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**Achieving Sustainable Development through  
Water and Community Banking. A Case Study of  
Nechavava, Buhera Zimbabwe**

**MATHEW NYASHANU**

**STUDENT NUMBER 7956**

**Thesis submitted in Partial Fulfilment of the  
Requirements for the Degree Philosophiae Doctor  
in the Management of Technology and Innovation**

**At**

**Da Vinci Institute of Technology Management**

**Academic Supervisor: Dr J.P. Muchineripi, PhD**

**Field Supervisor: Dr S. Kada, PhD**

**2017**



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**Declaration of Authenticity**

I declare that the research project, **Achieving Sustainable Development through Water and Community Banking. A Case Study of Nechavava, Buhera Zimbabwe**, is my own work and that each source of information used is acknowledged by means of complete reference. This thesis has not been submitted before for any other research project, degree or examination at any university.



Signature of Student

20 January 2017

Harare, Zimbabwe

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*Achieving Sustainable Development Through Access to Water and Community Banking: A Case Study of Nechavava, Buhera, Zimbabwe*

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20 January 2017

Harare, Zimbabwe

*Mathew Nyashanu*

*Student Number 7956 Year 2014-2017*

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Dedication

This thesis is dedicated to my late mother, Regina Paridzeni Tanyanyiwa. A woman I always refer to as, 'A great mother and a great woman, my fountain of hope and a symbol of perseverance'.

At this stage of my life and looking at the journey I have travelled since childhood, I feel I have fulfilled her dreams.

## **Acknowledgements**

My sincere gratitude is extended to my wife and children for their prayers, patience, love, support and encouragement throughout this research journey.

I cannot forget my late mothers' wise words as they raised my emotions and aroused my hope even in my darkest days. Her wise words guided me in this research journey. May her soul rest in peace.

My warm and heartfelt thanks is directed to my late uncle Davis Nyashanu, who sowed a seed of strength in me and whose love for my educational accomplishments was unwavering, he made this research journey possible. I kept remembering his wise counsel.

I am infinitely indebted to my academic supervisor of a rare character, Dr J.P. Muchineripi (Madyira), , who guided me through this journey with passion and love. His support and guidance made this journey possible. I acknowledge the wonderful logistical support that came from Dr Muchineripi and the BTD staff.

To my fellow co-researchers in the Nechavava community and Steward Bank, it was a joy going through the cycles of reflection and action.

To all, I say thank you so much and God bless you.

Mathew Nyashanu

Harare, Zimbabwe

## **Summary**

It is now 37 years after the Independence of Zimbabwe from British colonial rule. The rural people are still seen in townships waiting to receive food donated by well-wishers. There seems to be no hope of economic freedom even though the people gained political independence.

The research sought to establish how people in rural communities like Nechavava can be freed from the bondage of handouts and be able to create their own sustainable livelihood which they can pass to the next generation as heritage.

The Researcher followed the Southern Relational Path using the Nechavava community as the research community and worked closely with local community leadership.

The research was contextualised following the 4Cs framework, which stand for Call, Context, Co-creation and Contribution and it worked in parallel with the CARE approach which stands for Catalysation, Activation, Research-to-innovation and Education.

The end product was the contribution to the Garaviro Community, which is now a centre for *Integral African Wisdom* in the Nechavava community, Zimbabwe.

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## **List of Acronyms**

AIDS - Acquired Immune Deficiency Syndrome

ATM - Automated Teller Machine

CARE - Activation, Catalysation, Research-to-innovation and Education

EKS - Exogenous Knowledge Systems

GDP - Gross Domestic Product

GENE - Grounding, Emergence, Navigation, Effecting

GWP - Global Water Partnership

HIV - Human Immune Virus

IAW - Integral African Wisdom

ICT - Information Communication Technology

IFAD - International Fund for Agricultural Development

IMF - International Monetary Fund

IKS - Indigenous Knowledge Systems

IWRM - Integrated Water Resources Management

LRP - Land Reform Programme

MDC - Movement for Democratic Change

MDGs - Millennium Development Goals

NAC - National Action Committee

NMPWSS - National Masterplan for Water Supply and Sanitation

NWRP - National Water Supply and Sanitation Programme

POS - Point of Sale

SLA - Sustainable Livelihood Approach

SLF - Sustainable Livelihood Framework

STERP - Short Term Recovery Plan

UN - United Nations

UNICEF - United Nations International Children's Educational Fund

US - United States

USAID - United States Aid

WEF - World Economic Forum

WFP - World Food Programme

ZANU(PF) - Zimbabwe African National Union (Patriotic Front)

ZESA - Zimbabwe Electricity Supply Authority

ZIMASSET - Zimbabwe Agenda for Socio-Economic Transformation

ZIMDEF - Zimbabwe Manpower Development Fund

ZIMPREST - Zimbabwe Program for Economic and Social Transformation

ZNFIS - Zimbabwe National Financial Inclusion Strategy

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**Achieving Sustainable Development through Access to Water and Community Banking: A Case Study of Nechavava, Buhera, Zimbabwe**

*More than half the people in the world are living in conditions approaching misery. Their food is inadequate and they are victims of disease. Their poverty is a handicap and a threat both to them and to more prosperous areas. For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people... I believe we should make available the benefits of our store of technical knowledge in order to help them realise their aspirations for a better life... What we envisage is a **programme of development** based on the concepts of democratic fair dealing... Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge.*

*Read Part of former United States President Truman's Inaugural Speech on the 20<sup>th</sup> of January 1949, [www.presidency.ucsb.edu/ws/](http://www.presidency.ucsb.edu/ws/)*

The Nechavava people of Zimbabwe are living in miserable conditions, their food is inadequate and they are victims of disease.

## **CHAPTER 1 : OVERVIEW OF THE RESEARCH TO INNOVATION JOURNEY**

### **1.1 INTRODUCTION**

This integral research sought to establish how access to water and finance can transform communities. The research on social innovation was carried out in the Nechavava Community of Buhera in Zimbabwe and was aimed at unpacking indigenous and exogenous knowledge systems. The suffering of people in arid communities and their daily cry for help motivated this research journey. The Researcher made an attempt to interrogate the factors that affect sustainable socio-economic development in communities and society in general.

The major thrust of this research was to share the developmental results of the work undertaken by local and global research communities, where the research has been carried out with specific communities, to solve given societal problems (Heron, 1996). It is common knowledge in Zimbabwe that the country is going through a series of economic challenges since the year 2000 and these challenges range from an acute decline in aggregate local demand to company closures. Such events call upon all people of the present generation to look back to their families, communities and society with a view to coming up with home grown remedies to alleviate the continued suffering of people.

In this research, the researcher became a co-researcher as well as a subject of research. He worked with other members of the Nechavava Community to resolve the burning issues and challenges at hand. This research attempted not only to empower communities but also to unite them to solve common problems affecting their day to day life. The integral research has catalysed peace and reconciliation as well as restored confidence in individuals and the community as a whole.

This integral research has further sought to bring back the old days of plenty, using the basic gifts given to us by our creator, such as nature, spirituality, rhythm, *ubuntu/unhu* and the spirit of pulling together as a people (Mamukwa, Lessem and Schieffer 2014). The authors argue that people must go back to their traditional origins and revisit their old age African values, some of which say, *"I am because we are"*.

Religious philosopher Mbiti (1969) notes that an individual does not and cannot exist alone. He owes his existence to other people including those of past generations and his contemporaries. The community must therefore, make, create or produce the individual, for the individual depends on the community, whatever happens to the community happens to the individual and vice versa.

The Researcher did not embark on this research journey alone, but Dr Muchineripi, from Chinyika, of the Madyira tribe, who happens to come from across Nyazvidzi River, which divides Buhera and Gutu, will work with him. He said to the Researcher,

*“Tichafambatesesekuru Nyashanu, Museyamwa, muri sekuruvangu.”*(I will walk through the journey with you, you are my uncle).*Ndikatizvakanaka muzukuru.*(I said, it is well my grandchild)

Dr Muchineripi is the founder of Business Training and Development (BTD) based in Harare. His college offers courses in Business Training and Development.

Dr Kada, of the Baremba Tribe and of the *mbeva/hwesa* or mouse totem, is my *sekuru*(uncle), because my paternal grandmother comes from the Baremba Tribe. He worked with the Researcher as well in this integral journey. He is also an acclaimed practitioner in Training and Development.

Together, Dr Muchineripi and Dr Kada have done wonderful work in the field of integral research, presenting a very resourceful book, *“Integral Community: Political Economy to Social Commons (2010).”* I am encouraged by their views in this book.

The work of Dr Kada and Dr Muchineripi, of course with help of Professor Lessem, provides an object lesson in the sort of differentiation and integration needed, in order to operate socio-economically, with local identity and global integrity. The inspiring part of their work is that, it provides the southern worldview background and further examines communally based self-sufficiency, culturally based developmentaleconomy, knowledge based social economy and finally what they describe as a living economy. The Chinyika Project is a testimony of their work. The Researchers’ integral research is premised on the Chinyika Project.

The Researchers’ neighbour in Highlands suburb of Harare, , Dr Kasu, Simboti and a descendant of Chief Tangwena, promised to hold the torch for me in this journey. Dr Kasu is a former General in the Zimbabwe National Army and a former Director of a local television station. His research in Ubuntuprenuership, focusing on the Tangwena people of Nyanga in Zimbabwe, does not only inspire but gives a great sense of encouragement.

### ***Zvichapera Katiyo***

Head of Banking and Commercial Services at Steward Bank. He will be aCo-researcher. His research has focused on financial inclusion in the Mutoko Resettlement Area. Mr Katiyo is a renowned banker, having served several banks at senior level.

### ***Hardlife Tatenda Chipika***

He is the Steward Bank Ecosystems Banking Manager. He was very instrumental in rolling out the Econet Ecocash product in 2009 when he was seconded to develop, test and launch the mobile money product. Hardlife is currently the point person for Ecocash business at

Steward Bank. He is assisting the Nechavava community with access to formal inclusion in financial systems through the introduction of group lending to the Nechavava community.

### ***Ruth Takawira***

Ruth works with Zvichapera and Hardlife at Steward Bank. She is the Head of Retail Banking and like Hardlife, she has been involved right from the start, in the recruitment of Ecocash agents and the registration of subscribers in both urban and rural areas. She is assisting the community with financial literacy and Club Banking.

### ***Government Departments***

The Researchers are involved with the Department of Water, the Department of Veterinary Services, the District Development Fund (DDF), the Department of Agriculture and Mechanisation, the District Administrator's office and the Buhera Rural District Council. These various government departments will provide expertise in the layout of farmlands, irrigation systems and any other farming expertise required.

### ***Nechavava Community***

According to Heron (1996), this is the research community where I am a core researcher and core-subject. The community provided stones and labour to construct a dam.

This research journey is called, "My Integral Research to Innovation Journey."

The son of a black African father and a white American mother, former United States President, Barack Obama, recounts an emotional odyssey. He retraces the migration of his mother's family from Kansas to Hawaii, then to his childhood home in Indonesia. Finally, he travels to Kenya, where he recounts the bitter truth of his father's life and of his people. Barack Obama's book, "Dreams from My Father", is a portrait of a man asking big questions of identity and belonging (Obama, 2004).

In the same breath, the Researcher is inspired by Nelson Mandela's journey, in his book, "Long Walk to Freedom" back to his rural Qunu Village where he came face-to-face with the continued suffering of his people (Mandela, 1994).

Kadar Asmal, a lawyer and teacher, ex-South African Cabinet Minister and the driving force behind the Irish Anti-Apartheid Movement, in his book, "Politics in My Blood" chronicles a great story of his journey. A journey that took him from Natal, his hometown, to the United Kingdom (UK), on to a senior position at the Trinity College Dublin and back to South Africa, to help create a democratic constitution for the people of South Africa (Asmal, 2011).

These stories and many others challenge people of my generation to embark on such journeys, to make the world a better place for many people.

This research was anchored on one aspect, which is that of bringing people together in community-led partnerships to solve community problems. The Researcher was motivated to undertake this research by the desire to find out why people today are largely dependent on donors. He has a strong belief that people must work for themselves and not depend on donors. People must be shown how to fish not to be given fish for free. People must reclaim their culture of hard work and that is being African, *Ndihwohunu* or *Ubuntu (being human)*. Development has lagged behind in many societies because people wait for donors or their governments to provide, yet research has proven that it is the initiative of the local people that produces development.

The Researcher's sentiments might sound controversial, but as he proceeded with this research to innovation journey with a full acknowledgement of the situation in his country, he was tempted to agree with the proponents of free market capitalism, like Adam Smith and Milton Friedman. Ideological differences are a common feature in the human race but the efficiency of capitalism advances the plight of the poor too. Former British Prime Minister, Margaret Thatcher, once asserted that there is no alternative to capitalism and the world was poor before the industrial revolution.

This integral research was guided by Lessem and Schieffer's, (2010) Integral Research and Innovation. Drawing from Integral Development, Lessem and Schieffer (2014) define, "integral" as the dynamic and inclusive incorporation of the varied aspects of the human system- nature and community, culture and spirituality, science and technology, enterprise and economics and all this hinging on the moral core (centre) of society. This is where *unhu* or *ubuntu* comes in, in the case of Zimbabweans. Despite having been colonised by Britain, there is the potential to realise full potential just by being ourselves and by going back to the old age days of our founding fathers.

## **1.2 INTEGRAL RESEARCH JOURNEY**

People have continued to suffer for a long time and on the other hand, donor syndrome has colonised the minds of many of people. People need to be taken out of this bondage, of relying on handouts. In any society, it is not about how much people receive as food or medical assistance, but according to former UN secretary Koffi Annan cited in Lessem and Schieffer (2014), it is about the quality of life lived by the people. We need to make sure that people can sustain their lives on their own. In one of Zimbabwe's daily papers, *Newsday* (9 December 2015), Kanyenze a renowned economist, blasted Zimbabweans for their growing propensity for food handouts.

This research to innovation journey identified access to water and banking services as key drivers to sustainable socio-economic development. The relationship between access to water and smallholder farming productivity and the relationship between access to banking services and smallholder farming productivity has been thoroughly examined in this

research. The researcher feels that where water is available and finance facilities are available to the farmer and with the blend of hard work, productivity is assured. The researcher believes that if a smallholder farmer is serious and committed, he can borrow from the community bank and grow cash crops. After the sale of the crops, the farmer can pay back his loan. This cycle can be maintained and sustained over time, should there be a commitment on the part of farmers. In the case of the Chinyika Project mentioned earlier on, the village harvest of rapoko recorded an average of 1 to 2 tonnes per household. Villagers could retain some grain for consumption and the rest was sold to the market for cash. The Chinyika Community, like the Nechavava Community, lies in the semi-arid region of Zimbabwe. Both areas receive very low rainfall for crop production and the idea of small grain introduced by Dr Kada and Dr Muchineripi with the help of Cairns Foods, is one social innovation initiative of its kind. Small grains are drought resistant and can sustain growth in dry lands.

The Researcher used personal resources to construct a dam. This dam is harvesting water for use by smallholder farmers in various farming activities. The Researcher also approached Steward Bank to partner with him in this project. Steward Bank, a registered commercial bank has willingly offered loans to smallholder farmers in the Nechavava community. Smallholder farmers have borrowed money and have started their projects. Many of the smallholder farmers embarked on growing sugar beans for sale to mission schools and clinics in their area. The Agriculture Extension Officer in the area has started working with the farmers in signing supply contracts with the schools and clinics. Due to a shortage of water, farmers are being encouraged to buy drip kits to save water. Some farmers have started paying back their loans and this money is being loaned to new farmers. We are targeting about 100 households to benefit from this project. About 20 households including the project facilitator have visited the Chinyika Project to appraise themselves about how that magnificent project is being successfully administered. The knowledge they have drawn from the Chinyika Project is being implemented in the Nechavava Project.

Steward Bank has become the backbone of development in the Nechavava community. The thrust of the bank is to make finance available to the community at accessible rates and terms.

The dream of the Nechavava community is to come out of poverty. The people hail from a strong cultural background which believes in supporting one another. They are a people born out of the idea of oneness, of living together as a community, of sharing and a culture of feeling for each other. The dam has been built using cement, steel bars and stones.

The villagers have willingly provided free labour for the construction of the dam. Since there are about seven villages around this dam, the Councillor put them into groups and each group had its day to come and work at the dam. Unity, which again comes with the cultural values of the Nechavava people, has made the dam construction easy.

The researcher's wish is to see this project being self-sustaining. He wishes to see the Nechavava economy moving from just self-sufficiency to a cash economy. He wishes to see crops being turned into gold and with hard work, this is very possible.

There is a very strong inheritance which we must be proud of as a people, which is the inheritance of hard work. This was inherited from those who came before us and that spirit must be allowed to manifest even to future generations. People must learn to eat and enjoy that from their sweat (*kudyacheziya*). That is exactly what our parents taught us and we must pass that philosophy to next generations.

Nechavava community is a testimony of hard work because for years the area has faced drought but the people have remained resilient in spite of debilitating hardships. The project started with 350 families who are growing various crops around the dam but the target is to help over 500 households through multiplier benefits. Their crops are monitored by local Area Officers and where possible, the farmers are advised on best farming methods to improve their yields. Regular meetings between Area Officers and farmers have been set and these meetings are monitored by a local councillor to ensure implementation and success.

The local Headman was consulted and involved in this project. The researcher requested the headman to continue to lead his people in traditional rainmaking activities to ensure that there is abundant water in the community. The Headman since 2015 has scaled up such activities in the community and our old age shrines have been spruced up as a sign that the community is ready to start worshipping their rainmaking gods, who bring water and life to the community. The researcher believes that cultural values are central to any development initiatives and therefore, they must be observed.

According to Asante (2009), based at Temple University in Philadelphia, all people create religions out of their histories. Any religion that teaches one to forget their ancestors or denounce their parents or to abandon history for something else is false.

Reverend Professor Innocent Asouzu (2005), in the Department of Philosophy at Calabar University in Southern Eastern Nigeria, asserted:

*We must start asking ourselves questions about our indigenous cultural roots and heritages, and what we can learn from them.*

The Researcher shares the same feeling with the Reverend because these cultural roots and heritage can be valuable treasures in finding solutions to some of Africa's daunting problems today.

### **1.2.1 Water being a lifeline**

Water is sometimes seen as primarily an environmental issue and yet livelihoods of entire rural communities depend critically on it. It is the researcher's conviction that if water is available to the community, their income can improve and their quality of life can change. For a drought stricken and poor community like Nechavava, a gift of water is one of the greatest gifts one can extend to them. The researcher brought people of this community together in a community-led partnership to encourage collective action for water at village level and at community level.

Water is a source of life for people, livestock, crops and all wild animals. The dam has provided a sigh of relief to the Nechavava Community. During the period July to November every year, it has been the trend for this community to travel almost six kilometres to Nyazvidzi river to find water to drink for both the people and livestock. In those journeys of searching for water, many livestock have been lost. This researcher has demonstrated that villagers can unite and work together to solve a common problem if they are guided by the southern view of communal living.



*The Researcher standing on the dam wall under construction: Picture taken by Kanukayi Madende in January 2017*

In making water available to this community, the researcher was inspired by the work of organisations such as Unilever Global, Melinda and Bill Gates Foundation and the International Fund for Agricultural Development (IFAD). The researcher concurs with Dinan (2011) who asserts that every evolution has been ignited by a small group of people who pushed it to the community and the world.

In our old age days, water was always available for humanity and wild animals. God has always provided water to people even in deserts. Today, there has been a significant shift in terms of practices, particularly the traditional norms and values of our founding fathers. Close to Nechavava, in the area of Gutu, there is the Rasa Mountain. History says that about two centuries ago, there lived a prominent rain maker named Marumbi Karivara of the Sithole, Moyo totem. Today, her family resides around the Rasa Mountain and is known as the Chagonda family. In the Shona culture, a rain maker is a Svikiro and has powers to bring rain to the land. Wherever the Svikiro is, there is abundant water and green vegetables. Marumbi Karivara's shrine in the Rasa Mountain in Gutu, used to benefit the Nechavava community as well in terms of bringing abundant rains.

The researcher made an attempt to find out from Chief Nyashanu of Buhera and the elders around the Rasa Mountain in Gutu, whether such rain making cult activities can be identified and given their respectable space to appease the gods of this area. The researcher feels that his efforts shall bear fruits as all people interviewed on the subject showed great interest to see rain making cult activities being restored in the land. The researcher notes that people have lived from time immemorial. How have they lived? Did they live without water? He feels something really went wrong and the elders of this community must revisit cultural values.

### **1.3 Finance: Banking Services**

Palfreman and Ford (1998:43) note that banking is the lending of money obtained from depositors. The authors made an effort to draw the line between banking and money lending, defining the latter as the lending of one's own capital. Banking entails accumulation of huge capital mainly because of cheap deposits invested with it. A banker survives on the difference between the deposit rate and the lending rate. With various marketing activities, a banker can entice people to deposit funds with him and he can then lend as he pleases.

The online business directory defines a bank as a commercial bank that is owned and operated by the community. The financial institution has no affiliation to the central bank of the country and neither does it have a national presence. Community banks can only be found in certain areas and therefore they operate as independent banks.

