the movement in order for Ezekiel Guti's family to have a firm grip over the ever expanding movement' (Biri, 2014). This means that the role of co-founders was purged, silenced or deliberately left so that they do not benefit from the church. Biri (2014) argues that the Ngaone rural narrative serves to mystify the figure of Ezekiel Guti which demonstrates that ZAOGA is truly an African Independent Church that has no links or influence with Western controlled churches. Ezekiel Guti's spiritual experiences and encounters were mainly at Ngaone Village, Bindura Mountain and Cottage 593, Highfields, Harare. These places have been declared ZAOGA sacred sites and form the basis for justification of the church naming system (Biri, 2014:66). These include Zimbabwe Ezekiel Guti University (ZEGU), Ezekiel Guti Primary School and Ezekiel Guti Farm among others. According to Takavarasha, (1997:4), Guti's mother Dorcas, well known as Mbuya Dorcas, was credited for giving birth to an 'African apostle', and hence ZAOGA hospital in Waterfalls, Harare, was named after her as Mbuya Dorcas Hospital. This authenticates the Guti family name over the church and the impression that ZAOGA church is a family property. It appears the decision to locate the ZEGU in Bindura was also a calculated political move to link the university with the sacred site where the church was started (Biri, 2014).

**Required:**

**QUESTION 1**

a) Based on the above two churches ZAOGA and AFM analyse why succession planning can be a major challenge in these institutions. **(20 marks)**

b) Based on the above case study comment on the issue of founders of churches owning businesses and assets in their names but connected to church. **(20 marks)**

**[Total: 40 marks]**

**SECTION B: Answer any three (3) questions from this Section.**

**QUESTION 2**

According to Hofstede (1973) national culture cascades to institutions or organizations. Giving practical examples of two organizations of your choice analyze the applicability of this statement in relation to succession planning in Zimbabwean organizations.

**QUESTION 3**

"In Zimbabwe family businesses collapse with the demise of the founder". Comment on this statement with reference to four bus companies which were affected by the demise of the founder. **[20 Marks]**

**QUESTION 4**

Succession planning in most organizations cannot be discussed publicly without causing problems. Discuss the validity of the above statement giving practical examples from any two organizations of your choice **[20 Marks]**

**QUESTION 5**

Giving practical examples discuss any six (6) talent management strategies and their implications for succession planning **[20 Marks]**

### **QUESTION 6**

Examine the 9-box grid commonly used in succession planning as a method of evaluating an organization's current talent and identifying potential leaders. Discuss the implication of the 9-box grid to succession planning.

**[20 marks]**

**END OF EXAMINATION PAPER**