In 1990, the Government of Zimbabwe opened space for locals to participate in the financial services sector. About 20 local banks were opened to compete with multinational banks like Stanbic, Standard Chartered Bank, Bank of Credit and Commerce and Barclays. Competition for clients became stiff and survival depended on the ability to retain old customers, attract new clients, size of capital and strategies on retailing financial services. Many of the local banks did very well until 2003 when speculating using financial services became extra risky. Furthermore, the sector experienced a hijack by greedy dealers. By mid-2003, local banks started closing and as of now, less than three out of 20 have survived.

The offering of banking services to the Nechavava Community, in the Researcher's view, is a plausible initiative. No bank has ever operated in the area before and to tap development, there is a need for financial support to committed farmers. The Researcher has been in the banking sector for 13 years and his job was to lend money to small-to-medium scale businesses. Lending requires that one obtain serious commitments from the borrowers. It is unwise to lend money to a person one can see from the onset that whatever they want to do will not be successful. Lending to smallholder farmers is assessed on the basis of viability of the farming venture and commitment of the borrower. However, the thrust is on *mukandirano* (group lending and savings).

The bank is in the Nechavava Community and the Steward Bank team resides in the area. Farmers visit their bank and have an interview with the team, complete application forms and in a period of 24 hours, the farmer must drawdown his loan. The maximum tenure for the loans has been set at 6 months, at an interest rate of 1.5% per month, although sugar beans can mature and be sold in three months. This will allow the farmer enough space to sell their produce. The farmer is allowed to keep his extra cash with the bank at a deposit rate of 0.5% per month. Should the farmers decide to borrow for another farming activity, the bank assesses their past performance and if need be, the loan may be granted at reduced level, increased level or at the same level. The bank can also make a decision to decline the farmers' application depending on how they would have fared in the previous facility.

The farmers are obtaining funding in groups and are being jointly liable for the facility. They provide guarantees for each other and are responsible for monitoring one another.

### **1.3.1 Sustainable Socio-Economic Development**

Former United Nations Secretary General, Kofi Annan once asserted that, what matters for development is not the quantity but the quality of life lived by human beings, (Lessem and Schieffer 2014). The authors argue that, the mainstream notion of sustainable development is heavily focused on ecology and environmental concerns and on considerations of social economic justice.

In their view, most discourses on sustainable development evolve around new technologies, standards and regulations. The role of culture in sustainability thinking, new consciousness and new ways of living on earth are other discourses of primary concern.

A former British Colony, Zimbabwe became an independent Republic on the 18<sup>th</sup> of April 1980 after a prolonged and protracted war of liberation.

1980- 1990: The Government of Zimbabwe concentrated on post war reconstruction, redressing the imbalances of a colonial economy and responding to the needs of the young population.

1990- 2002: The Government of Zimbabwe succumbed to western pressure and grudgingly agreed to implement a five-year economic plan, Economic Structural Adjustment Programme (ESAP). In 1991, the Government of Zimbabwe announced the Framework for Economic Reform and in 1998 it announced the Zimbabwe Programme for Economic and Social Transformation (ZIMPREST).

In 2008, a Global Political Agreement (GPA) was signed under the mediation of the South African Government between two warring political parties, Zimbabwe National African Union ZANU (PF) and Movement for Democratic Change, MDC. This process ushered an era of a new inclusive government. In 2009, the Inclusive Government announced a Short Term Recovery Plan (STERP), to attend to the deepening economic crisis in the country.

2013- 2018: In the July 2013 harmonised elections, ZANU (PF) won the majority seats in Parliament and formed a ZANU (PF) Government. The government announced the Zimbabwe Agenda for Socio-Economic Transformation (ZIMASSET). It will work with this economic blueprint until the next elections which are due in 2018.

*In pursuant of a new trajectory of accelerated economic growth, my Government has formulated a new plan known as the Zimbabwe Agenda for Sustainable Socio-Economic Transformation.*

*The new plan was crafted to achieve sustainable development and social equity anchored on indigenisation, empowerment and employment creation which will be largely propelled by the judicious exploitation of the country's abundant human and natural resources, read President's speech, Mugabe (2013)*

The Results Based Agenda is built around four strategic clusters:

- Food security and nutrition
- Social services and poverty eradication
- Infrastructure and utilities
- Value addition and beneficiation

This results based agenda is aimed at stimulating economic activity and at the same time making sure that people can work towards self-reliance and self-sufficiency.

In view of a myriad of challenges bedeviling the Zimbabwe economy, ranging from high unemployment levels to increasing company closures, the President in his State of the Nation Address on the 25<sup>th</sup> of August 2015, came up with a tenpoint plan for economic growth.

- Revitalising agriculture and the agro-processing value chain
- Advancing beneficiation and/or value addition to agricultural and mining endowments
- Focusing on infrastructural development, particularly in the key energy, water, transport and Infrastructure and Communication Technology (ICTs) subsectors
- Unlocking the potential of Small to Medium Enterprises
- Encouraging private sector investment
- Restoration and building of confidence and stability in the financial services sector
- Promoting joint ventures and Public – Private Partnerships (PPPs) to boost the role and performance of state-owned companies
- Modernising labour laws
- Pursuing anti-corruption thrust
- Implementation of Special Economic Zones to provide the impetus for foreign direct investment

#### **1.3.1.1 Sustainable development**

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Oxford University Press, 1987).

The debate on sustainable development has undoubtedly been and still is a major catalyst for sensitising humanity for environmental requirements, for researching our relationship to nature and for acknowledging the limits to growth based on non-renewable natural resources (Lessem and Schieffer, 2014).

Lessem and Schieffer's assertions confirm that a new development path is required and should be one that ushers human progress not just for a few places for a few years, but for the entire planet into the distant future.

#### **1.3.1.2 Economic development**

Economic development entails an ongoing and supported programme to help and make better a general level of health, economy, security and business in a community of people (businessdictionary, 2016). The goal of economic development is to create a new system that allows local communities and regions to develop new ways of earning income through

production that can be sold outside their area. By being able to create new resources and products in demand in a wider network, more financial resources from sales can come back to the community, thereby improving the area.

Amartya Sen (1999), an economist, points out that economic development refers to various aspects of economic growth. The scope of economic growth includes the process and policies by which a nation improves the economic, political and social well-being of people. Economic development originated in the post-war era of reconstruction initiated by the United States in 1949. President Harry Truman, during his inaugural speech, asserted that:

*“ More than half the people in the world are living in conditions approaching misery. Their food is inadequate and they are victims of disease. Their poverty is a handicap and a threat both to them and to more prosperous areas. For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people... I believe we should make available the benefits of our store of technical knowledge in order to help them realise their aspirations for a better life... What we envisage is a programme of development based on the concepts of democratic fair dealing... Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge” .*

From the speech, the Researcher notes President Truman's concern of people living in abject poverty. He offered a hand to the underdeveloped but he did not mean giving anyone things for free but referred to the knowledge to produce for themselves.

In the Researcher's view, the failure by governments across the world, to look after the welfare of all its citizens, confirms the failure of socialism. Truman's call to provide knowledge to people to produce for themselves is a call to advance self-interest in a society. Once people have knowledge, they can produce and increase their income and their quality of life improves.

Although Adam Smith's (1776) theory of competitive capitalism and growth has been attacked by many politicians and social scientists, self-interested behaviour is functional and virtuous, since it leads the economy to highest levels of economic welfare. Robert Malthus cited in Lessem and Schieffer (2009) further elaborated this notion accusing the poor of being responsible for their own misery. Lessem and Schieffer (2014:29) acknowledge after sampling a few economic core-thinkers, that in all their submissions (economic thinkers) they followed Adam Smith's footsteps.

It is clearly evident that the major lending institutions like the International Monetary Fund (IMF) and the World Bank, are focusing on economic development but remain largely on the capitalist track. Lessem and Schieffer (2010) note that, while Adam Smith's *Wealth of*

*Nations*, written in 1776, has remained the most influential theoretical foundation for economics, its focus for self-interest is an area of concern. The authors feel Smith's thesis would have made real impact had it included his thesis on moral sentiments and mutual interest. Lessem and Schieffer (2010) believe that integral economics is the answer to today's worrying economic outlook.

Their arguments focus on the development of economic analysis which is exclusively based on Western European and American thought. The tragic thing is that the economic thought from other parts of the world is excluded and detrimentally out of the diversity of Euro-American economic thought, capitalism has survived up to the current economic crisis. To further enlighten economists on their irrelevance to the needs of today's economy, Lessem and Schieffer (2010) talk about the reaction of the Queen of England to the 2009 financial crisis. At Buckingham Palace, the Queen asked why all the learned economists in Britain could not foretell the impending financial crisis. Her question obtained no satisfactory explanation. That alone should convince people that conventional economics should now be replaced by integral economics which embraces economic thoughts of the four worlds.

### **1.3.1.3 Social development**

Bilance (2008) defines social development as the promotion of sustainable society that is worthy of human dignity by empowering marginalised groups to undertake their own development, to improve their social and economic position and ultimately to take up their position in society.

Amartya Sen (1999) defines social development, as the equality of social opportunities and The Copenhagen World Summit looked at social development in terms of three basic criteria namely, poverty eradication, employment generation and social harmony.

Midgley (1995:25) has had a decisive input on the international discussion on social development. He conceives it as a process of planned social change designed to promote the well-being of the population. The goal of social development in the context of modern development is to produce a social well-being that makes people capable of acting and making their own decisions in the broadest sense. Midgley suggests that the strength of social development lies in the fact that its interventions strategies address the macro and micro levels.

Social development first attracted attention through the principles set out in the millennium goals of the United Nations in 1995. These principles revealed how social development should serve up to build egalitarian communities and create societies in which people can live together in peace with their basic rights respected.

Social development focuses on the need to “put people first” in the development agenda. People’s voices say that poverty is more than low-income and it is also about vulnerability, exclusion, unaccountable institutions, powerlessness and exposure to violence. Social development must promote social inclusion of the poor and vulnerable by empowering people, building cohesive and resilient societies and making institutions accessible and accountable to societies. Empirical studies and experience show that social development promotes economic growth and leads to better interventions and a higher quality of life.

The Researcher is more attracted to Simon (2008) of the Department of Social Work in United States’ understanding of social development who feels that methods must be developed to assist people in their initiative to develop themselves on their own capacities and resources.

This means that social development can be conceived as a development of the individual human being and can, therefore, be associated with self-development. Communities can bring about a change in their way of life through collective initiative and through social innovation. Communities and societies can move from the traditional living conditions to progressive living conditions, should they become determined to see progress and improve themselves.

### **1.3.2 Integral Catalysation, Activation, Research and Education CARE Approach- CARE-ing for society**

The Integral CARE Approach is an attempt to institutionalise integral development. In this research, the CARE Approach will work parallel to the 4C’s Framework (to be discussed in detail later in this chapter). The central point of the research is to build sustainable development in communities and societies. Participants in this research process shall gradually stretch their personal development wings through this research experience, into the larger organisational and societal arena, taking others with them on the journey (Mamukwa, Lessem and Schieffer, 2014). This will ensure that this research will inform other development initiatives to follow. For Dr Kasu and Ubuntu entrepreneurship, together with the Tangwena Community, life will never be the same again, ecologically and culturally, technologically and economically. Under this heading, the Researcher will discuss CARE in the context of:

- Activation- Activating the community
- Catalysation- Building a catalysing innovation ecosystem
- Research to innovation- Institutionalising integral development Educational transformation and transformative education- Integrally CARE-ing for society.

This process starts then with the activation of the community

### **1.3.2.1 Activating community**

The essence of activation is to tap purposefully into the inner calling and address the outer challenge.

Mamukwa, Lessem and Schieffer (2014:248) note that, "At the heart of the activation of one's community is a healing component to restore the relational fabric within a particular person and community required to release participatory potential and of the community to its environment. In activation of the community, there is the restoration of life in nature, self and community."

By activating, one contributes to health and participatory co-existence. Mamukwa, Lessem and Schieffer (2012), note the following required abilities for community activation:

Ability to observe, empathise and care.

Ability to face reality. To describe things as they are and not as one wants them to be or to reflect

Ability to deeply immerse oneself in a particular natural and communal context

Ability to relate to people and to nature to tune into the relational level of existence

Ability to relate to and care for nature and to see relationship and interrelatedness as a core principle in nature

Ability to look deep beyond the surface of a particular community, to see the generative grounds within such

Ability to trust and love fellow community members

### **1.3.2.2 Building a catalysing innovation ecosystem**

The founders of Pundutso Centre for Integral Development (Matupire, Chinyuku and Mamukwa) note that community activation can become overly parochial if it is not supplemented by more socially-based catalytic processes that link for example, rural with urban and local with global perspectives and thereby serve to alleviate those imbalances that are caused by narrowly laden contexts.

In their view, catalysation entails establishing the catalytic function within an integral development centre by building up an innovation ecosystem that supports actively and long term, the integral development impulse at hand.

Catalysation builds on context (4Cs Framework), seeking to catalyse a higher consciousness in relation to such. The following qualities are the basic attributes of a developmental catalyst:

- Listening (picking up the implicit, behind explicit messages)
- Reflective intuitive and pattern seeking mind
- Will and ability to grow in consciousness, individually and collectively
- Ability to recognise with a view to alleviating imbalances: transcultural, transpersonal, transformational and transdisciplinary
- Ability to engage with the cultural dynamics of a particular society
- Ability to question and let go of some of one's own convictions and beliefs
- Openness for surprising insights and emerging patterns of culture
- Ability to co-evolve with others and to be a catalyst for the evolution of others
- Ability to envision and to imagine the new, emerging dialectically out of the old

### **1.3.2.3 Research-to-innovation: Institutionalising integral development**

Institutionalising integral development is built around the principles of Co-Creation (4Cs Framework, Lessem and Schieffer, 2009). The research-to-innovation is to evolve or link up with an existing centre to institutionalise, sustain and further leverage the research-to-innovation. The institutional process will further strengthen or establish a long term structural foundation for integral development in one's society. The role of CARE function research-to-innovation is to institutionalise ongoing scholarship, research and knowledge creation with a view to developing self and community, organisation and society. The following according to the CARE Framework, are the qualities of an integral researcher and innovator:

- Conceptual analytical strength
- Ability to share knowledge in the context of teamwork
- Ability to translate strong cultural images into concepts and theories
- Ability to deal with complexity
- Intellectual explorer, adventurer of the mind
- Ability to communicate and articulate new thoughts
- Ability to turn theory into practice, together with others

### **1.3.2.4 Educational transformation and Transformative Education: Integrally CARE-ing for Society**

Education Transformation and Transformative Education builds on contribution and by such it seeks to deepen and leverage, through fundamentally transformed education, the original development impulse. The new centre created through this research becomes the new delivery vehicle of Educational Transformation and Transformative Education. This renewed approach to education addresses the burning socio-economic issues in society and is geared

to alleviate imbalances in a particular content and also for a particular person and community, is underpinned by a research to innovation process, that includes nature and community, culture and spirituality, science and technology as well as enterprise and economics. Such education is therefore, inherently transdisciplinary and true to integral forms. It is experimental, imaginative, conceptual and practical. In terms of the CARE Framework, the Educational Transformer/Transformative Educator must possess the following qualities:

- Translating knowledge into capacities and capacities into action
- Re-lodge education in real life issues
- Seeing the human being and human systems holistically
- Thriving like nature, on interconnectedness, co-creation and co-evolution
- Able to learn from experience explicitly as well as implicitly
- Learning from failure, facing and overcoming obstacles on the way
- Strong communication and project management skills
- Humility to see one's work as a share of a contribution to a larger project.

This centre for transformative education and education transformation was dubbed as the '**Garaviro Development Initiative**,' a name coined in memory of the Researchers' great grandfather.

## **1.4 OVERVIEW OF THE 4CS FRAMEWORK**

This integral research will be premised on the 4Cs Framework, Lessem and Schieffer, (2010) and Mamukwa, Lessem and Schieffer (2014) which are the call, context, co-creation and contribution. In the preceding section, the Researcher touched on the CARE Approach and below the two frameworks are linked to this study.

### **1.4.1 Call – Discovering my call**

The "call" answers questions about how social science based research and development impacts my calling and outer challenge. The "call" is the inner driver and inner edge for existence. The guiding individual theme is for 'the call' to interlink a deeply felt inner calling with real life outer challenges. The outer challenges are demonstrated by burning issues in the Nechavava Community.

### **1.4.2 Context–Uncovering Imbalances and Understanding the Self-to-Society**

How can the development potential inherent in a particular unbalanced context be uncovered?

The “context” is about how the burning issues are going to be dealt with thus uncovering the imbalances and disintegration in a societal context. For example, the Tangwena people were starving and Dr Kasu felt compelled to come up with a programme to alleviate food shortage. The same issue was happening to the Chinyika people in Gutu and Dr Muchineripi felt compelled to innovate for the good of the community and now they can harvest three times in a year. Empirical studies have proven that the mono-cultural influence of the west on the rest is all consuming; that the hidden cultural and spiritual depth of a particular society is seldom tapped (Mamukwa, Lessem and Schieffer, 2014).

#### **1.4.3 Co-creation – Transforming Reality**

How can research and development be designed in both process and content so that they lead to social and technological innovation on the ground? The integral research process entailed working with the Nechavava Community to find a solution to the burning issues. The guiding individual theme for co-creation was to interweave research paths and knowledge fields, coming up with integral theory and practice addressing the calling and the challenge.

#### **1.4.4 Contribution – Leveraging Integral Development**

This will address questions on how such innovation oriented research and development can contribute to the creation of a new form of university in the Nechavava Community, an integral university with the capacity to address the practical development challenges of society today and a university that can further transform the Nechavava community now and beyond.

### **1.5 OVERVIEW OF THE FOUR WORLDS MODEL**

According to Lessem and Schieffer (2010), the Four Worlds comprise of the South, East, North and West. They feel that social innovation should build upon the roots of a particular society in each of the four corners of the world. The Industrial Revolution which started in England would have done better if its impact around the world had been to strengthen the existing practices and cultures rather than displace them.

In the Researchers’ view, there was nothing bad about the Industrial Revolution and the subsequent emergence of capitalism, but what made it somehow evil is its inherent system of cultural imperialism. Wherever the capitalist has set foot, he has made a significant effort to replace the native culture with his own. This has led to little contribution to development from other corners of the world, especially the South and the East and to a lesser extent the North. The West has been dominant in advancing the interest of their western cultures around the world.

Lessem and Schieffer (2010:37) examined the contributions that each of the Four Worlds can make to the world. In their integral societal design, the two authors looked at the strength of each of the Four Worlds despite the fact that each one of them embodies the Four Worlds. The South is known for nature and community, the East for culture and spirituality, the North for science and technology and the West for enterprise and economics.

### **1.5.1 The South**

In the Four Worlds Model, the South is known for humanism. It asserts the dignity of the human, promoting human and social well-being. It puts man in close relation with other human beings, with his own nature and nature in general. The South further incorporates the arts and humanities, fostering self-fulfilment in the context of collective and community relations.

### **1.5.2 The East**

Lessem and Schieffer (2010:37) view the East as arguably the longest and deepest tradition in the area of holism, spirituality and non-material aspects. The underlying belief is that the determining features in nature are wholes, and that organisms progressively develop and that this is irreducible to the sums of their parts, but function in relation to them. Culture and spirituality dominate the east with the Muslim world featuring as one of the strongest religions of today.

### **1.5.3 The North**

The North is known for rationalism. It has the power to make logical inferences, whereby reason is a source of power independent of sense perceptions and is based on deduction through priori concepts, rather than via empiricism.

### **1.5.4 The West**

The West is popular for pragmatism. This entails the practical treatment of things, emphasising the application of ideas whereby thought is a guide to action and the truth is empirically tested by the practical consequences of the belief.

## **1.6 THE GENE Concept**

The GENE concept entails Grounding (formation), Emerging (reformation), Navigating (normation) and Effecting (transformation), Lessem and Schieffer (2009:56). The GENE connects local and individual identity with global integrity as an integrative process. It is the nucleus of transformational processes based on the Four World Approach.

The GENE is set in motion by an inner spark, an initiation of an individual or a community who either experience an internal impulse for growth, change or transformation, which is calling for integration, or an outer impulse for such, which is caused by addressing an outer issue.

The transformational process starts from Southern Grounding to Eastern Emerging, to Northern Navigating and finally to Western Effecting. Each of them is discussed in detail below:

### **1.6.1 Transformational GENE: Southern Grounding**

Lessem and Schieffer (2009:57) note that the ultimate goal of transformation is to evolve local identity, for oneself, organisation and society towards global identity. In all the efforts to achieve this, one reaches into the grounds of their being and that of their organisation. Local identity is rooted or grounded in the being or lifeworld of a local people and such an indigenous world is lodged in nature and culture. This grounded world is referred to as 'Southern'.

### **1.6.2 Transformational GENE: Eastern Emergence**

These are well grounded traditional leaders, communities and enterprises and while they are strongly rooted in cultural meaning, they have a static quality to them. According to Lessem and Schieffer (2009), when they are confronted with modernising forces, they tend to become either corrupted or subordinated. The 'East' is identified with 'emergence' because of its deep philosophical and aesthetic engagement with so-called non-being and non-duality. The Japanese principle of 'no-thing' is one firm belief of the East, that everything can emerge, as espoused by the late, Akio Morita, Sony's co-founder.

At their best, process driven, emergent leaders, organisations and societies are dynamic, highly innovative workplaces, at their worst they are totally unpredictable and lurching from one state to another. Emergence stimulates the transformative journey, in which structures and systems evolve. It involves processes of destruction and creation, and an intermittent and discontinuous, but flowing wholeness, lodged within an interconnected, unbounded field.

### **1.6.3 Transformational GENE: Northern Navigation**

Through our re-emergence (East) out of our value grounds (South) in order to conceptualise ourselves anew, different kinds of institutional frameworks are designed. The purposeful navigation of the newborn self, organisation or society that we are seeking to establish represents the knowing consolidation of the prior processes of being and becoming. The success of the Northwest in business, in Europe and in America, is born out of global fusion

or fusion of the horizons. Japan's success is attributed to Eastern and Western horizons and now to a large extent to China.

#### **1.6.4 Transformational GENE: Western Effect**

Western excellence and effectiveness involves purposefully incorporating all three other worlds into one's own. This would mean standing at the centre of the Four Worlds. Such a practical and empirically based realisation of worldliness makes for global integrity.

In order to realise western effectiveness, it is important to understand that the structural world is highly differential and that categories are created instinctively inside the structure giving a preliminary order to the strategic activity. At their best, clearly structured activities lend themselves to effective problem solving, with clearly defined sections to each, neatly delegated functions, supervision and monitoring of all required tasks (Lessem and Schieffer, 2009).

### **1.7 FOURFOLD PATH TO SOCIAL INNOVATION**

According to Lessem and Schieffer (2010:68), in the integral research process, the individual and the community need to be mutually aligned to promote social innovation. Stanford Business School, Centre for Innovation (online) defines social innovation as a novel solution to a social problem and a solution that is more effective, efficient and sustainable than the current solutions. The value created accrues more to society than to private individuals.

The integral research is immediately communal, in that, as an individual researcher one needs to align their activities with the group and the process of research supervision needs to be a simultaneously personal and collective one. Again, according to Lessem and Schieffer, this is realised through an interactive and dialogical approach, which continually invites comparing and contrasting between the research issue, research question, research hypotheses and the research fieldwork, as well as critique of the individual's research vis-a-vis the group, always and ultimately with a view to social innovation.

The fourfold path to social innovation to be discussed in detail later in this integral research comprises the Southern Relational Path, the Eastern Renewal Path, the Northern Path of Reason and the Western Path of Realisation.

The Researcher will, however, concentrate on the Southern Relational Path because of his orientation in the South horizon.

### **1.8 CONCLUSION**

In this chapter, the Researcher has introduced his research to innovation journey. He has carried out a brief discussion on the CARE Approach, the 4Cs Approach, the Four Worlds

Model, the transformational GENE and the Fourfold Path to innovation by Lessem and Schieffer.

Heshall, however, focus on the Southern Relational Path to innovation because of his orientation in the Southern horizon. Although he has chosen this path, he shall not discuss it in isolation but will make an effort to discuss the Four World path to innovation which comprises the eastern path of renewal, the northern path of reason and the western path of realisation as well.

This chapter has also acknowledged that the CARE Approach can work together with the 4Cs Approach to achieve better research results.

In the next chapter, an attempt to discuss the Researchers' inner calling which is his burning desire will be made. In the chapter, a detailed account of his background, incorporating, who is he? what is his origin and what has motivated this research to innovation journey, shall be revealed. According to Lessem and Schieffer (2010), *integral research should start with a reflection of ones' own self/organisation and society/culture in order to reconnect with the innermost strengths, both in relation to knowledge generation and integral innovation.*

## **CHAPTER 2 :ENERGISED BY A BURNING DESIRE**

### **2.1 Introduction**

Mamuka, Lessem and Schieffer (2014) describe the 'calling' as the burning desire and the guiding individual theme for 'call' is to interlink the deeply felt inner calling to outer challenges or burning societal issues which may be in the form of materialism and abject poverty, despotism and corruption, fundamentalism and terrorism or communal decay. The outer challenges are presented in the form of burning issues in the wider community.

Lessem and Schieffer (2010:11) assert that;

*We are faced with environmental destruction and economic crises, all often serving to increase the gaps between wealth and poverty and social injustice, health and security problems, as well as so-called clashes between civilisations. As materialism advances, there is an increasing sense of unrest, insecurity and lack of rootedness, psychologically and spiritually.*

The community challenges mainly in the area of poverty have motivated the researcher to embark on this research to innovation journey. To reveal the researcher's burning desire, below is the researcher's background. It details the kind of life he has lived in the research community. The researcher relates with the life experiences in this community.

### **2.2 Researcher's Background**

I am a black Zimbabwean aged 43, having been born on the 9<sup>th</sup> of March 1973 in the district of Buhera in Zimbabwe as both my parents are from that district. I speak Shona as my first language. I grew up in rural Buhera under Headman Nechavava in the Nyashanu Chieftainship.

In my early days, my father used to tell me that my grandfather was named Gurure but was later nicknamed Gijima, he left Mabvuregudo area of Buhera between 1910 and 1915 for Gutu. They then settled in an area called Chitsa which is under the control of the Madyira tribe (Vaera Gumbo). He said my grandfather's sister was married to one of the Madyira clans known as Dhauramanzi. When Dhauramanzi died, some of the Madyira people in the Chitsa area wanted to take over Dhauramanzi's land, so my grandfather left Buhera to help his sister and nephew (son to the late Dhauramanzi) to resist the takeover of the land. They were successful in the resistance and his nephew rewarded him by giving him 800 hectares of land which is the present day Gijima Village in the Chitsa area of Gutu.

I am the last born of Mateo who was Gurures' son. Gurure was born of Masunda who was the first son to Garaviro. Garaviro is the first son of Dukuta and Dukuta is the second son of Mutekwatekwa. Mutekwatekwa was the first Chief Nyashanu. Mutekwatekwa is believed to be the last son of Mbiru after Masarirambi (Chief Mutekedza in the Njanja area of Chivhu). Mbiru is the ancestor of many Shava tribes around Zimbabwe today. Some of the popular Chieftainship created by Mbiru's sons include but are not limited to Marange in Bocha, Mapanzure in Masvingo, Chiweshe in Mazoe, Hwata near Harare, Seke near Harare, Nyavira in Zvimba area, Chivero near Norton, Munyaradzi in Gutu and other chieftainships of the Shava Tribe. With regards to the Mbiru and the Shava/Vahera Dynasties, Beach(1994:28)notes that:

*Bocha in the angle of Odzi and Save lies the Marange Dynasty. On the South bank of upper Save is the Nyashanu and Mutekedza dynasties formerly the Mbiru Kingdom. In the South of Buhera and across Nyazvidzi River, is the Munyaradzi Dynasty. West of watershed is the Mushava, Nherera and Rwizi Dynasties. On the middle Mupfure is the Chivero dynasty. Far to the west of Chivero, in the angle of Munyati and Mupfure is the Neuso Dynasty. The west of Munyati, on the Mafungabusi plateau, are the Chireya, Njerere, Nemangwe, Nenyunda and Negonde Dynasties. In the upper Manyame is the Neharara and Seke Dynasties. In the upper Mazowe is the Nyavira, Hwata and Chiweshe dynasties*

While in Gutu, my grandfather Gurure married 17 wives. My paternal grandmother was the third wife. She gave birth to two boys (my father and my uncle) and six girls. Gurure had over 40 boys and 50 girls. His young brother Manhede had three wives and over 20 children. The Masunda family left some of their close relatives in Buhera, particularly the Gudza and Mukutukutu families. Both Gudza and Mukutukutu were young brothers to Masunda. The Gijima family and the Manhede family (born of Masunda) continued to go back to Buhera to see their relatives or to attend functions. In those journeys, my father met my mother in Buhera in 1958. My mother is of the Mugombi tribe (VaeraGwizo), a minority tribe in the Nyashanu area. In 1959, my parents got married and as my father's parents were now living in Gutu, my mother moved to stay with my father in Gutu. My parents had a girl child in 1960 who passed on in 1963. They were heavily shaken by the death, especially my mother, as our African culture was dominated by the mystery of witchcraft. They believed their daughter was killed by witches. In 1964, my mother gave my father pressure to move back to Buhera and my father resisted. My mother moved back to Buhera alone and informed my father that she would not come back. She was in Buhera for almost a year and later my father followed her. Together, they then settled in the Nechavava area of Buhera.

Buhera was home to my mother as she was born and bred in the area. Buhera was also home to my father, because, although his parents had left Buhera for Gutu, he was still entitled to the Nyashanu Chieftainship as a family member.

We are of the Shava Museyamwa totem (Eland) and descendants of Mutekwatekwa (1<sup>st</sup> Chief Nyashanu).



Picture of Mhofu- eland: Picture extracted from [www.awf.org](http://www.awf.org) accessed on 13 January 2017

Our founding father Mbiru, who is believed to have settled in the Gombe Mountain around 1600, established a kingdom which stretches from Chivhu, Save River to the North, Nyazvidzi River to the South, and Birchenough Bridge to the East. The vast piece of land in between was under the control of Mbiru, being Mbiru Kingdom. Today the kingdom has been split into two and is being shared by Mbiru's last sons Nyashanu and Masarirambi (Chief Mutekedza). We have rights to participate in the Nyashanu Chieftainship as members of the family. Over the past years, my family has not participated because when it was our turn, Garaviro who was supposed to sit on the throne could not travel to Masvingo to be crowned because of old age. Our area was under the direct control of the Rozvi Empire and all Chieftainships were controlled by the Rozvi people. The headquarters of the Rozvi Empire was in Masvingo at the Great Zimbabwe. Anyone who was to be crowned Chief had to travel for some days on foot to Great Zimbabwe since there was no other means of transport. The forests were infested with dangerous animals and only a person of high physical fitness could travel such a long journey. It was the law of the Rozvi Empire that they would only crown the person who would have come to them. Garaviro was old and failed to travel such a long journey but instead appointed the son of his cousin brother (Matema) named Murwira to go to Masvingo to obtain the

Chieftains title. Upon his return, Murwira went back to Garaviro thinking that since Garaviro was the owner of the chieftainship title and also father to him, he should rule. Garaviro asked Murwira to go and rule but would still refer matters to him for advice. Murwira ruled in place of Garaviro and from that day the chieftainship title has not returned to our house.

### **2.2.1 Living with Parents in Rural Buhera**

#### **The Inheritance of Hard Work**

I was born to God fearing parents, who believed in the fear of God in all human endeavours. My mother was Methodist and although my father was not, he equally upheld strong Christian principles. I grew up in the stewardship of God loving, poor but very caring parents. In church, we were taught to obey our parents and to respect the elderly.

At home, we were taught to obey the rules of God and not to take anything from anyone without the person's authority. My parents would often read the ten commandments to us.

My father was a disciplinarian. Having worked as a Prison Guard for some time, he believed in discipline. To him, discipline was central to the human character. We were taught to respect others in school and wherever we went.

My father was very proud. Most of the time he would tell me, "Do you know that we are the Chiefs in this land", then he would laugh and light his cigarette. As a last born in his mother's house, he received too much attention from his old mother, elder sisters and his elder brother. At times that made him a little reckless in the manner, he handled his employment and his finances. He never kept any job and if he got paid he would spend the money recklessly. He was really the opposite of my mother, who thought of her children each time a cent came into her hands.



*My father far left, with his sister's children in 1979, in Mufakose, Harare. He died on the 13<sup>th</sup> of July 1992*

She was a woman of a rare resolve. Whenever our father got paid he would go and spend some days with his relatives feasting with that money. He would come back home when the money was finished. It is quite sad to remember but it is part of human life. It gives us lessons on how such reckless decisions made by men impact on innocent women and children throughout the world.



*My mother in 1998 holding my first born son. She later died on the 12<sup>th</sup> of June 2013*

My parents believed in hard work and in that everything that one gets, they must have worked for it. I was not allowed to visit a friend or to spend a night elsewhere and neither was I allowed to eat food at a neighbour's house. My parents were very strict and any breach would amount to severe corporal punishment. In my early childhood, I spent most of my time with my maternal grandmother who lived in a nearby village.

Unlike my mother, my grandmother wanted me to play. She did not want me to work in the fields and neither did she want me to do any kitchen chores. She always insisted that I go and play but insisted that I should come back home early. She was very loving. I would sit with her in her hut and read the bible to her. She had just turned a Catholic, so the local parish members would come to leave me the material so that I teach my grandmother. She enjoyed having those lessons with me.

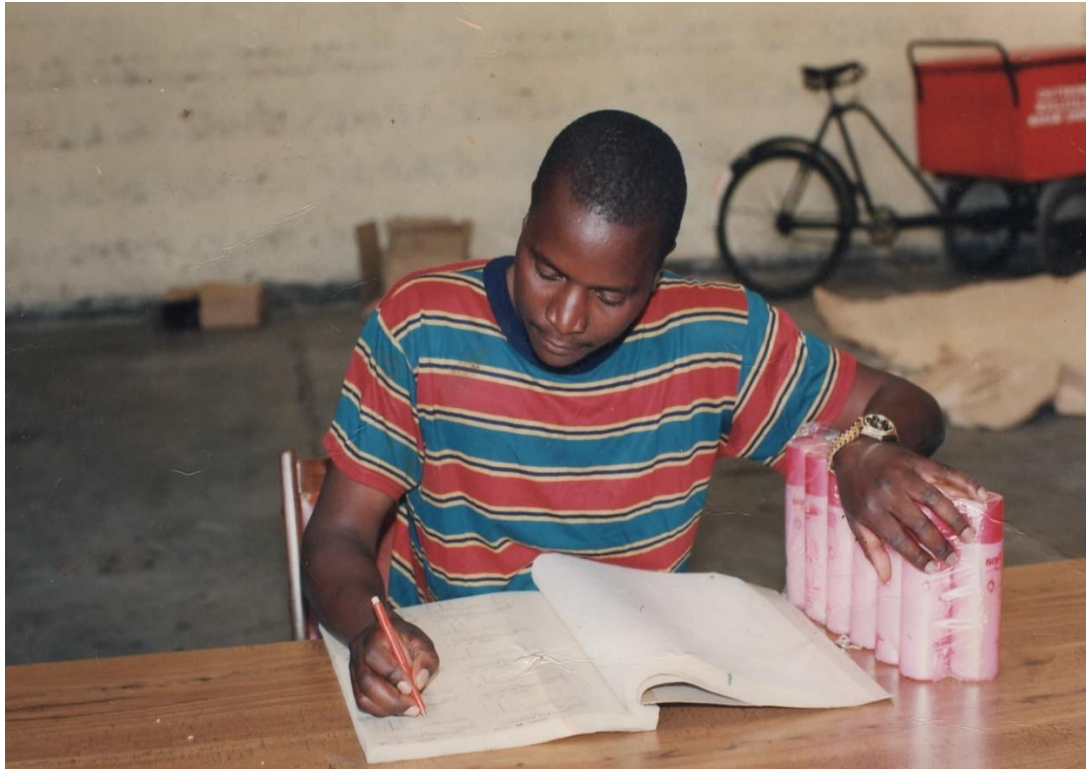
My parents had four sons in Buhera and I am their third son. The one who came after me died in 1975, leaving me as the last of their surviving children. As the last born, I was responsible for herding cattle and I spent most of the time looking after

my parents' cattle. My other two brothers would help our parents in the family fields. This was peasant farming and we could not earn surplus for sale but just enough maize for consumption. Even in periods of good rain, our maize crop could not do well because of poor soils and lack of fertilisers.

We could not afford any fertilisers to apply to our crops. 'Mhunga' or Millet is one crop which does well in our area because of its resistance to drought. We grew mhunga to use it as mealie meal and in most cases, we would use it to brew our traditional beer called 'seven days'. The name seven days came from the fact that it takes seven days to complete processing the beer. My mother trusted me with the duty of selling the beer and I got used to selling at a tender age.

Buhera is a drought stricken area and there are more years of drought compared to periods of good harvest. We went through several years of drought thereby losing many cattle, our only precious asset. Cattle died because of lack of drinking water and poor grazing pastures. In one year we lost most of our cattle and I remember that we had to use hoes to plough the fields. Cattle provide draught power and using an ox-drawn plough, it works as good as a tractor.

In the years of drought, we survived on one meal per day or none. I would see my parents going through a period of torture. For sure, there is no responsible parent who would want to see their children dying of hunger and my mother as a woman experienced the biggest portion of stress. In hunger periods we would go to the forests to find wild fruits and we used some of them like *matamba* (an African wild fruit) to prepare traditional porridge. In one drought year, my mother had to send my eldest brother (Simbarashe) to the farms which are almost 30 kilometres away from our village with a donkey to find maize. It was a torturous journey for my brother and upon his return, I could see him lying on the ground with signs of fatigue all over his body. Simbarashe was a hardworking boy and as the first boy child, he was taught to work the hard way. Although he is now late, he left a mark in my life.



*My brother Simbarashe in 1996 working for a wholesale in Chitungwiza*

When I saw him lying on the ground, I saw tears running down my cheeks. He too was a lovely brother. He liked me as his youngest brother. He would do everything in his power to protect me wherever we would go. He drew those lessons from our mother, who kept insisting that we must at all times look after each other.

### **2.2.2 Entering Primary School**

#### **Receiving the gift of an Education**

In 1978, I enrolled at Nechavava Primary School, the only primary school in my area. The enrolment was short lived as the school was ordered to close by the guerrilla forces who were fighting for the independence of Zimbabwe. The forces had accelerated the war to high levels and they felt it could be risky for children to be in school. Moreover, they felt the school children could be used to supply information about the whereabouts of the guerrillas by the Rhodesian Security Forces. All schools in my area were closed and churches too and all social gatherings were banned. We were confined to our houses until independence. We lost almost three years of our education time.

In 1981, I started my primary education. My elder brother Peter had started a year earlier and Simbarashe was now in Grade Four. I looked at my parents and felt that they were really limited in raising school fees. Nevertheless, they persevered and managed to raise fees for the three of us until we finished our primary education. As Nelson Mandela (1994) notes, "My father had decided to give me something he

never enjoyed- an education". Ever since then, I have been able to appreciate the value of reading and life-long education.

Although my father's brother Davis was a school teacher, my father said he had refused to send him to school when their father (Gurure) passed away. Davis took all the inheritance given to both of them to his own use but still refused to send his young brother and last born of his mother (my father) to school. I could feel the wound in my father's heart and I felt it more each time he talked about my education and how it was important for me and my future family.

I made a promise that I will not let my parents down. I looked at my mother and saw the same hope, the hope to see her children prosper in a future life. She had attained a standard four education and had proceeded to do a knitting course at a place called Mugabe near Great Zimbabwe in Masvingo. She came back to Buhera and taught at Bangure, Dyarima and Mutunha Schools. She was teaching the local Women Clubs how to knit jerseys. From that job, she managed to buy a few cattle. She said each time she got money from her teaching business, she would give to her mother so that she would buy a cow for her. I saw in my mother a great leader rarely found in women of such a rural background. To me, she resembles the fountain of hope and a fortress of perseverance.

Apart from brewing beer for sale, my parents would sell cattle each time we were short of school fees and this made our education easier. Although we could not have enough uniforms, we were never short of school fees. On my side, I made sure I played my part. We were around 250 students in my grade since Grade One. I maintained the first position from Grade One to Seven and attained the best Grade Seven results of that time, to my parents' relief.

### **2.2.3 The Desire to be at a Mission School**

#### **Walking into a Secondary School**

It was always my wish and that of my teachers and parents to be educated at a mission school. The reality was different from those wishes. I had seen my parents taking me through to Grade Seven but I knew quite well that they could not afford boarding fees for three children. I accepted reality and co-operated with my parents but still was experiencing the pain born out of expectation. Everyone, ranging from teachers, school mates to relatives expected more than just a mere secondary education from a low level school for me - a highly regarded top notch school performer, but that was what my parents could afford. They could not afford anything better.

One teacher who taught me in Grade Six called me one day after I finished my Grade Seven. "So which school are you enrolling with", he asked. " I will be going to Bika School for my secondary education", I replied. He took almost five minutes looking down at the ground before resuming the discussion with me. He then looked at my face and said, "You know what Mathew, it is the will of God that you are what you are, give thanks to God and give repeated thanks to your parents. In whatever you will do, I know you will succeed". Mr Chazika had finished giving me his lecture and I left. I did not quite understand his words on that particular day but they kept visiting my mind. "It is the will of God that I am what I am," one day I remembered my teacher's words as I drove cattle from the grazing lands to the kraal. "So it is the will of God that although I was the best student in my primary school, I should go to a poor secondary school, is it?" I asked myself.

Bika Secondary School is five kilometres away from our house. I joined many children in my village on the opening day of schools in January 1988 to Bika Secondary School. There were a few classrooms at the School and Form One students were learning under a tree. I spent one full year learning under a tree. Of the eight subjects I was studying, I never had a shortage of teachers. Teachers were enough and they liked their jobs. When I moved to Form Two in 1989, the teachers decided to award me with a trophy for an outstanding academic performance. Later in the same year, the school authorities decided to establish a school debating club and I was elected as its secretary.

Events at the school continued giving me hope but on the downside, events at home were not looking good. My parents had almost sold all their cattle. I foresaw a situation where they would fail completely to raise fees. Across Nyazvidzi River, and about ten kilometres away from our house is a School called Chitsa in Gutu. Although the school was not a mission school, it was good and with surprisingly low fees to the relief of my parents. In 1990, I moved to Chitsa and started my Form Three. Again I excelled in my academic studies. In 1991, I was selected to join the newly established Junior Parliament of Zimbabwe, representing Gutu East Constituency. This was my first time to speak on national television. My topic was on, 'Drought and its effects on rural children'.

I succeeded in my Ordinary Level exams, with excellent passes in all the eight subjects. I wanted to proceed to Advanced Level, but at that time I could see the situation around me dismissing any such hopes. There was a ravaging drought in 1992 and my two brothers had not done well in their ordinary level education. I became my parents' only hope for survival.

I moved to the city to find employment. I got a clerical job at Ok Zimbabwe in 1992. This job had little scope for development except for enrolling for an accounting profession. Besides, the salary could not pay my fees and accommodation and at the same time send something home for the upkeep of my parents. There was little room to make progress with this job.



*Researcher at Ok Zimbabwe Headoffice in 1992*

#### **2.2.4 Working for Barclays Bank of Zimbabwe A Platform for my Educational Advancement**

In the first two years, I got menial jobs ranging from teaching to clerical work in credit stores. In 1994, I got a job as an officer with Barclays Bank of Zimbabwe. The job gave me a decent salary and I could afford decent accommodation. In the employment contract, the bank offered study loans to my delight. I started to see that there was a great chance to carry on from where I had left with my studies.

My father had died, so I was now looking after my mother. Our rural home was dilapidated, so I started working on the repairs to ensure that my mother had habitable accommodation. Since my father had died, my uncle, Davis continued to encourage me to further my studies. I took heed of his advice.



*I was being placed into a management training programme in 1997: Picture taken by Barclays Dambarare (Newsletter) Team in 1997*

In the same year, I was encouraged to enrol for banking exams and in 1997, I completed the course. I became an associate of the Institute of Bankers of Zimbabwe. I proceeded to enrol for a Bachelor of Commerce Degree with the University of South Africa. On the other hand, the bank also decided to place me on Management Development Programme, as a way of harnessing my talent. The programme entailed going through all the bank's key departments and mastering the activities in each department. I was transferred from Barclays' Borrowdale Branch to Newlands Branch to work with the manager there. I had just got my driver's licence so I would drive a bank vehicle to visit customers with the Branch Manager. I was lucky that the Branch Manager, Jorum Sibanda liked me, so he would delegate even very senior duties and it helped me learn in the process.

In the same year, I got married to NolienChadeni of the Shumba tribe from Zimunya Marange in Mutare. Her parents had moved from Mutare to stay in Harare in the Mabvuku/Tafara area in the late 1950s. I did not know Nolien until November 1995. We took time to understand each other until we then decided to marry. There was little time to spend together as it was difficult to balance my work life, school life and my family life. I married Nolien, with traditional rites being paid to her family in December 1996. We started living together in the first few months of 1997 and later had our wedding in the year 2000.



*My wedding with NolienChadeni in the year 2000 at Malborough high school in Harare*

We were blessed with four children in our marriage. With our first child Brendon Tafadzwa being born on the 1<sup>st</sup> of December 1997, our second child Blessing Ropafadzo born on the 7<sup>th</sup> of October 1999, our third born Ronald Nyasha born on the 28<sup>th</sup> of April 2005, and lastly Abigail Nyaradzai born on the 23<sup>rd</sup> of June 2008.

It has always been my wish that, although I failed to go to a mission school or the elite private schools of my time, I must work hard to send my children to a private school, to give them the quality of education I never enjoyed. I wanted to see that difference.



*My Children, Tafadzwa, right (first born), Blessing, left (2<sup>nd</sup> born), Ronald, middle (3<sup>rd</sup> born), Abigail, front middle, (4<sup>th</sup> born) at Heritage School in Borrowdale, Harare in 2011*

I completed my training programme at the bank in 1999, and I was appointed a Credit Analyst in the bank's Risk Management Division specialising in credit risk. I was later moved to retail business on promotion as a Retail Business Manager. As a Retail Business Manager, I was responsible for managing the bank's relationship with its clients, particularly in areas of provision of financial services which included loans, overdrafts, letters of credit, guarantees and other bank related services. I was able to master my duties in a short time and the bank could not fail to recognise my success. I kept receiving the attention of the banks' senior management even though I was the youngest manager in the Retail Centre.



*I was receiving an award in Business Development in 2001 from Alexi Jongwe, the then Barclays Bank Managing Director: Picture taken by Barclays Dambarare (Newsletter) Team in 2001*

While in the retail department, I saw people opening businesses and doing very well. I helped many small businesses at their set up stages and I saw them prospering. I became inspired to get into business and in 2003, I resigned from my job to form my own business now known as Polybrand.

### **2.2.5 Working for Polybrand**

#### **Becoming its Founder and first Manager**

In 2003, I started working on my Master of Business Administration (MBA) programme and my real zeal was to apply the skills to my own business. Polybrand is into the manufacturing and distribution of plastic products. It did well as a small business in the first years. The various economic challenges that came with sanctions and poor central bank management did not spare Polybrand.

I kept committed to the success and survival of the business up to today. We have increased our product offering but because of the challenges confronting this country, raising capital to replace outdated machinery has been a real issue. Banks

are lending on short term basis and their money is not ideal for capital expenditure but maybe for working capital basis.

But as Thompson and Strickland wisely note, 'An industry which fails to upgrade and innovate will not survive the wind of competition'. Modern machinery is required, one with high efficiency which can reduce the cost of production so that our prices are competitive in the regional market.

The use of a multicurrency system in Zimbabwe has made our exports less competitive because it presented a high cost production base compared to other countries. The multicurrency system should have been short term and then the country must have reverted back to their currency so that industry could be competitive on exports.

The company has made significant strides into Mozambique, Malawi and Zambia. The main product being sold to these markets is our greenhouse plastic fumigation tarpaulin. We have done very well with this product both in local and regional markets.

### **2.3 What is Burning in My Heart My Inner Calling/My Burning Desire**

I desire to see social change in the Nechavava Community. I desire to see them producing for themselves not only for consumption but for income too. If they can generate income, they can improve the quality of their lives. As I have already mentioned, the poor cannot come out of poverty through handouts or charity. They will continue to live in abject poverty and that is the downside of charity.

The non-governmental organisations which used to bring food to people in Nechavava Community have also realised that free handouts are not sustainable. Goal Zimbabwe, for example, has started working with the Nechavava Community on livelihood projects like pen fattening of animals and provision of better bulls to the community in order to improve the quality of herd. Such projects are sustainable and can be passed on to the next generation.

It is sad to see able-bodied man and wife sitting in the sunshine doing nothing but waiting for politicians, government or donors to give them free food to eat. This culture has destroyed our being and our purpose as a people. It has rendered us useless and less creative and has thrown us into captivity in our own land. A person

without his own food or resources is not free but is a captive. He becomes a captive of those who offer him free handouts.

I have seen women turning into prostitution in the Nechavava Community because they have not been taught to work for themselves, so they have limited choices to make. I have seen young men and women being turned into gays in the Nechavava community, a taboo to our culture, to our virtues and to our values as a people, because they want an 'easy-to-go' life, they are used to receiving free handouts.

My personal experience in the Nechavava Community and the type of life I have lived there with my parents is a testimony to the fact that the poor cannot move out of poverty without a radical shift in their mind-set. There has to be a fundamental acknowledgement on the part of the poor that it is their duty to help themselves, to create wealth for themselves and to better their economic circumstances. It is disastrous for them to wait for government handouts or charity.

Muhammad Yunus (online) asserts that charity has done more harm than good to the poor. He says,

*When we want to help the poor, we usually offer them charity. Most often we use charity to avoid recognising the problem and finding a solution to it. Charity becomes a way to shrug off our responsibility, but charity is no solution. Charity only perpetuates poverty by taking initiative away from away from the poor. Charity allows us to go ahead with our lives without worrying about the lives of the poor. Charity appeases our consciences.*

*If you out go into the real world, you cannot miss seeing that the poor are poor not because they are untrained or illiterate but because they cannot retain the returns of their labour. They have no control over capital, and it is the ability to control capital that gives people the power to rise out of poverty.*

My desire in this social innovation initiative is to help the poor with access to means of production. I concur with Muhammad because it is only through access to capital that the poor can become less poor. Markets liberate individuals and allow them to be free to make personal choices. The biggest drawback, in my view, is that markets always act in favour of the powerful while exploiting the poor. I encourage the poor to take advantage of the system and improve their lot. Another way to handle this is to let business earn a profit that is then taxed by the government and the tax can be used to provide services to the poor. In practice, it never works that way. Taxes only pay for government bureaucracy that collects the tax and provides little or nothing to the poor. The poor must rise through their collective effort to improve their lives.

A Zimbabwean banker, Gideon Gono, took over the Central Bank as Governor in December 2003. Apart from a number of disastrous policies he introduced, he also printed a lot of money to buy scotch carts, tractors, cars, fertilisers, diesel among other goods. All these things were given to a few selected farmers and top government officials for free. Most of the beneficiaries either misused equipment or sold the diesel and fertilisers. Out of these measures, the Central Bank was left with a useless currency. He tried to defend his shortcomings in his book entitled, *"Casino Economy: Extra Ordinary Measures to Extraordinary Challenges"*, but in vain. The economy had collapsed and the beneficiaries of free handouts had not improved their lives.

In his book, Gono blamed the invisible dirty political hands for triggering the then comatose state of the economy. He insisted that sanctions imposed by the west had hit the economy hard (Mpofu, 2009). The opposition political parties described Gono's assertions as a basket full of rhetoric and lies. The bottom line is that the Governor's policy of printing money and dishing it out for free failed to bear fruits. It was a reckless approach to addressing social imbalances and of stimulating economic activity.

He has also tasted his medicine, that despite being one of the biggest beneficiaries of the free handouts, his once lucrative farms have faced serious financial challenges and are on the verge of collapse. Recently, Parliament of Zimbabwe had to pass an act for the Government to take over Central Bank debt to the tune of USD1 billion created during Gono's tenure at the Central Bank. The central bank created a debt of USD1 billion through quasi-fiscal operations, but if I look at the quality of life lived by our people it has actually worsened over the period.

The lesson that we draw from this Zimbabwean experience is that, while we want our people to access capital and improve their lives, we should not give them capital for free. Capital must be worked for. If one lends money, the borrower must commit himself to the borrowing under agreed terms and conditions.

I desire to work with the community for social transformation. They must be the enzymes of their own change. Lessem and Schieffer (2009) assert that, *Within a few decades, society- its worldview, its basic values, its social and political structures, its arts, its key institutions, rearranges itself.*

This integral development impulse can evolve and give rise to new ones. My research to innovation journey is a deep rooted burning desire for self- sufficiency. Self-sufficiency will not be attained through handouts, but through finding tools for the community to produce for itself. My tool is an idea to build a dam and make water

available and to provide funding through a community bank. The community showed commitment by providing free labour to build the dam. They are right behind the project. They organised themselves in terms of who should do what.

### **2.3.1 Cultural RainMaking Rituals 'Mukwerera' and Rain Making Shrines**

The success of this research journey is dependent on the dam's ability to harvest enough water. As mentioned in the preceding chapter, rain making activities have made abundant rainfall in the past. The Researcher sat down with the community and with the local headman to resume the rituals. In the month of September in every year there shall be a '*Mukwerera*'- a rain making ritual. The ritual is performed by the headman together with elders of the community. There are sacred places in the area and this traditional ritual is performed at one of the sacred places. In an interview with the headman, he told me that '*Mukwerera*' is a collective action for water by all villagers. It is a period of praying to the gods (ancestors) of the land with a request for abundant rainfall and good harvest.



*In a discussion with Headman Nechavava about rain making ceremonies: Video recorded by Kanukayi Madende on 13 January 2017*

Each villager contributes 'zviyo' and beer is brewed. It is our custom that only elderly women are allowed to brew that beer. Although the headman leads this process, there is a 'Svikiro' of the area who communicates with the gods. At the end of the ceremony, the 'Svikiro' confirms to the community whether the gods have been appeased or not. The Researcher desires to see all the shrines spruced up and proper customs restored. He is working with the headman, as the traditional leader to ensure that the days of 'chisi' are observed. 'Chisi' in our culture is a day where villagers are not allowed to do any form of work unless authorised by the headman or chief. In our culture working in the fields on 'Chisi' offends the gods of the land and this may cause poor rains or disasters in the area.

### **2.3.2 Community Activation**

In activating the community's economic strengths with a view to communal wealth generation, Lessem, Muchineripi and Kada (2012) mention the following stages;

- Awakening the potential for communal wealth generation
- Community connects to its own existing wealth (naturally, culturally, economically) thereby also its own identity
- Community identify and revisits its cultural richness, that is arts, drama, music, religious activities and cultural rituals
- Community identifies its own deeper sense of natural beauty through art and craft
- Community articulates its own economic needs
- Community elects core activities.

## **2.4 Conclusion**

In this chapter, the researcher demonstrated his desire to see a change in the quality of life of poor people. He insisted that to bring people out of abject poverty, one needs the commitment of the affected people. They should work for themselves to bring change. People must be given tools to produce under conditions that will force them not to abuse the tools or misuse them.

The researcher's burning desire is to see communities moving out of abject poverty to self-sufficiency and to a cash economy. Lessem, Muchineripi and Kada (2012:22) herald their Chinyika story;

*THE DAY THE FINGER MILLET TURNED INTO GOLD...*

*This served as a good example of what Muchineripi and Kada, together with Nakirai, wanted to achieve for the Chinyika communities- where every household can sell their produce to get money to enhance household self-sufficiency. The day marked a turning point in the lives of the Chinyika people. Now they could see what Chidara and Steve wanted to achieve. The community has experienced it in a small way which would help to put them on the ladder of development. They could now see the ultimate objective clearly from the top of the ladder and were motivated to get there fast.*

The researcher has started by activating the community's economic strengths, releasing the economic genius of the Nechavava community. The Nechavava Community has acknowledged that they are Africans and that they have their cultural strengths and wisdom. We revisited the indigenous knowledge of our

ancestors, who knew how they made rain through rain making rituals and how they grew crops even in times of serious drought.

In the following chapter, the researcher shall look at his research community and the challenges affecting the community which are the 'burning issues'.

Chapter 3 shall attempt to inform the history of the Nechavava Community from the pre-colonial era to this day and the burning issues of the area which represent the researcher's outer challenges.

## **CHAPTER 3 : THE RESEARCH COMMUNITY**

### **The burning Issue- Outer Challenge**

*'Ask not what your country can do for you; ask what you can do for your country', JF Kennedy, Inaugural Address in 1961*

#### **3.1 Introduction**

The Nechavava Community is in the district of Buhera and is located in a semi-arid region, to the south eastern part of Zimbabwe. It is inhabited by the Karanga group of the Shona people and the Baremba. This group of people is Shona speaking with a mixture of different ethnic tribes believed to have migrated from different parts of Africa in the period between the 16th century and the 19<sup>th</sup> century.

In each tribe, there are significant traits of cultural backgrounds which expose traces of their origin. For example the BarembaTribe popularly known as the Vamwenyi people or the Black Jews in the Nechavava area, still carry out circumcision and initiation ceremonies as part of their old age tradition. The Baremba people are believed to have migrated from Yemen in the 16<sup>th</sup> century.

Although these ethnic groups have a sense of oneness through the notion of community, each ethnic group has over the centuries remained strongly attached to the beliefs, customs and norms of its founding fathers.

#### **3.2 Nechavava Community**

The Nechavava Clan is a group of Shona speaking people believed to have migrated from Gutu around Alite Mission in the turn of the 19<sup>th</sup> century. They are of the Vahera tribe and also believed to have originated from the Mbiru group of the Gombe Mountain, where most of the Vahera people originated. Little is known about their exact family lineage.

The Nechavava Clan settled between the Bedzamountain (where Vahera people killed each other and perished) and Nyazvidzi river. Chief Nyashanu named Mabvuregudo negotiated with them for that piece of land and it was then named 'Nechavava'.

Today, there are various tribes in this community which includes the Gwizo, Baremba, Moyo, Chikonamombe, Mhazi, Ngara and many other minority tribes. These ethnic groups now fall under Headman Nechavava.

### **3.2.1 Colonial Dispossession Cultural Imperialism**

In 1896, the British led by Cecil John Rhodes, a South African based and rich business mogul, colonised Zimbabwe (Holland, 2008). This led to a significant dilution of the original form of culture of the Nechavava people. This invasion and the subsequent colonial dispossession led to a more or less disjuncture from an indigenous people's history. The ancestors, a vital part of the Nechavava Community's heritage were banished to the realms of impotence and it will be difficult for the living and those yet to be born to preserve and uphold the notion of community.



*The Nechavava people with their Headman: Picture taken by Kanukayi Madende on 13 January 2017*

In the Nechavava Community like in many communities around Zimbabwe, the English people brought a Bible and preached to the people that they only needed to worship one God, and their god was in the colour and picture of a white man. The Nechavava people were told not to worship the dead but the white man's living God. Their Shona culture was abandoned and various other cultural activities that espouse the identity of the people of this community were also abandoned.

Worshipping the dead as in 'bira' or 'kurovaguvu' or ritual ceremonies was referred to as evil by the English people.

Mission schools were established in neighbouring areas to indoctrinate young people with English religious thinking.

To a very large extent, colonial activities in this community damaged the African culture and the notion of community. Our founding fathers have always worshipped God through their ancestors. In the Researchers' view, there was absolutely nothing wrong with the Shona ways of worshipping God. There is something wrong with the English attitude of cultural imperialism. The English feel that their culture is the right culture for all and this is exactly what Lessem and Schieffer (2010) say is wrong. Culture must be looked at in the context of the four corners of the world (Four World Model).

Gyke (1997), a Ghanaian political philosopher, feels that Africans have failed to preserve their own culture as they have internalised the discourses of their former masters in all their activities. He encourages Africans not to close off their heritage without any critical approach, without any attempt to renew and update the intellectual legacy in a way that allows a higher degree of rationality and a steadier march towards self-reliance.

In the Researchers' view, no human culture has remained pure since its creation and free from external influences. The most important thing is what to do with the ideas, concepts and institutions that come from other cultures. This is especially when, these cultures were foisted on the people without being given the opportunity to select or adopt what they consider desirable or worth their while and adapt such to suit their own circumstances.

### **3.2.2 Religion of Nechavava Community**

As mentioned earlier on, the religion of the Shona people, of the Karanga tribe dominated the Nechavava community. Central to their worship was Mudzimu and Svikiro of the area which guided their way of life on a day to day basis. The local chief assisted by the Svikiro presided over traditional ceremonies and guided his people even in times of wars, or any danger.

It is sad to note that these practices have been replaced by Christianity which has condemned in full, the worshipping of the dead. The community was encouraged

to worship God and were told that this God is a living God. They were told that worshipping any other god is satanic and is punishable by way of death and that when the offender dies he will go to hell where he would be burnt. This was a new religion in the Nechavava community. There are over hundred churches of different denominations in the area each competing to be number one in the face of God.

The missionaries who established the church in the Nechavava community and around Zimbabwe brought a Bible. They read the ten commandments given to Moses by God. In those ten commandments, the bible says, 'honour your parents for your days will be increased'. The question is whether the commandment only applies to living parents or even the dead parents too. If the commandment applies to the dead parents, then what is wrong with worshipping the parents who have left us? Does it mean that my mother who loved me so much in her days of life, ceased to be my mother as soon as she died? How else can I relate to my mother?

The Researcher has nothing against those who worship God because even the forefathers used to worship God but through their ancestors. He equally has nothing against those who worship their *mudzimu*/ancestors.

The Researcher is against church elders who deny children particularly young girls the right to live their life, to realise their life dreams by subjecting them to early marriages and forcing them out of school. He is against those church leaders who deny young children medication and children die helplessly because of religion.

I am against those church leaders in the Nechavava community who use the church as a ritual shrine to abuse women and children for money making rituals.

There are also those traditional practices like '*kuzvarira*' meaning giving a maid as young as 7 years to a man in exchange for food which cannot continue in this 21<sup>st</sup> century. The fact that it is tradition does not mean it is a correct, just because our founding fathers practised a certain tradition does not mean the same tradition stands the test of today. I challenge such tradition and recommend a repeal of the same.

Such tradition has no place in this global economy and must be reviewed in the context of perspectives drawn from other corners of the world.

### **3.2.3 Nechavava Economy**

Located in a rural community and about 270 kilometres from Harare, the Capital City of Zimbabwe, the Nechavava economy thrives on subsistence farming. The villagers own cattle, goats and sheep as a store of their wealth. Most villagers trade these animals in exchange for cash to pay for childrens' fees or to buy food.

The area experiences low rainfall and harvest is usually poor, so the villagers do harvest little for consumption and not enough for sale. The Nechavava people, like the Chinyika people, as Lessem, Muchineripi and Kada (2012) note, are known as people of the soil- '*vanhuvevhu*'. Their life depends on the soil, for they till it. They grow their crops and draw water from the ground. They bury their dead in the soil. Just like in the Chinyika Community, soil is power to the Nechavava Community. It gives them an identity.

There are three business centres in this area, namely Bedza, Madzimbashuro and Chomurove and the businesses are simply grocery trading stores. The community has no industry for any kind of manufacturing and thus relies on the neighbouring towns. No bank has ever been set up in the area and as such, no banking activity is taking place in any form. Investors have shied the area for some time due to poor road networks. All roads in the community are gravel roads, making them inaccessible especially during the rainy season. Serious investors are not keen to set up businesses in areas that are not easily accessible by road.

People in this community produce, rapoko, finger millet, peanuts, pumpkins and maize as their subsistence crops. They grow only one crop per year using rain water. In the months of June, July and August, the villagers engage in gardening using water from the small rivers.

They grow vegetables like rape, onions and tomatoes. Even if they can grow extra vegetables for sale, they do not have a ready market since no market has been established. In the periods September, October and November, the small rivers that support this community run dry and the vegetable crops wilt.

The population of this community is estimated at 3700 people. About 90% of this population lives on less than USD0.25 per day according to a survey conducted by Buhera Rural District Council (BRDC, 2009) in 2009 and this explains how impoverished this community is. There are quite a number of deaths related to malnourishment. Government and donor funding sometimes comes handy in alleviating these social woes arising out of economic hardships.

### **3.1.3 Poverty in Nechavava Community**

Poverty is general scarcity, death, or the state of one who lacks a certain amount of material possession or money. It can be defined as absolute or relative and absolute poverty refers to the lack of means necessary to meet basic needs such as food, clothing and shelter. Relative, on the other hand, takes into consideration individual social and economic status compared to the rest of society, World Bank Report (2012). Poverty reduction is a major goal and burning issue for many international organisations such as the United Nations and the World Bank. The World Bank forecasted that 702.1 million people were living in extreme poverty in 2015. Of these, about 347.1 million people were in Sub-Saharan Africa and 231.3 million people lived in South Asia. United Nations Children's Educational Fund (UNICEF) estimates that half of the world's children live in poverty.

The United Nations (1995) defines poverty as the inability of making choices and getting opportunities. It means lack of capacity to participate effectively in a society. It also means not having enough to feed and clothe a family, not having a school or clinic to go to, not having land to grow one's food or a job to earn one's living and not having access to credit. Poverty means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility and it often means living in marginal and fragile environments, without access to clean water and sanitation.

The World Bank (2010) defines poverty as deprivation in well-being and comprises many dimensions. It includes low incomes and the inability to acquire the basic services necessary for surviving with dignity. Poverty according to the World Bank encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice and insufficient capacity and opportunity to better one's life.

Researchers' experiences show that poverty is demeaning and renders an individual worthless. It denies him the ability to make choices for himself and ultimately he becomes a slave of those who provide free handouts. To the Nechavava people, poverty is a disease.

#### **3.2.4 Nechavava Community and their Political Ideology**

Traditionally, Zimbabwe's agricultural sector was dualistic, on one hand, there were the large scale farms producing cash crops such as tobacco and grain and on the other, the small scale producers who grew food crops such as maize. The land reform programme reduced commercial farms which in the yester year were a

source of employment for more than a million rural folk. The economic crisis of the past decades has prevented substantial capital investment and new enterprises have been slow to emerge and this scenario created millions of unemployed youths who are found roaming in the rural areas.

There is a high literacy rate in this community but young people have failed to secure jobs to earn a decent life. The current unemployment rate in the country is estimated at 95%. High schools, colleges and vocational training centres around the country are producing graduates every year but due to the poor performance of the economy, there are no jobs. Young people are sited at home with nothing to do all day despite having received an education.

Poverty has reached unprecedented levels in this community and has become a serious burning issue to both community leaders and political leaders. Energy Mutodi, a Zimbabwean musician and politician had this to say in the Daily News of 16 February 2016,

*‘Whilst President Mugabe has done a lot to the people of Zimbabwe among other social issues such as promoting primary and secondary education, he has failed on the economic front as the country is now broke. whilst President Mugabe has been successful in championing Africanism and sovereignty currency, there is no manufacturing, no productivity on farms and virtually no employment for the educated youths’*

Unemployment, poverty and hunger are the key burning issues in the Nechavava Community like in many other communities in Zimbabwe today. In my view, the challenges that confront the Nechavava community and the rest of the world today require that capitalism must adapt once again to a changing world.

Kinsley (2009) presented a debate on a controversial new idea by Bill Gates. At the World Economic Forum in Davos, Switzerland, Gates advocated that a ‘creative capitalism’ in which big corporations, the distinguishing feature of the modern global economy, should integrate doing good into their ways of doing business. To the Researcher, the thrust of this wide debate involving about 40 contributors is on how the economic ills of this world can be healed. While I see reason in Mr Gates’ advocacy, traditional capitalism remains the answer to today’s world misery. Professor William Easterly in the same debate had this to say,

*“Bill Gates forgot that as firms expand their production to meet more of rich people’s needs, they hire more unskilled labour to do so, driving up the incomes of the poor people. As firms invest in machines to increase production for the rich market, they drive up the productive powers of the workers, further increasing*

*wages of the poor people. Firms have an incentive to search for new technologies that make both machines and workers more productive”*

The Researcher agrees with Professor Easterly's assertions because the genius of capitalism lies in its ability to make self-interest serve the wider interest. The potential of a big financial return for innovation unleashes a broad set of talented people in pursuit of many different discoveries. This system, equally driven by self-interest, is responsible for the great innovations that have improved the lives of billions of people on this planet.

Adam Smith, the father of capitalism and the author of *Wealth of Nations* (1776), opened his book with the following lines,

*“How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortunes of others, and render their happiness necessary to him, though he derives nothing from it, except the pleasure of seeing it”*

The primary cause of poverty is insufficient capitalism. Substantial progress against poverty has been a side effect of general economic growth and history has given us nothing else that worked. In my view, our problems to use capitalism to fight poverty are twofold, firstly there is a lot of entrenched resistance to capitalism particularly among corrupt third world leaders and secondly, capitalism takes time to benefit all. As for Zimbabwe, the economic, political and even electoral reforms have been resisted by top leadership resulting in the country being suspended from the Commonwealth in 2002.

Zimbabwe lost, inter alia, benefits enhanced by the Commonwealth Fund Technical Co-operation, which promotes economic and social development and the alleviation of poverty.

The economic crisis in Zimbabwe, particularly in the arid regions such as the Nechavava Community does not require government or donor dependence but social innovation that can change communities. I donot see where aid, philanthropy or Milton Friedman's social responsibility will work if governments have failed. People need to rise up, work for themselves and change their livelihoods.

Although capitalism needs to be kept under check to avoid excessive selfishness in self-interest, under capitalism the poor benefits too. Capitalism breeds entrepreneurs, it trains business leaders and from its systems, great innovators are produced.

A father who works as a labourer for Anglo-American sends his child to university to receive a university education. Upon his return, the child can now head a mining operation, in turn, this child can borrow money from the bank to run his own mining venture and employ others. This is the genius of capitalism. If capitalism can be understood in a constructive and progressive context, it can heal most of the challenges Zimbabwe and the rest of the World is facing today. The reason why Zimbabwe is in this crisis is because yesterday we made and implemented policies that were against the function of pure capitalism. Economies that have great respect for capital and property rights are flourishing. It is naïve and to a large extent a political joke to think that someone will bring his 100million United States dollars and share it with anyone under a 51/49 percent ownership arrangement. The owner of capital will just resist and take the funds to economies with favourable conditions. Who then suffers afterwards? The people of Zimbabwe will suffer, our children will have no jobs.

Gyke (1997) argues that, many African leaders pursued socialism at the independence of their nations, but later realised that it does not work. This led many African leaders to change their ideological direction because socialism or communist ideologies failed many African nations including Zimbabwe.

It is also evident that although Africa has received huge inflows in foreign aid, it has nothing to show for it in terms of development and is reeling in development crisis. As Professor Easterly cited in Kinsley (2009) wisely notes, a reliable path to success against poverty is simply to take advantage of all the power of conventional capitalism, a power that has been abundantly demonstrated by the steady fall of global poverty over the last decades. Professor Ormerod cited in Kinsley (2009) asserts that one of the triumphs of capitalism is that it overcomes the probability of failure in most human enterprises.

### **3.3 Conclusion**

While people like Friedman (1962) might have borrowed ideas on social morality from Adam Smith's thesis on moral sentiments, human progress comes from hard work. Marx Weber emphasised the attitude of life of good works. To him, work was not only a means of living but a purpose, a calling and a way of embodying the glory of God.

Some of the problems communities are facing today are a result of wrong socialisation. Some communities have been socialised to think that donor aid should fight their hunger, poverty and disease. People in some communities, especially rural

areas feel that governments must provide while they are doing nothing. The ignorance entrenched in this dependence syndrome is the failure to realise why the donor community and multinational corporations give aid to poor people. Is it because they like poor people? Is it because they love people of developing Africa? In my view, the answer is no. They help because they want to try as much as possible to prevent a civil uprising as a result of poverty. They feel that such civil strife can spill into their peaceful areas and disturb them from making money. To them, helping the poor is not really aimed at curing a poverty problem but controlling it.

Government's role should be to provide security to its citizens, protection of its citizens and craft good policies for economic progress but people must produce for themselves. The various burning issues in the Nechavava community require that the Nechavava people themselves arise and cause a change to their lives.

When the Chinyika people were enlightened by Dr Chidara and Dr Kada, after the two realised that the Chinyika people could achieve self-sufficiency, they rose to change their lives. The same happened to the Tangwena people of Nyanga where Dr Kasu introduced Ubuntupreneurship, the Tangwena people had to acknowledge that they are Shona people with a Shona culture and background, and secondly, that they had to produce for self-sustenance riding on their African heritage of 'Ubuntu'.

## **PART TWO Understanding Context (U)**

### **CHAPTER 4 : Uncovering Imbalances**

#### **4.1 Introduction**

*The studies of integral development (2014) and transformation management(2009) by Lessem and Schieffer acknowledge in a fundamental way that culture, religion, tribe, heritage, nature, education and people should be linked to a local identity, aiming towards global integrity.*

For Paolo Freire, one of Brazil's pre-eminent twentieth century educators, the starting point in understanding oneself is to recognise one's local identity. Integral studies assume that knowledge systems are not adequate if they are indigenous knowledge systems alone, without blending them with exogenous knowledge systems (The Four World Approach).

The South, East, North and West perspectives must learn from each other recognising the contribution of each perspective. To Lessem and Schieffer (2009), the Four World Approach allows for a meaningful interaction between various cultures and disciplines. Each living organism (self, organisation and society) needs to integrate various functions in order to stay alive. According to Lessem and Schieffer (2009), when engaging in transformation, people need to understand the southern, eastern, northern and western oriented functions in order to enable them to build on each other and mutually reinforce each other.

Lessem and Schieffer identified the transcultural, transdisciplinary, transpersonal and transformational imbalances as the four contextual imbalances.

#### **4.2 Transformational Imbalances**

Businessdictionary (2016) defines transformation in an organisational context, as a process of profound and radical change that orients an organisation in a new direction and takes it to an entirely different level of effectiveness. For purposes of this study, transformation is a radical change or a revolution to individuals, organisations, communities, societies and the world. This research has identified transformational imbalances being a result of systems, values and cultures based on northern and western philosophy. In order to create an integral knowledge

system, the southern and eastern cultures, systems and values must be integrated with the northern and western worlds.

The subject of transformation started in the western and northern worlds and little of it has originated from the east, particularly the South. The Southern and Eastern indigenous knowledge systems have been ignored and at times alienated to realms of impotence. The West has continued to dominate with its eurocentric and monocultural attitude. Universities have been built around the world with the study of transformation focusing on the western way of doing things. To achieve an integral transformation, the exogenous knowledge systems must be integrated with the indigenous knowledge systems.

The work of Gustavo Esteva, a Mexican development economist and Madhu Prakash, an Indian professor of education cited in Lessem and Schieffer (2010) provides great insight into the dangers of monoculture of modernity with its monolithic institutions. To them, three modern sacred cows exist, the first sacred cow is the myth of global thinking.

Modernisers and post-modernisers alike assert that global thinking is superior to local thinking, which is perceived to be limited, parochial and backwards. The universality of human rights is the second modern sacred cow, constituting a moral justification behind global thinking. Modernity according to these authors is the third sacred cow, where the modern self is finally incorporated into the global economy.

The transformational journey that the world must undertake should be first to preserve local cultures like Nechavava culture, through thinking local and addressing the social imbalances.

According to Lessem and Schieffer (2009), each world has developed its particular cultural strengths and set of local capacities, that, if successfully activated, will form the basis for local transformation and social innovation.

As for the Nechavava community, the Researcher decided to build a seedbed for societal transformation starting with self-development and organisational development, followed by societal development and an integral university.

#### **4.2.1 Self-Development/Formative/Grounding**

In the journey to self-discovery, the Researcher realised that he is an African deeply steeped in African traditions, Africa being his primary identity, with Christian and modern business world as secondary identities. He feels emotionally touched and affected by socio-economic issues in his community

and the cultural situation many of Zimbabwe's communities are facing today. Although he is a former banker and now a small businessman, he joined the Da Vinci doctoral programme to rediscover himself and address the socio-economic burning issues in his home of birth, the Nechavava Community, his organisation, Zimbabwe as a society and the world at large. He found scope within him to explore with vigour the untapped opportunities that come with a study in Socio-economic transformation, particularly given its focus on changing the lives of his people. Such initiatives have not been done before and this being the first research of its kind, his community shall feel the change.

#### **4.2.2 Community Development/Reformative/Emergence**

The thrust of this research was to reconnect the Nechavava Community to its communal and cultural capacities so that it can renew itself.

The Researcher set up an eco-systemic partnership among the Nechavava community, Garaviro Development Trust, non-governmental organisations and the Government of Zimbabwe. This partnership is set to achieve food security for more than 50 000 villagers. The Nechavava Project was established together with the local ward council, run by men and women, the local village heads and local headman and the ward councillor being the man leading, the Nechavava Learning Centre has long term vision to create a rural university.

#### **4.2.3 Societal Development/Newly formative/Navigation**

The focus of this research was not only to develop the self or the organisation but to see a transformed Zimbabwean society, a society that can feed itself using both exogenous and indigenous knowledge systems. That is the kind of society the Researcher envisions. The Nechavava Project and Steward Bank in the Nechavava Community shall become an institute for integral research and innovation. The Researcher has positioned it as an educational platform to spur integral development in Zimbabwe.

#### **4.2.4 Integrating Uni-Versity/Full Transformative/Effecting An Embryonic Communiversality**

The Nechavava Learning and Research Centre is co-evolved with Da Vinci University in South Africa, Trans4m University in Switzerland and Business Training and Development in Zimbabwe, through their research and educational programmes.

Students from surrounding schools are visiting the Nechavava Learning and Research Centre to learn with a view to replicating the same project in their home areas.

This research seeks to evolve the Community Bank and the farming project into a full-fledged Zimbabwean Community University, linking it, in time, with a Pan-African University movement.

A Pan-African University is one that can recognise the African way of living, the organisation of the African people, their cultural strengths and what they want from the outside world to develop themselves. Our biggest challenge as Africans has been that, universities were imposed onto us without us being involved in creating their curricula and as a result, we were forced to learn, adopt and adapt the Anglo-Saxon cultures.

### **4.3 Transcultural Imbalances**

According to Li and Karakowsky (2001) culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of universe and material objects and possessions acquired by a group of people in the course of generations through individual and group thriving.

According to Lessem and Schieffer (2012), all societies are fundamentally repositories of knowledge, grounded in nature and emerging through culture. They have processes to create, share and apply the knowledge. Over centuries they have created rich indigenous knowledge grounds that are a vital force to the well-being of the people and communities in that society.

Now at the age of 45, the Researchers' short experience on this planet encourages him to interrogate certain eurocentric laws, American laws included, particularly the Marriage Laws and Practices. Zimbabwe has a rich traditional family fabric embedded in nature and community and the realm of relationships. We value family and the extended family. In the past, the elderly would guide the young man and woman who are about to enter into marriage. Marriage was never a contract but was sustained through family structures (*vanatete* and *vanasekuru*).

In rural communities, it is taboo to marry and divorce willy-nilly as marriage is given a sacred regard. In its sacrosanct nature, a marriage remained in the custody of the elders of a community and these elders committed to doing everything in their power to restore and protect a failing marriage. This is our African culture, this is a form of our identity and a resemblance of *ubuntu*.

The British who brought the culture of marriage contracts with their mono-cultural attitude destroyed the southern realm of relationships. A marriage contract in the African sense is not a relationship but a union based on the tenets of that contract. The British and the Americans have a history of marrying and divorcing more than three or four times in one's tenure of life.

Africans have been subjected to this through a deliberate subordination to the western culture. As at this time of writing my research, Donald Trump, a Republican Party nominee for President of the United States has had two divorces in his life, a reflection of how morally loose the Anglo-Saxon culture is.

Indigenous knowledge systems could include the specialised farming techniques that evolved over generations in Zimbabwe or the mathematical counting methods in the Nechavava community inherited from generation to generation. What is specifically required is a transcultural combination of the indigenous knowledge systems and exogenous knowledge which then promote individual, organisational learning and co-creation. The integration of the indigenous knowledge systems and the exogenous knowledge systems is crucial in knowledge creation.

Frank (2014) in his journal on African Culture and Society and transcultural modernities, challenges the idea that colonial experience is buried in the past. Focusing on the works of the Cameroonian, Jean-Marie Teno, he elaborates on the pervasive influence of the colonial experience on the lives of Africans today. Films such as *Teno's documentaries, colonial misunderstanding and Afrique, jeteplumeria* operate a careful dissemination of knowledge and demystify the so-called civilised European who is particularly in the missionary colonial alliance "the savage in the civilised custom".

People from all corners of the world create their unique cultures. A culture can be created from family rules and values, organisational systems and societal norms and traditions. These cultures can manifest themselves when different people interact. Countries also create culture through constitutional laws and let alone their national pledges and flags. These can reveal the values enshrined and

embedded in a particular society. For example, the Zimbabwean Pledge emphasises on the culture of hard work and reads as follows:

*Almighty God, in whose hands our future lies, I salute the national flag. Respecting the brave fathers and mothers who lost lives in the Chimurenga/Umvukela We are proud inheritors of the richness of our natural resources. We are proud creators and participants in our vibrant traditions and cultures. So I commit to honesty and the dignity of hard work.*

This pledge commits the people of Zimbabwe to a culture of loving their nation, defending it and working for its development. National pledges communicate the real fact that, although we should learn from other cultures, we remain Zimbabweans. We learn yes but we must keep our culture. In defending Zimbabwe's national pledge, Dr Utete Masango, the Permanent Secretary in the Ministry of Primary and Secondary Education (Herald Newspaper of 4 May 2016) said that children should familiarise with the national pledge and cherish the values of hard work. She said the education system did not have a philosophy that underpins it with the philosophy of 'hunhu'/'ubuntu', the value system and identity.

The United States has a national pledge, first composed in 1887 and went through several revisions but in 1942, it was adopted by the Congress and used during the swearing in of members. It then became an official pledge in 1945. Their pledge of allegiance is as follows:

*I pledge allegiance to my flag and to the republic for which it stands, one nation, indivisible, with liberty and justice for all*  
*I pledge allegiance to the flag of the United States of America and the Republic for which it stands, one nation, indivisible, with liberty and justice for all*

Equally the same, the British have a history of high regard of the British monarchy and this culture was cultivated through the oath of allegiance and pledge. Theirs reads as follows:

*I swear by Almighty God that, on becoming a British citizen, I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Her Heirs and Successors according to Law. I will give my loyalty to the United Kingdom and respect its rights and freedoms. I will uphold its democratic values. I will observe its laws faithfully and fulfil my duties and obligations as a British citizen.*

Revisiting the human journey provides us with a framework to challenge the fragmented worldview that has pervaded for so long in that it treats human culture as disjointed and fragmented (Lessem and Schieffer, 2009).

The two authors view culture in the larger movement of humankind around the four worlds (transcultural) and as a natural extension of nature.

Lessem and Schieffer (2014) identified humanism in the South, holism in the East, rationalism in the North and pragmatism in the West. To them, the world region has evolved over time. The East has arguably the longest and deepest tradition in the area of holism, spirituality and non-material aspects. While the West has developed an enormous capacity for the pragmatic and material expression. Each world when isolated contains its own downsides, for example, nepotism and tribalism in the South, terrorism in the East, totalitarianism in the North and materialism in the West. These aspects can also be found in every corner of the four worlds.

When any dimension is left on its own without interacting with other cultural dimensions, its culture tends to be distorted. Lessem and Schieffer (2014) further argue that, the four morphologies are not only a geographical orientation as they are much more than that because they constitute and are archetypal representations of the inner fourfold of living organisations such as individual people, organisations and societies.

The cultural capacity of the South lies in community, community building and human relations. The South further represents man in relationship to his nature and environment. The strength of the eastern dimension is the holistic perspective that it promotes. It is based on the belief that the determining features in nature are wholes and that organisms are irreducible to the sums of their parts, but function in relationship to them. The archetypal North represents conceptual strength and the power to make logical inferences. Reason is regarded as a source of power independent of sense perceptions.

The cultural strength of the West is its practical treatment of things, emphasising the application of ideas, whereby thought is a guide to action and the truth is empirically tested by practical consequences.

Commenting on the work of Lessem and Schieffer, different cultures have developed particular cultural orientations. They draw on the innermost forces with a particular self, organisation and society, that often provide the context for the transformational journey. Examples of such local cultural forces are the African 'ubuntu' (South), Japanese 'kyosei' (East), the Nordic *Narlinglislsv*, (North) and the Anglo-Saxon individuation (West).

This particular innovation can then contribute to global solutions if brought in balanced interaction with other cultural capacities. According to Lessem and

Schieffer (2009), the Four Worlds form a framework for such creative interaction, allowing each society, each individual and each organisation to identify its particular strengths. Transformation starts with the development of local identity, of the self, organisation and society, rooted in *ubuntu* in the case for Nechavava in Southern Africa and in Japan's concept of *Kaizen* promoting continuous improvement in Japan.

For Ali Mazrui, the reputed African Muslim scholar, any civilisation, in the course of its evolution can be characterised as a creative synthesis of different cultures and worldviews. History is full of examples of where civilisations went through periods of enormous creativity when they were open to other civilisations (Lessem and Schieffer, 2014).

#### **4.3.1 Permaculture**

The Researcher has decided to give a brief discussion on permaculture in view of its ability to interact with nature and ecology. The research further sought to encourage the harmonious co-existence of the Nechavava people with their nature and environment.

Dictionary.com (2016) defines permaculture as a system of agriculture and social design principles centred around simulating and directly utilising the patterns and features observed in natural ecosystems.

Holmgren (2016) defines permaculture as a creative design process based on a whole system thinking process, informed by ethics and design principles. The approach guides us to mimic the patterns and relationships we can find in nature and which can be applied to all aspects of human habitation, from agriculture to ecological building and from appropriate technology to education. By adopting these ethics and applying these in our daily life in Nechavava community, we can make the transition from being dependent consumers to becoming responsible producers.

This journey builds skills and resilience at home and in local communities like Nechavava that will help prepare for an uncertain future with less available energy. The techniques and strategies used to apply these principles vary widely depending on location, climatic conditions and resources available. The methods may differ but the foundation to this holistic approach remain constant.

Permaculture is also described as a philosophy of working with, rather than against nature, of protracted and thoughtful observation, rather than protracted

and thoughtless labour, of looking at plants and animals in all their functions, rather than treating an area as a single-product system.

Permaculture was first created by an Australian Ecologist and a University of Tasmania Professor. He had spent many years out in nature as a wildlife biologist, observing how natural systems work and became very concerned with the rate at which nature was being destroyed. By observing nature, Mollison came up with very important insights. He observed that natural systems such as forests and wetlands are sustainable. They provide for their energy and recycle their own waste. He observed that all different parts of the ecosystem work together (Four World Approach). Each component of the system performs important tasks.

Bill Mollison's permaculture works in the same way as the Four World Approach works. It realises that all members of the ecosystem are important. The Four World Approach recognises the contribution of each of the four worlds (south, east, north, west) to the integral economy. The next subsection will attempt to uncover transdisciplinary imbalances, particularly in education where the bias is towards the Northern and Western worlds ignoring the Southern and Eastern worlds.

#### **4.4 Transdisciplinary Imbalances**

The transdisciplinary field is an enlarged knowledge base combining Southern, Eastern, Northern and Western knowledge. In the South like the Nechavava community, ecology, anthropology and humanities dominate. In the East, spirituality, religious studies and depth psychology are the main disciplines. In the north, social systems, political theory and philosophy also dominate, while in the west, economics, behavioural science and management take centre stage. In other words, the conventional wisdom on strategy and organisation, marketing and operations, human resources and finance, are lodged in such underlying disciplinary fields and as such anthropology and ecology, depth psychology and political theory, are completely ignored. This narrow base is effectively drawn from the West, especially from America (Lessem and Schieffer, 2009). The rest of the other three worlds are hardly getting a look in. These are the missing depths which need to be addressed.

The field of management and the leadership studies that followed from management authors like Drucker (1993) and economic studies by Keynes (1933),

are totally western (American) in their origins. In fact, the Keynes studies have ushered a new era of economic studies in the world because of its significant contribution in the Washington Consensus (IMF, World Bank and the US Treasury).

The only significant exceptions to such are elements of Japanese management. The underlying economic, mono-disciplinary orientation has become even more pervasive, especially with the consolidation of the American-style business schools all over the world. This research has identified education as being biased towards the Northern and Western Worlds and ignoring the contribution of the Eastern and Southern Worlds. In order to create knowledge, there is need to integrate education in the four corners of the world.

As a counter to such, Lessem and Schieffer (2009) note that in the new millennium, there are two significant trends towards the business to social and even eco-enterprise, which draws upon psychology, sociology, political science and even ecology as underlying disciplines.

The second is the comparatively recent advent of cross cultural management and indeed of corporate culture. If one looks at the world we live in today, one witnesses overwhelming evidence that many societal development thinkers have come from North America and Western Europe. These development thinkers have been educated at universities of those two world regions. With the developed countries setting the development agenda, there is an inherent, often subtle, sometimes overt, dominance over other ontological perspectives (Lessem and Schieffer, 2014).

The vast majority of research methods and research methodologies have been invented in Europe and America, thereby reinforcing their particular ontological outlooks on the world. An example is empiricism which rules the roost in today's natural sciences and also strongly influenced development as a discipline.

English is a language with its origins in England. Its dominance in all four corners of the world means that the rest of the native languages have been diluted.

This outside-in approach to development has left the Nechavava people failing to innovate within the language of their understanding. The Shona proverbs, for example, carry massive wisdom particularly in relating humankind to nature and spirituality. It espouses the very reason for the existence of humankind and how humankind should relate to each other. Such wisdom, which has been passed from generation to generation in the Nechavava community of Zimbabwe, forms the foundation of '*ubuntu*'.

A new approach to development would need to allow for integration of the rich diversity of existing ontological perspectives. The close interrelatedness of ontological perspectives and research methodologies has to be taken account of.

Lessem and Shieffer (2014) assert that knowledge creation processes need to be authentic to the worldview of a particular context and place, in order to lead to the creation of relevant knowledge that can meaningfully contribute to a particular social problem that is being addressed. Such an authentic knowledge creation process could then also draw meaningfully on the local capacities and skills of a specific society, allowing it to purposefully build on what has been created and developed in its own history, rather than being one 'sidedly' trained in skills that have been developed outside the developing country.

The Reseacher grew up in Buhera, a rural community in Zimbabwe. Hecherishes the kind of education he received from both his parents and local teachers. He proceeded to study banking and finance, and the retailing of financial services as a specialisation. Everything he did and said for some time had to be around the subject of banking. This transformational journey has ushered inevitably a new era for his life particularly in terms of acquiring new knowledge. Having studied banking and business up to masters level, the social sciences hehas started reading have brought new horizons and new dimensions to his life.

The knowledge of subjects learnt in Buhera, the Banking University and the Business University at Masters level, is not enough if it is not integrated with other disciplinary fields in the other three corners of the world (East, North, West).

Transdisciplinary fields must form an enlarged knowledge base combining southern, eastern, northern and western knowledge sources (Lessem and Schieffer, 2009).

#### **4.5 Transpersonal Imbalances**

This research has identified the West as dominant in individual research and thinking and is encouraging thinking local and acting global. Originality should help in integrating western thinking with local thinking

The conventional field of development studies and often also development practice focuses on society in isolation of the individual and organisation. Not only does working with a local context require people to engage with individuals and

institutions, but important developmental insights can be derived from individual and organisational psychology and culture.

The development of such local individuals and institutions needs to be first and foremost informed by local and inner directed development impulses, rather than by global and outer directed prescriptions. Authentically working with local contexts in the case of the Nechavava community, implies engaging with individuals and local institutions. The development of a society needs to be aligned with self and organisational development. Business, as a major force in modern society, has a particular role to play in providing context for individual transformation and in developing new evolved communities, organisations and societies (Lessem and Schieffer, 2009).

To be identified within the self, the organisation and the society, has four core functions; Community building arising out of marketing, communications and markets in the South, conscious evolution emerging out of human resources, consciousness and labour in the East, knowledge creation as a transformation of operations, competence, science and technology in the North and sustainable development effected by finance, capability and capital in the West.

The thrust of this research was to build an integral university linking the southern realm of nature and community, the eastern realm of culture and spirituality, the northern realm of systems, science and technology and the western realm of economics and enterprise and unleash transformative education in myself as an individual, the Nechavava community, Zimbabwe as a society and the world at large. In my view, such transpersonal imbalances created by western mono-personal culture have not been addressed and thus require a revolution now. An integral university of this nature would combine the communiversity in the south, the developmental university in the east, the research university in the north and the university of life in the west.

The integral university would seek to build integral individuals, organisations, communities and societies. Thus, the Nechavava Project shall be an integral university linking all these universities in all the four corners of the world.

In developing Zimbabwe as a society, Dr Muchineripi and Dr Kada (2012) developed not only a role model for community development but also an approach to sustainable village economics – moving from a micro to macro level, addressing society as a whole. Dr Muchineripi transformed his own consulting firm into an institute for integral research and innovation, positioning it as an educational

platform to spur integral development in Zimbabwe. Chinyika and its neighbouring villages is replacing maize growing with finger millet and are building up food security for 100 000 villagers.

Both the learning and research centres were co-evolved with Trans4m University in Switzerland, through their research and educational programmes in Social and Economic Transformation. The learning spread from master's to doctoral programmes hosted by Business Training and Development (BTD) and accredited by Da Vinci in South Africa, whereby over 40 participants from all Zimbabwean walks of life have joined, working together in thematic groups to address major developmental issues in Zimbabwe and the world at large. Together they seek to further evolve BTD and the programme into a fully-fledged Zimbabwean Communiversity, integrating it, in time, with other universities in the other three corners of the world.

Like Dr Muchineripi and Dr Kada, Rebecca Adamson, cited in Lessem and Schieffer (2014) developed an indigenous holistic development approach, founding the First Nations Development Institute (1980) and subsequently First Peoples Worldwide (1997). In her work, Adamson discovered and helped to resurface a traditional, integrated approach to development, deeply embedded in the culture of the indigenous people. This way, Adamson was able to transform the western realm of finance and enterprise to sustainable development.

#### **4.5.1 Garaviro Communiversity: Community Based-Learning and Development**

The focus of this community university is to transform society by changing and shaping education to make it relevant to the soils to which it is grounded. It is meant to restore life in nature and community, advocating for a healthy and participatory co-existence. This university in the Researchers' dreams, ushers a new era of transforming education, with emphasis on bringing back the already forgotten indigenous knowledge systems which are part of the life of the native Nechavava people.

It is a university that transcends the personal transformational goals and establishes a transpersonal kind of university learning and research programmes. This initiative will spearhead the renaissance of the whole Zimbabwean society.

A communiversity is a deeply contextualised research and education platform with a primary focus on communal learning and development, both within the institution and outside it (Lessem and Schieffer, 2014). Stroud Common Wealth in the United Kingdom, cited in Lessem and Schieffer (2014), and started by Martin Large and others sought to build community wealth for social, cultural and economic renewal. Such an initiative like the Nechavava Communiversity is driven by the quest for a community to make a tangible difference to its own affairs and surely take responsibility for its own present and future needs. As in the case of Stroud Common Wealth, their communiversity pursues the objective to build a community of practice for sustainable livelihoods and a local living economy.

The young people in the community can now embrace communication, marketing and markets into a shared function of community building; consciousness, human resources, labour force into conscious evolution; competence, operations and science and technology into knowledge creation; capacity, finance and capital into the shared function of sustainable development.

#### **4.5.2 Building an Eco-systemic Partnership in Nechavava Community**

The thrust of this research was to institutionalise transformative education through strategic renewal and transformational ecosystem. The Researcher has experimented within the community by identifying embodiments (individuals and groups) for the various elements of the GENE (grounding, emerging, navigating and effecting) who then would in their own capacity, co-creatively support this transformational process.

The four types identified are the stewards (supporting the grounding phase), the catalyst (emerging), the educator (navigating) and the facilitator (enabling or effecting the ultimate realisation of the whole project).

Knowledge creation in the eco-systemic sense is an ongoing process of transformation, brought forward by an individual or a group within the organisation or community. If a senior member of the community then decides to support such, he becomes the steward of that initiative. In the case of the Nechavava Project, the local headman has put his weight behind the project and has automatically become the steward of this initiative. An ecosystem is formed to enable the transformational process to go the full transformational circle. In each of the GENE circle from grounding to effecting, it can be an individual or a

group within a community. In the following sub-topics, the nature and scope of each character will be highlighted.

#### **4.5.2.1 The Southern Steward**

The grounding of this project was promoted by the local headman whose role was to ensure that transformation is rooted in culture, nature and society. He is both communally and socially acceptable and inspirational to the community. Headman Nechavava appeals to the community in terms of character, dignity and integrity. He commands high political clout and traditional power.

#### **4.5.2.2 The Eastern Catalyst**

Our local councillor is offering support to villagers as a development consultant. Among his roles, he helps the groups to externalise knowledge, and to make implicit knowledge within their community.

He uses inability and crisis to provoke continual individual questioning of self, community and societal learning and knowledge creation, through which futures are created. He fosters creative interaction with other actors in the wider environment and is open to a multiplicity of worlds among participants, participating communities and societies. He seizes on small differences in individual and cultural requirements and perceptions, and amplifies feedback, building these into significant differentiators for people, communities and societies.

#### **4.5.2.3 The Northern Educator/Researcher**

Navigating through the community is the role of the researcher or subject expert. Our subject expert is the local district extension officer from the Ministry of Agriculture and Extension Services, whose role is to enable the community to actualise its strategic initiative by adding proportional or conceptual weight to their original idea. He is combining the community's newly developed insights with generally recognised theories in the area of smallholder farming and community development thereby linking local knowledge systems with global knowledge systems. He has conceptual knowledge and actual experience of, community building, conscious evolution, knowledge creation and sustainable development.

#### **4.5.2.4 The Western Facilitator**

The Researcher is the facilitator of this project. His efforts will be directed towards making sure that learners work fully through the GENE with a view to realising a transformational effect with the community that is the practical application of the strategic initiative.

This will be made possible since he is in tune with the overall purpose and design of transformation management. His roles will be stretched to managing and developing relationships within the knowledge creating community. He will monitor and evaluate the progress of individuals and the group. He will also offer support to the transformational process set in the context of the transformational flow, promoting himself, communal and societal transformation.

#### **4.6 Conclusion**

Lessem and Schieffer (2014) describe transformation as a co-creative process, a process which seems to be a spring source of life's record of evolution. Life being based on this important principle of co-creation has successfully lasted for millennia.

The Researcher has made an attempt to criticise the Eurocentric attitude of the West, America also included, in establishing universities around the globe which are biased towards the western way of doing things. To a larger extent, the indigenous knowledge systems of the south and east are relegated to the realm of impotence. Such imbalances have created very wide developmental gaps between people of the west and their counterparts in the south and east.

Again, Lessem and Shieffer (2014) emphasise the point that each society has its own cultural strengths and if activated, those cultural strengths can bring about significant transformation and social innovation. The sure way to go as we walk this transformation journey with the Nechavava community is to encourage them to identify with their culture, their indigenous knowledge systems and to be proud of being Africans.

The second step would be to allow them exposure to global-exogenous knowledge systems. Interestingly their grounding in the southern soils, the southern real of

relationships, should equally mean they also understand the realm of inspiration in the east, the realm of knowledge creation in the north and the western realm of action.

The four realms must live co-creatively within individuals, the Nechavava Communiversality and Zimbabwe as a society. In most of the western business management education, culture is seen as extrinsic to human activities of management and yet culture shapes values, ethics and practices of human behaviour.

In the following chapter (Chapter 5)an attempt will be made to see how the Nechavava Community can be transformed in a co-creative way by transforming reality.

## **CHAPTER 5 : RESEARCH METHODS: MY ORIGINATION OF INNOVATION USING RESEARCH METHODS TO EXPLORE KNOWLEDGE ORIGINS**

### **5.1 Introduction**

Merriam (1998) point out that research methods refer to the specific means by which data are collected and analysed. There is a wide range of research methods used and they vary by the sources of information, how the information is sampled, and the type of instruments used in data collection. Methods also vary on whether they collect qualitative data, quantitative data or both.

“Research method as a force of origination provides direct experiential access to addressing a burning issue. It is this cultural originality or creativity that we see the seed for the particular emerging social innovation (Lessem and Schieffer, 2010).” According to these two authors, overall human integrity is comprised of four modes: Being, becoming, knowing and doing. Directly linked to them are the four integral methods, that constitute the source of origination for the four research paths. Descriptive methods are for the Southern Relational Path, narrative methods are for the Eastern Path of Renewal, methods of theorising are the Northern Path of Reason and experimental methods are for the Western Path of Realisation.

As explained before, research methods are either qualitative or quantitative. Research methods in their two different categories will be explained.

Quantitative methods emphasise objective measurements and statistical, mathematical or numerical analysis of data collected through polls, questionnaires and surveys, or by manipulating pre-existing statistical data using computational techniques. Quantitative research methods focus on gathering numerical data and generalising it across a group of people or to explain a particular phenomenon. defines quantitative research in the context of natural and social sciences, as the systemic empirical investigation of observable phenomenon via statistics, mathematical or computational techniques. The objective of quantitative techniques is to develop and employ mathematical models, theories and/or hypothesis pertaining to phenomena. The process of measurement is neutral to quantitative research because it provides the fundamental connection between empirical observation and the mathematical expression of quantitative relationship.

Qualitative research is a broad methodological approach that encompasses many research methods. The aim of qualitative research may vary with the disciplinary background such as a psychologist seeking to gather an in-depth understanding of human behaviour and the reasons that govern such behaviour. Qualitative research examines the ‘why’ and ‘how’ and has a strong basis in the field of sociology to understand government social programme and is also popular in political science, social work and special education.

In the conventional view by statisticians, qualitative research methods produce information on the particular case studies only (for example ethnographies paid for by governmental funds which may involve research terms). Qualitative research methods can be used to seek empirical support for such research hypotheses. In contrast, a qualitative research holds that understanding of phenomenon or situation or event from exploring the totality of the situation. It may begin as a grounded theory approach with the researcher having no previous understanding of the phenomenon, or the study may commence with propositions and proceed in a scientific and empirical way throughout the research process.

## **5.2 OVERVIEW TO INTEGRAL RESEARCH**

Lessem and Schieffer (2013) point out that each integral research to innovation journey needs to contribute to one if not more of the four themes of healing of the planet, peaceful co-evolution, an open society and economic opportunities. The contribution must be made in relation to the given context of the researcher. Simultaneously, it would need to contribute positively to the present discourse in an identified research area in consolidating, synthesising and creating new knowledge. The Researcher now intends to define and articulate the co-creation of his integral research to innovation process. Therefore, he engages with its full overview, its over-arching architecture in general and the integral method and origination of his research rooted in the southern realm of nature and community.

The suggested contextualised integral research method grounds the process, originates the research to innovation journey, “trans” and links the core calling to the peripheral context. Of the four main research paths available, the Southern Relational Path is the one authentic to this research.

## **5.3 INTEGRAL RESEARCH TO INNOVATION ARCHITECTURE**

Integral worlds research has four main quad-radial and concentric paths that link and inform the inner Call and the outer Context. Each path has four levels that transcend from the originating method, founding methodology, emancipating critique culminating into transformative action. Origination is anchored by pioneering methods unique to each of the four paths. The method in each process is not only a technique but is also responsible for originating the research and is culturally laden (Lessem and Schieffer, 2010:100).

This chapter will concentrate on the Researchers’ particular research path, but integrally building on the other three through the four human modes of Being, Becoming,

Knowing and Doing. It is through this integrated method that the Researcher can comprehensively originate and seed the form of social innovation that is contextually relevant. The form of culturally relevant social transformation that is distinctly African is what he terms in this research sustainable development. It informs the discourse about the contemporary development.

Integral worlds research is a catalytic process that links the inner core through the local to the global outer context employing transformative action processes through an origination to innovation trajectory. The full architecture of the integral research dynamics comprises of the four Rs that represent Rounds ( self, society and world) that correspond to the method that originates, the methodology that provides the foundation, the critique that navigates and finally action research that transforms; Rhythms ( the four integral research processes) made up of the Southern Relational Path, the Eastern Path of Renewal, the Northern Path of Reason and the Western path of Realisation; Realms ( relationships through nature and community, inspiration through culture and spirituality, knowledge through science, systems and technology and finally action through enterprise and economics) and Realities that are the outer context of global setting that include world imbalances at micro to meta levels (Lessem and Schieffer, 2012).

Each research path has its inherent strengths and weaknesses as each embodies a biased cultural approach that is now referred to as African, European, Eastern and Western. The related weaknesses are minimised by borrowing from the strengths of the other researchpaths in order of the GENE concept, so that they integrally build on the other.

It is desirable to create a comprehensive integrated world approach cognisant of the strengths and weaknesses of the other worlds yet still retaining the identity and autonomy of each individual world. The Eastern renewal path comprises of, narrative methods, hermeneutics, critical theory and co-operative inquiry; the northern path of reason comprise, the methods of theorising, critical rationalism, post-modernism and socio-technical design; and the western path of realisation which comprise, survey and experimental method, empiricism, critical realism, and action research.

As much as the Researcher will borrow from the other three research paths, he now specifically concentrates in detail on his chosen Southern Relational Integral Research Path as propounded by Lessem and Schieffer (2010).

### **5.3.1 The Southern Relational Path of Being**

The Southern Relational Path realm will be considered in more detail as it is the authentic path for research. The strength of this research process is rooted in its endowment in nature and community. Paradoxically, it is this very endowment that the Researcher has to capitalise on, to generate balanced and peaceful co-evolution to heal the manifest decay which is revealing itself in the form of poverty, social injustice, environmental destruction and economic crisis.

The path chronologically follows the four rounds (levels) starting from the descriptive methods of origination, the phenomenological foundation, the feminism critique emancipation to Participatory Action Research (Action and Transformation).

#### **5.4 The Integral Research Method: Descriptive Methods of Origination**

As identified by Lessem and Schieffer, (2010:81), generally in the southern mode of being, there is that identity, to begin with, rooted in the life world or indeed circle or life cycle of local people such as for the Bedouin or the Bantu and the Belgians or the Burmese. Such an indigenous world is logged in nature and religion. Lessem and Schieffer refer to this circle of origination as the Southern, though it is to be found all over the world, because of its deep roots in mankind's place of origin, where nature and religion continue to exercise a major influence. The realm of socialisation is identified with community building, with nature, with the animate and with the environment. Therein lies the grounds of our being like Nechavava community. This is the home of our individual, organisational and societal being.

Lessem and Schieffer believe that origination grows out of immersion. That challenge faced in preparing to ground such descriptive origination is to focus on an integral issue that has both social meaning and personal significance. The desire for origination grows out of an intense interest in a particular area, in my case, it is the Nechavava community.

Lessem and Schieffer (2010) conclude the humanistic orientation to this 'originative' and integral descriptive method, as the source of origin of the Southern Relational Path and to the process for evolving through empirical phenomenology. Lessem and Schieffer recommends that, if you choose to engage fully in the Southern Relational Path, a deep understanding of phenomenology would be the next fundamental step, involving a thorough immersion in a particular 'life world'.

Lessem and Schieffer, (2010) note that experiential reality is the indigenous lived experience or the mutual and reciprocal co-determination of person and world. Positioned in a learning or development cycle, this provides firstly a strong emotional base – in the individual case; confidence, fulfilment, and positive arousal; in the societal case; a well-developed, positively functional, open and formative indigenous local identity. This provides for the hypothesis that emotional confidence, fulfilment and positive arousal are important for effective individual learning, while a strong local identity, a richly imaginative national culture, an

intellectual and institutional capacity to deal with complexity, an all-together open society constitutes its formative, societal potential.

Lessem and Schieffer, again, note that individual people and the whole society learn and develop more effectively when they are enjoying what they are doing when they are satisfying some felt need or interest and when they feel good about learning and development.

As in the case of the Nechavava Community, the people rallied in numbers in support of the project. The community offered free labour and people saw the potential of the project in changing their lives.

In descriptive methods and origination, the researcher:

- Seeks to reveal fully the essence of human experience
- Uncovers qualitative and quantitative factors in these essences and origins
- Engages self as a key participant in a state of passionate involvement
- Does not seek to predict or to determine casual relationships
- Would rather, illuminate them through careful, comprehensive descriptions, vivid and accurate renderings of experience, rather than measurements or ratings

I now continue my integral research journey which I essentially began when I gave a detailed description of the Nechavava community in the preceding chapters. My account has to be detailed because with descriptive methods one has to immerse himself in a particular life world describing phenomena that reveal the burning issues we are researching into.

#### **5.4.1 Nechavava Story**

Nechavava community lies in Zimbabwe's Region 5. Zimbabwe's geographical description of Region 5 is: 'Areas that receive low to very low rainfall annually (BRDC Strategic Report. 2013)'. Such areas experience perennial drought and are therefore hunger and poverty stricken.

In the preceding chapters, the researcher described the history of the Nechavava Community from pre-colonial times to post-independent Zimbabwe, particularly its cultural setting and its identity. It is only at this juncture when I applied empirical phenomenology that this research method became more concretely a building block of the research matter. It is at this research method level that the origination of innovation began and the research was grounded in the Nechavava/Zimbabwe soils.

As an individual, the Researcher came out of this research project, a transformed societal catalyst, with courage to create and do things that have not been done before and with an insatiable curiosity for knowledge in life. He now visualises the Nechavava community coming out of the jaws of the monster (poverty), being a strategically renewed community, contributing towards the renewal of Zimbabwe as a society, with its people transformed into conscious evolution. The social innovation in the Nechavava Community has been made possible by technology and strategic partnerships with, Steward Bank, Goal Zimbabwe, Garaviro Development Trust, the Department of Irrigation, the Buhera Rural District Council and the local traditional leadership.

Like the Chinyika story told by Lessem, Muchineripi, Kada (2012), in their book *'Integral Community'*, the Nechavava people share the same geography, culture, religion and history with the Chinyika people. Divided by a small river, the two communities are less than 20km apart and they have a lot in common mainly due to intermarriages between them.

Zimbabwe's contemporary social scientist Brian Raftopoulos gave an account of pre-colonial Southern Africa as a large region of broadly similar languages, beliefs and institutions, larger than present day Zimbabwe and stretching into areas now defined as South Africa, Zambia and Mozambique. Within that zone, there was a constant movement of people, goods, ideas and a multiplicity of self-identifications. *'Shona'* then is a collective noun that conflates the linguistic, cultural and political attributes of a Zimbabwean people who did not even know themselves by that name until the late 19<sup>th</sup> century, and even then, could be variously described as Hole, VaNyai, or most commonly the Karanga people.

As discussed in detail in the preceding chapters, the VaNyai and the Varembe feature prominently in the Nechavava story. Muchineripi, Kada and Lessem (2012) note that many Zimbabweans feel proud that there were once large empires, like those of the Karanga, that could fight external invaders. Such small societies never existed in isolation and they maintained their links with their parent societies having left them to trade or hunt or to make pilgrimages to major shrines. An example can be mentioned of the Baremba people who trace their origins back to Judea and to Senna in Yemen. At the same time, such people were adventurous over large areas, experimental and innovative (Muchineripi, Kada and Lessem, 2012).

Raftopoulos (2008) asserts that *'The pre-colonial Zimbabwe is best appreciated from breaking points, contexts of build-up and fragmentation already written into the larger narratives of the 'rise and fall' of states, when new identities emerged and large ones were transformed, negotiated and accommodated.*

In fact, the decline in the standard of living of most Zimbabweans and the latest such breaking point from the 1990s until recently had both long term and more contemporary causes. Most to blame are the welfarist policies of the 1980s and the neo-liberal policies of the 1990s, the colonial resource inequalities, narrow forms of capital accumulation that

failed to build a broader productive base and generally the government's development strategies in broad.

Lessem, Muchineripi, Kada (2012) note a very important point to summarise these misgivings on the broad development strategies by the Government of Zimbabwe by saying, *'It is the failure to draw together on the social commons, **indigenously**, purposefully alongside less common knowledge, **exogenously**, which lay at the heart of the problem.*

#### **5.4.2 Zimbabwe's Land Reform and the Shocks that Ensued**

For Raftopoulos (2008) a social scientist, the Zimbabwe economy has suffered a severe shock emanating from the land reform, the largescale pay out to war veterans and involvement in the Democratic Republic of Congo. These arguments presented by Raftopulos, to a large extent make sense and meaning.

However, Raftopoulos's viewpoints do not offer an alternative to the status quo. His views are those of maintaining status quo in perpetuity. Yes, the land reform programme could have been done better than the way it was done, and it is also true that Zimbabwe, once Southern African Development Community (SADC) food and security champion, has lost that glory. Zimbabwe has become a begger of food and now relies on her neighbours, Malawi and Zambia for the supply of maize to feed her people.

If we allow emotions to guide us, we can start criticising ourselves, we can be seen failing to believe in ourselves and that is a dangerous position to take. The truth from my personal observation is that this was a revolution aimed at addressing social imbalances. Land is at the centre of our people's livelihood, they live on the land, they till the land for a living, they graze their animals on the land and they bury their relatives on the land, theland is their life(*Muchineripi, Kada and Lessem, 2012*).

Of course not to say there were no shortcomings in this land reform process, as there were a lot of shortcomings. For example, millions of hectares of land which had titles and 'securitisable' have now been turned into communal land. Communal land creates little value because lending institutions do not accept land with no title deeds and that renders the land worthless. The other shortcoming is on parcelling out pieces of land to people for free, the repercussions are disastrous.

The Reseacher does not agree with the Government of Zimbabwe for giving land for free, and for giving farmers offer letters as a form of title. In his view, the willing farmers should have been offered to pay for titles over a period of time, for example 20-30 years. This allows for the movement of capital in and out of land because the land will be tradable. As it stands today, the land cannot be traded, that is, it cannot move from one hand to the next

in exchange for cash, which makes the millions of hectares of land worthless. On another note, the offer of land to non-serious farmers has also created tracks of underutilised land and this is a sad story to Zimbabwe's land reform programme. The secret for a way forward lies in social innovation. People need to be organised in a manner that, they grow crops for self-sustenance and move away as much as possible from the donor syndrome.

As Lessem, Muchineripi and Kada (2012) note in the Chinyika story, the state of poverty in the Nechavava locality is historically rooted, therefore, in the inflexible structure, a dual informal-formal economic system, the co-existence of what was perceived as a 'superior white and 'inferior' black economic systems. In pre-independent Zimbabwe more generally, the rich white elite, who resided on the railway line cities like Salisbury and Bulawayo, enjoyed superior conditions compared to those in the hunterland of the rural areas, like the Nechavava community. Nechavava, locally, and the country as a whole, being a microcosm of the international and continental social and economic structures, found itself embodying the global reality of dependency.

Social Scientist, Raftopoulos, does not see any sign of disappearance of the co-existence of small modern enclaves in the midst of traditional societies and a small group of progressive wealthy elites amid masses of the poor. To a very large extent in my view, an ideological misalignment as at the time of independence, which has been the failure on our part and as an African Government to consummate or conceive a well thought ideology in line with developmental social trends around the world, continued to widen the gap between the poor and the rich. An ill-considered mix of capitalism and socialism widely viewed as socio-capitalism has not improved the conditions of the poor in both urban and rural areas, instead, it has worsened over years, with per capita income falling to as low as USD0.20 per day.

Unemployment has recently reached alarming levels of 90%, a deflation rate of 2.5% posing threat of continued company closures, again sending more workers onto the streets; a rising annual trade deficit, again creating an acute shortage of foreign currency; a weaker stance on the part of fiscal and monetary authorities in coming up with radical measures to curb foreign currency leakages.

Further to this, the country is still under sanctions and little foreign direct investment is taking place, at all its happening, it is happening under a hide-and-seek arrangement, where the investor comes in Zimbabwe with a mission to flout regulatory frameworks and policies, corrupt authorities and plunder resources. It is surprising that Zimbabwe, which is known the world over for being very rich in natural resources particularly mineral resources cannot afford a decent daily meal for more than three-quarters of its population and quite a large chunk of its population is living on less than 20 cents a day.

### **5.4.3 Zimbabwe's Rampant Corruption driven by Greed**

The rich diamond resources discovered a few years ago in Manicaland, the eastern province of Zimbabwe, have equally failed to improve the living conditions of the native people of Chiadzwa who were displaced by such mining activities. Upon discovery of the diamond resources in Chiadzwa, the Government of Zimbabwe through Zimbabwe Mining Development partnered a number of foreign companies in a Private-Public Partnerships arrangement. Most of the companies that extracted diamonds in Chiadzwa have failed to produce a report to account to the people of Zimbabwe how much diamond resources were extracted, invoiced and exported and what was eventually received in this country. Again this shows the extent to which Zimbabwe's mineral resources were plundered at the expense of the generality of society.

A few weeks ago, the Auditor-Controller General was on record, having ordered a forensic audit into the books of the Mining Companies in Chiadzwa Diamond Fields. In the Researchers' view, this initiative is in vain, something went wrong with the policies, something should have not been done correctly.

The sad story of post-independent Zimbabwe and the ugly side of the kind of economic dispensation it inherited from its colonial masters continue to haunt it.

There has been a lot of talk about the evils of corruption around the region and the world. As Zimbabweans, the worldview of corruption is that it is evil and destructive, it is retrogressive and born out of greed and lust, it is inhuman and an enemy number one of human progress, but nevertheless, corruption exists in the veins and utteries of society. No matter how large an investment is in fighting corruption, no matter how many commissioners are attested into the anti-corruption drive, corruption continues to increase in society. People must begin to interrogate their being and purpose. There is no doubt that a human being is motivated by gain as propounded by a number of motivational theorists, but then, there is the need to live as human beings and not monsters driven by greed and lust.

Lucas cited in Lessem and Schieffer (2010) criticises neoclassical economics and writes in support of Buddhism. This is a religion followed by people of the east and it assumes that neoclassical economics assumes a false conception and is the cause of much of human unhappiness. The Buddhist approach is that ignorance leads to desire, which can never ultimately be satisfied and is, therefore the cause of frustration, discontent and unhappiness. It assumes that human beings have a false conception of the world which artificially separates into 'me' and 'them'. This, according to Buddhism, is the result of ignorance of the true nature of the world. From such ignorance comes the tendency to support 'me' and if necessary at the expense of 'everything else'. Such a tendency leads to negative emotions of attachment, aversion, anger, greed, envy and jealousy.

In the past few months, the Minister of Energy and Power Development, Honourable Samuel Undenge, hit headlines in allegations involving tender processes and payment procedures. It was alleged that by authorising payments to a winner of a tender before securing a performance guarantee, he acted corruptly. It was further alleged that by handpicking a service provider and instructing Zimbabwe Electricity Supply Authority (ZESA) Holdings to work with that service provider without going to tender, he acted corruptly. Undenge failed to prove that he did not act corruptly but instead he continued with his duty as if all is normal.

As I write my thesis, in this month of October 2016, Professor Jonathan Moyo, who is the current Minister of Higher and Tertiary Education, stands accused of abusing hundreds of United States dollars from Zimbabwe Manpower Development Fund (ZIMDEF), a development fund. When asked Moyo is relaxed as if nothing happened and as if it is the norm to abuse public funds. In the final analysis, as a society, we have institutionalised corruption.

Fundamentally, there are various questions we must ask ourselves. The questions are:

- 1) How can we create a corruption free society so that every citizen benefits from its resources?
- 2) How can we create a corruption free society in the context of limited resources?
- 3) What kind of a society will we pass on to our children?
- 4) Is there something wrong with our African civilisation?

These questions and many others linger in the minds of many in the Nechavava Community and Zimbabwe as a society. The Researcher found himself being 'called' back home by poverty, and when he went back to his roots, the Nechavava Community, he discovered that the burning issue was poverty. In the context of these challenges affecting Zimbabwe, just like many other African countries, social innovation finds its place in the Nechavava soils.

#### **5.4.4 Zimbabwe's Years of Economic Mismanagement**

Apart from the subject of corruption, there is also the need for us as Zimbabweans to create conditions which are conducive for economic activity. It is through the performance of an economy that people are employed. Since 1980, we have enacted restrictive labour laws, which created a high cost of labour; we have allowed the high importation of cheap goods manufactured in China and South Africa, de-industrialising our economy in the process; we continue to give able-bodied people handouts instead of engaging them in productive work.

Zimbabwe has gone through several years of hyperinflation peaking at 231 million percent in 2008. Prior to 2008, the country suffered serious economic challenges characterised by

negative growth rates, cumulative budget deficit, loss of jobs, massive devaluation of the currency, food shortages, massive industrialisation, low savings and low foreign direct investment. In addition in the same period, the Reserve Bank went on a rampage of various quasi-fiscal operations increasing the inflation spiral. Money was printed in the most reckless way a central bank in this world has ever printed money. The printing rendered the Zimbabwe dollar worthless and millions of people lost the value of their savings, life insurances, pension, and to a large extent employment.

#### **5.4.5 Zimbabwe being Haunted by Western Dominance**

Like many other African nations, Zimbabwe is a former British colony. The western way of doing things has been integrated into society. These western philosophies dominating the systems of government, churches and schools have destroyed our 'being' as a people. The western philosophies have been universalised to such an extent that no due consideration is now being made to indigenous knowledge systems.

For Sen, cited in Lessem and Schieffer, (2013) western dominance is a factor to consider when it comes to perceptions held by people from other cultures. The reality is that the west or any other culture should not be limiting other cultures. The cultural identity of one particular country like the United States of America(USA) is often erroneously taken to represent not just another country such as Zimbabwe, but even a whole continent such as Africa.

There are even misconceptions looking at Africa as homogenous disregarding the fact that there are diverse cultures across the continent. The problem is well articulated by Connell (2007), a leading sociologist, in her book entitled, *Southern Theory*, where she calls for a new world of social sciences, one that includes voices, particularly from the marginalised south. She argues for a more democratic global recognition of social theory from other societies other than the dominant west. She views the theorists like Weber, Keynes, Friedman and Foucault as drivers of western dominance, and yet the south which has its indigenous knowledge systems is suppressed. In the case of Zimbabwe, the education system, language used in schools, infrastructural developments and even the dress code are primarily influenced by the north and the west. Some of the western theories have described the African leadership and management as largely deficient and ineffective. The western leadership and management is seen as smart, effective and superior though no empirical evidence has been produced so far to dismiss African leadership and management as ineffective.

In their introduction to integral development and integral economics, Lessem and Schieffer (2009) and (2013) respectively, talk about sustainable economic systems. In their work on integral approach, they make a call to fundamentally rethink the economics accommodating

other worlds, as opposed to the narrow western perspectives which do not tolerate non-western perspectives.

Mazrui (1990) posits that Africa is at war with forces of western civilisation. Consequently, there is so much corruption, mismanagement, infrastructural decay and de-industrialisation. Africa is in waiting for the time when more and more people become conscious of the need for change. The Researchers' burning desire is to change the quality of life of the Nechavava people and therefore he approaches his study with the desire to renew society and its people, and in the process, he will be transformed too.

For starters, what we need as a country is to restore local identity. For any meaningful development to take place, it is important to appreciate first the relevance of local identity, which best expresses local reality.

## **5.5 Rural Water Supply Developments in Zimbabwe**

After attaining independence in 1980, the Zimbabwe Government recognised the priority of developing and uplifting the long neglected rural communities like Nechavava in development by giving them access to safe water and improved sanitation. It embarked on a programme which was guided by a National Master Plan for Water Supply and Sanitation (NMPWSS). The programme was coordinated by the National Action Committee (NAC), which was made up of all key government agencies. The NAC is duplicated at both Provincial and District levels through the Provincial and District Water and Sanitation subcommittees to ensure continuity in the coordination of the programme (Makasi, 1998). The NMPWSS was formed through the Ministry of Energy, Water Resources and Development in December 1985. It aimed at providing guidance to the availability, reliability and quality of the national water resources and sanitation facilities and the variations in demand throughout the rural areas. Special consideration was given to communal lands and resettlement areas (NWRP, 1983). Its specific objectives were to:

- Provide an organised inventory of available resources within the sector
- Provide an organised inventory of existing water supply and sanitation facilities and ongoing schemes
- Assess water demand for domestic, village, gardening and livestock consumption
- Formulate standard schemes and strategies that will best serve the needs of the population in the rural areas and which are in accordance with realistic social, technical and economic goals, yet preserving the

flexibility required to integrate the diverse functions and approaches of the various institutions operating within the sector

- Formulate training proposals and organisation of structures that will ensure the necessary manpower is available for implementation and future operation and maintenance
- Formulate a strategy for a National Rural Sanitation programme and proposals for public health education
- Formulate phased development programmes on a priority basis. The NMPWSS makes specific recommendations on inter-ministerial co-operation and planning and provides specific guidelines for the implementation of National Water Supply and Sanitation Programmes (NWRP, 1983). Butcher (1990) stated the goal of the IRWSSP as laid out in the NMWSS as follows:
  - To provide the entire population in the communal lands such as the Nechavava area and resettlement areas with access to safe (quality) and adequate (quantity) water supply and sanitation facilities by the year 2005 in a cost effective way.

## **5.6 Millennium Development Goals (MDGs) and Access to Water in Nechavava Community**

Improvements in access to safe drinking water, adequate sanitation and hygiene have an impact on wider development issues (UN, 2006). Poverty assessment research has consistently shown that improvement in water services is a core element in most strategies designed to alleviate poverty (Adhikari and Bhattarai, 2007). The MDGs attempt to address all contemporary issues affecting both developing and developed countries and achievement of these is directly or indirectly linked to water. Extreme poverty and hunger, child mortality, maternal death, education, Humane Immune Virus and Acquired Immune Deficiency Syndrome (HIV and AIDS), malaria and other diseases, as well as environmental sustainability, are all dependent on water quantity and quality in a population (UN, 2003). Therefore, significantly increasing the coverage of rural water supply in Africa is fundamental to achieving the MDGs. The impact of improved water supply and sanitation is discussed in the context of MDGs. This study through the 'Garaviro Development Trust' has illustrated how the provision of improved water supply and sanitation facilities has contributed to livelihood improvement and transformed the Nechavava Community and its neighbouring locality in the Buhera District of Zimbabwe.

## **5.7 Multiple Uses of Water and Benefits**

Safe and secure water is essential to poor people's survival and health. However, meeting basic needs is not just about health and hygiene. Providing water security can play a wider role in poverty reduction and improving livelihoods (Makoni, Manashe and Ndamba, 2004)

This was supported by Van Koppen (2006) who argued that what people desire is water for multiple uses so as to meet their needs, especially in rural areas like Nechavava where livelihoods continue to be based on a range of water-dependent activities. Global Water Partnership (2004) declared the need for multiple use approaches as appropriate forms of Integrated Water Resources Management (IWRM) in poor areas with backlogs in infrastructure development as they seem to offer promising pathways in all poverty alleviation strategies. More research needs to be done on how communities are benefiting and managing the multiple use approach in boreholes and wells in view of the fact that most water points were developed for domestic use in Zimbabwe.

It is only recently that linkages between water and livelihoods are being explored and some of the wider benefits such as better health, time saving and empowerment have been noted (Makoni et al., 2004). Productive uses of water have crucial roles in system sustainability (Moriarty, Butterworth and Van Koppen., 2004). Foremost they provide opportunities to turn water into the cash needed to buy spare parts and to pay for routine maintenance. In addition, Moriarty et al., (2004) asserted that clearly establishing the link between water supply and economic benefits also seems to increase people's willingness to pay for their water and makes cost recovery more realistic. Equally important, systems that are designed to provide minimal domestic norms and that do not take account of productive use can be expected to fail if people actually want to use water for productive activities. The integral research study has demonstrated how the 'Garaviro Development Trust' has transformed the Nechavava Community of Buhera District and how the benefits are distributed within the community and how this is contributing to the sustainability of the water sources and livelihoods.

## **5.8 Livelihood and Water Supply Interventions in Zimbabwe**

The term livelihood has been defined by several authors almost in a similar way. Drinkwater and Rusinow (1999) said a livelihood comprises of the capabilities, assets (stores, resources, claims and access) and activities required for a means of living. Drinkwater and Rusinow (1999) further assert that a livelihood is sustainable when it can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets and provide sustainable livelihood opportunities for the next generation. This contributes net benefits to other

livelihoods at the local and global levels in the long and short term. Elasha, Elhasha, Ahmeid and Zakieldin (2005) described livelihoods conceptually as means, activities, entitlements and assets by which people make a living. Assets, in this particular context, are defined as not only natural/biological (land, water, common-property resources, flora, fauna), but also social (community, family, social networks, participation, empowerment), human (knowledge, creation by skills) and physical (roads, markets, clinics, schools, bridges). Access to sufficient and safe water on a sustainable basis will help in the various dimensions of livelihood. This can be by reducing vulnerability to shocks, increasing food availability and access and enhancing utilisation by improving health and sanitation. These, in turn, enhance the well-being, productivity and subsequently the food security status of people.

### **5.9 Adopting Sustainable Livelihood Framework (SLF) in this Integral Research**

The Sustainable Livelihoods Framework (SLF) will be used in this study as a tool to assess and analyse the impact made as a result of water supply in the Nechavava Community of Zimbabwe. In broad terms, the framework creates linkages between water sector work and a range of parallel socio-economic and policy issues including decentralisation, community based ownership, political representation and accountability and managing risk in dynamic natural environments (Majale, 2002). The SLF comes from the Sustainable Livelihoods Approach (SLA). The SLA is a holistic, asset-based framework for understanding poverty, the work of poverty reduction and the relationships between these factors. This, in turn facilitates the planning and implementation of more effective development interventions (Department of Foreign and International Development (DFID), 1999, NZIADA, 2006). It has six core principles outlined below:

- People centred- Focus on perspectives, priorities and strengths of people
- Holistic- Recognise that different factors and processes influence the livelihood opportunities and choices of people and that people have multiple livelihood strategies in pursuit of multiple livelihood outcomes
- Dynamic- Recognise that poor people's livelihood strategies can change rapidly
- Building on strengths- Start with an analysis of strengths rather than needs
- Macro-micro linkages- Consider the linkages between the two levels to inform more supportive policies and institutions
- Sustainability- Include an analysis of environmental, social, economic and institutional sustainability.

#### **5.9.1. A description of the Sustainable Livelihoods Framework (SLF)**

The conceptual framework of the SLA is the SLF. The framework helps in understanding and analysing the livelihoods of the poor and in assessing the effectiveness of existing efforts such as the provision of water to reduce poverty in the Nechavava Community. It aims at putting people in general and the poor in particular at the centre of development. The approach recognises the multiple dimensions of poverty and attempts to help poor people and the marginalised to achieve lasting improvements in the indicators of poverty that they themselves identify. The following regarding the SLF were observed by DFID (1999), Carney (1998), Majale (2002) and Nicol (2000):

- It is a useful tool for analysing how regulations, policies and interventions impact on the livelihoods of the poor people
- Its adoption as a research instrument facilitates learning as its potential utility in understanding rural development issues
- It can be applied at various levels of analysis, for example, individual, household, neighbourhood or city-wide.

The notion of sustainability is key to the approach. Sustainability has many dimensions all of which are important to the SLA. Livelihoods are sustainable when they:

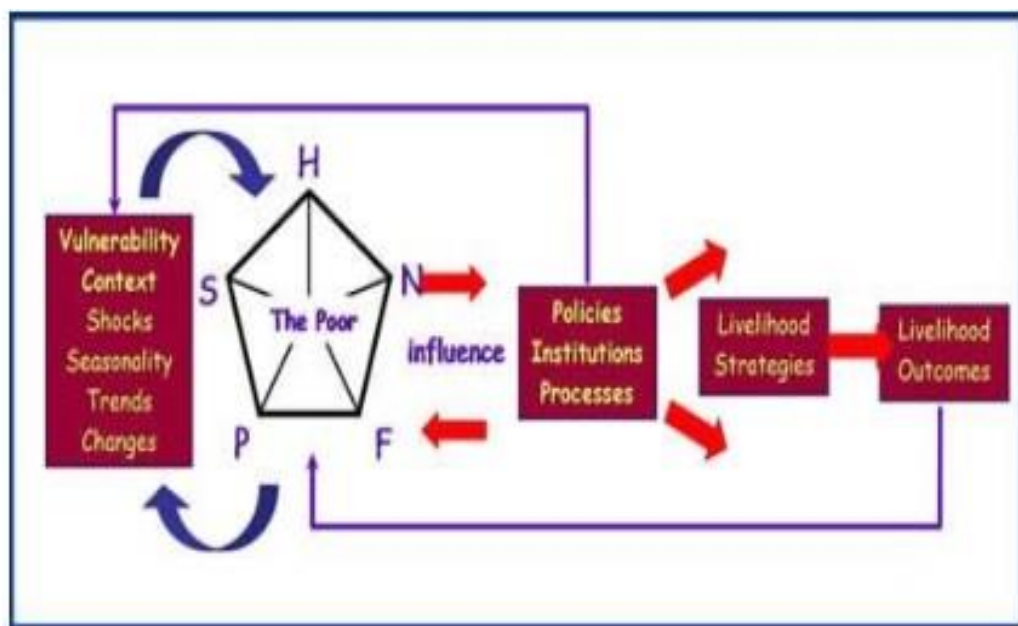
- Are resilient in the face of external shocks and stresses; Are not dependent upon external support (or if they are, this support itself should be economically and institutionally sustainable)
- Maintain the longterm productivity of natural resources
- Do not undermine the livelihoods, or compromise the livelihoods open to others (DFID, 1999).

The SLF presents the main factors that affect people's livelihoods and typical relationships between them. It can be used in both planning new development activities and assessing the contribution to livelihood sustainability made by existing activities. Water related and sanitation provision projects undertaken by development agents such as World Vision, USAID and some other organisations should be seen as having some form of economic and social impacts on the livelihoods of the village. These villagers in the Nechavava Community depend on a wide range of resources including water and proper sanitation services for their livelihoods. By being engaged in activities related to water and sanitation, villagers hope to improve their livelihoods and to acquire and utilise some of the core assets necessary for sustaining their livelihoods.

The SLF has gained an accurate and realistic understanding of people's strengths (assets or capital endowments) and how they endeavour to convert these into positive livelihood outcomes (DFID, 1999). The SLF was actually developed with the aim and hope of finding ways about how the marginalised people could meet their livelihood needs and interests through the exploitation of resources or forms of capital which are within their reach. The

framework is thus concerned about making sure that marginalised people have access to critical resources which can sustain their lives.

According to DFID's livelihoods framework, the approach is founded on a belief that people such as those in (the Nechavava Community) Buhera rural district require a range of core assets to achieve positive livelihood outcomes. These are shown in Figure 2.3 below.



*Figure 5. 1: The Sustainable Livelihoods Framework, extracted from DFID Policy document, 1999*

These forms of assets needed to sustain livelihoods include human capital, social capital, natural capital, financial capital and physical capital (DFID, 1999). The framework recognises that people are operating in a context of vulnerability and in Buhera District, people have no access to safe and clean water for drinking and that for productive purposes is only accessible to a few people. This is because the district is in the semi-arid regions four and five of the agro ecological regions of Zimbabwe, which receive little rainfall, that is between 400mm-500mm. The SLF recognises the need for men and women, communities and households to develop their livelihoods on the basis of the assets to which they have within the broader socio-economic context. In this regard, livelihood strategies should be linked to transforming structures and processes, which relate to policy, institutions and processes and aim to make the poor urban men and women have access to the core assets.

## **5.10 Nechavava Transformation Through Access to Water**

As discussed in Chapter 3, the Nechavava story is like many stories of several other rural communities in Zimbabwe and Africa as a region. The community lies in an arid region which receives very low rainfall. According to geographical zoning, the area lies in Region five. Over the years the community has survived successive droughts through government and donor handouts. Animals have died in numbers from lack of feed and drinking water. Government intervention measures have been limited by budgetary constraints.

Not so long ago, the Nechavava Community had to walk long distances to a nearby Nyazvidzi River to find water for both human and animal drinking. They had to dig deep holes along the river to access water. The deep holes caused safety hazards to small children and animals who could have easily fallen into the deep holes.

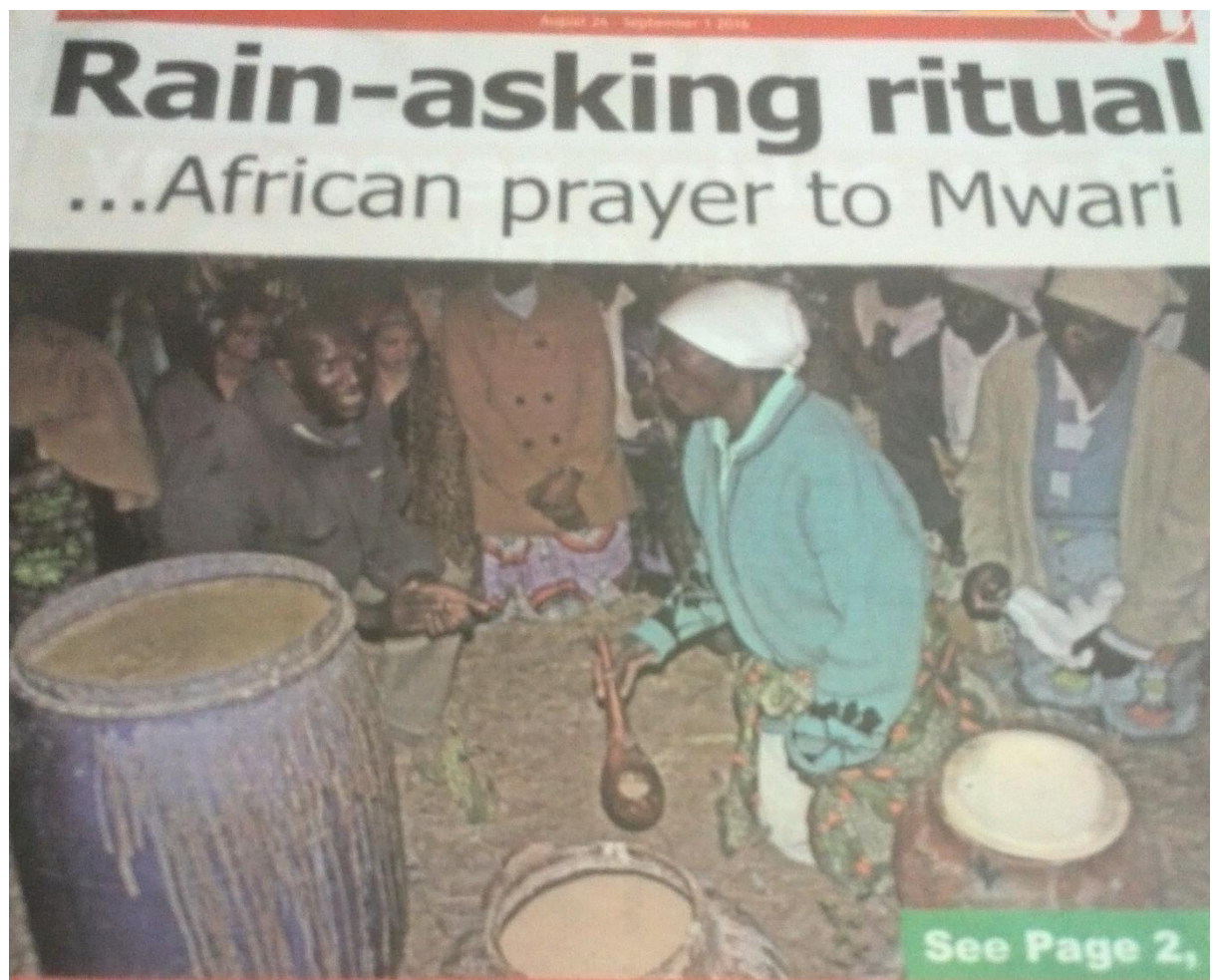
This project dubbed the 'Garaviro Development Trust' sought to improve water access using low water harvesting techniques. The Department of Environmental Management Agency supported the programme by training villagers on water and rangeland resource management and on the need to observe by-laws which govern and protect resources. The training helped ensure that people in the ten villages would be able to sustain and manage the water facility for years to come and build on the project's achievements to further improve water resources. The Garaviro Development Trust is one project the Nechavava community has never experienced. The Researcher used his personal resources towards purchasing cement and reinforcement steel. The community provided labour in huge numbers for free. They sourced stones used in the construction of the dam wall, again for free. This is a clear testimony that the community needed a dam.

Today the community looks back with great excitement as they see the work of their hands starting to bear fruits. The constructed dam is the only reservoir with drinking water for cattle in the eight villages with an estimated herd of 500 cattle. The dam has brought relief to a local community garden, for they have started their gardening activities near the dam.

The exceptional success of this project is a clear indication of how low water harvesting and retention techniques can make a significant difference in improving access to water in arid and semi-arid lands. The project also demonstrates how much communities can benefit when such projects are owned by the community and supported by the community. For the small holder farmers who have started growing vegetables, they can now grow at least three crops in a year as opposed to one crop per year. Through the Garaviro Development Trust, smallholder farmers who were very keen to embark on fish farming have started and those keen on animal husbandry have also begun. A real community transformation is now visible. As a researcher and a participant, I am excited about the project. The Researcher

owes the success of the project to the ten villages who have spent their time working on the dam without demanding payments. In fact, they acknowledged that the Garaviro Development Initiative is for them, for their children and grandchildren.

#### **5.10.1 Nechavava Transformation through Indigenous Knowledge Systems- 'Rainmaking and Mukwerera'**



*African prayer to Mwari*

*Extracted from the 'Patriotic' a Zimbabwe Newspaper of August 2015*

The Rainmaking Ceremony is called, *birarekukumbiramvura*, *Mukwerera* or *Rukuruva* in Shona. It takes place in September. This ceremony is in preparation for the farming season. In the Nechavava area, the rain making ceremony is organised at the shrine of the biggest spirit medium, together with the local headman and chief. The shrine was built in Garikayi Village.

In August 2016, the Researcher travelled to Matopo District. This the same district where the spirit of Zimbabwe rests, and well before Cecil John Rhodes chose Matopos as his burial place, prayers for rain were held at Njelele Shrine in the same hills. People travelled with *zviyo* from all over the country. They walked from as far as Buhera, Gutu, Mutare and from up north in Muzarabani. Beer was brewed by older women as illustrated in the figure above.

Today, traditionalists lament that this generation of people has forgotten and denigrated many traditional methods used for many centuries in this country to manage our ancestral land in a sustainable way. Traditionalists around the country and those in the Nechavava community feel that because of this and many other abuses of land, it does not rain as it used to. One traditional leader, the Researcher spoke to during a traditional ceremony in the Nechavava Community, felt that it was through ignorance that many people today do not observe *Mukwerera* and they choose to rely on scientific predictions. "Mukwerera is still a ritual that binds us together as a people, it is a ceremony not only to call upon the ancestors for rain but to ask for forgiveness if people have defiled the environment they live in," the old man lamented further.

In search for knowledge in the Nechavava community which happens to be the land of the Researchers' forefathers- the Nyashanu people, the Researcher realised that something went terribly wrong. People have been indoctrinated in the church and chiefs who are supposed to be leading traditional rituals are leaders of the same churches which denigrate African culture and values. The people are left with no leadership when it comes to matters that concern the spirits of the land. It was the Researchers' observation that although the *Mukwerera* traditional ritual is still being practised in the Nechavava area, its sacredness is no longer as visible as in the past, according to the elders.

According to Elliot Siamonga, the Patriotic Newspaper (Zimbabwean paper) of the 8<sup>th</sup> of October 2015, there is a general concurrence that rain making ceremonies are still crucial today as they contain many other rituals necessary for the survival of a community. As there is connection between sins and drought, the ceremonies provide a medium through which a community can understand where it is going wrong.

Professor Mupeperekwi of the University of Zimbabwe in a recent Newsday Newspaper article chronicled the role of 'Mukwerera' as a rainmaking activity of the people of

Zimbabwe and how such an activity has been made sacred by founding fathers. He mentioned that Mukwerera remains one of our sacred knowledge and that by routinely practising this rainmaking activity every year people appease the gods of our land, our ancestors. According to Professor Mupeperekwi, this practice is handled by the elderly.

### **5.11 The Garaviro Development Trust, Goal Zimbabwe and Steward Bank**

It is amazing to see how technology has changed this world and how banks are joining the scramble to keep the relevance that is needed in today's changing world. In this integral research journey, the Researcher partnered with Steward Bank to see what sort of products can be availed to the Nechavava people through his project dubbed, 'Garaviro Development Trust'.

Various forms of products were pencilled down for consideration, the aim being to provide a product in the cheapest, quickest and most reliable form to the villagers. Villagers have been allowed to organise themselves with the help of their ward councillor and local headman. Banking products suggested are those that complement rural livelihood and not conventional banking.

As an integral researcher, my observation from other worlds is that technology has changed the quality of life lived by people and the same technology could be harnessed to transform lives of hundreds of people in the Nechavava community. The villagers were put in groups and in those groups, the bank availed to them what is called, 'Club Banking'. Club Banking has always existed in the past where people especially women do what we call in Shona '*mukandirano*'. What the bank has done in this case was to provide a software application for *mukandirano* in the form of Club Banking, this way the club members are able to deposit into each other's accounts, monitor their individual balance through the phone and this can be done without visiting the bank, or its agents but can be done while the smallholder farmer is in his field. This development initiative has transformed the Nechavava people.

The strategic partnership between Garaviro Development Trust and Steward Bank was born out of my realisation that, Steward Bank, apart from offering financial products, has a sister company which offers cellular services and is the largest cell phone operator in Zimbabwe known as Econet. The popular services currently benefiting the Zimbabwe society, which include but are not limited to, Ecosure, Ecocash, Ecofarmer and Ecohealth, are all Econet's

innovative products. Based on this realisation, the Researcher decided to partner with Steward Bank in providing technology based financial services to the Nechavava Community.

### **5.12 Zimbabwe National Financial Inclusion Strategy: Access to Financial Services in Zimbabwe**

The Government of Zimbabwe is cognisant of the significant contribution of an inclusive financial sector to the socio-economic development of the country. There is a consensus among stakeholders driving the financial inclusion agenda in Zimbabwe that broadening access to and usage of financial services stimulates financial savings and investment, as well as increases the level of loanable funds. This will have substantial positive impact on people's lives through reduction of poverty and inequalities and promotion of economic growth while mitigating systemic risk and maintaining financial stability.

The development and implementation of the National Financial Inclusion Strategy for Zimbabwe is aimed at ensuring the existence of an inclusive financial sector that broadens access to and use of financial services by all with the view of engendering social and economic development. According to the Zimbabwe National Financial Inclusion Strategy, the strategy defines the parameters for ongoing measurement and evaluation of the impact of specific actions and monitoring of progress over the implementation period .

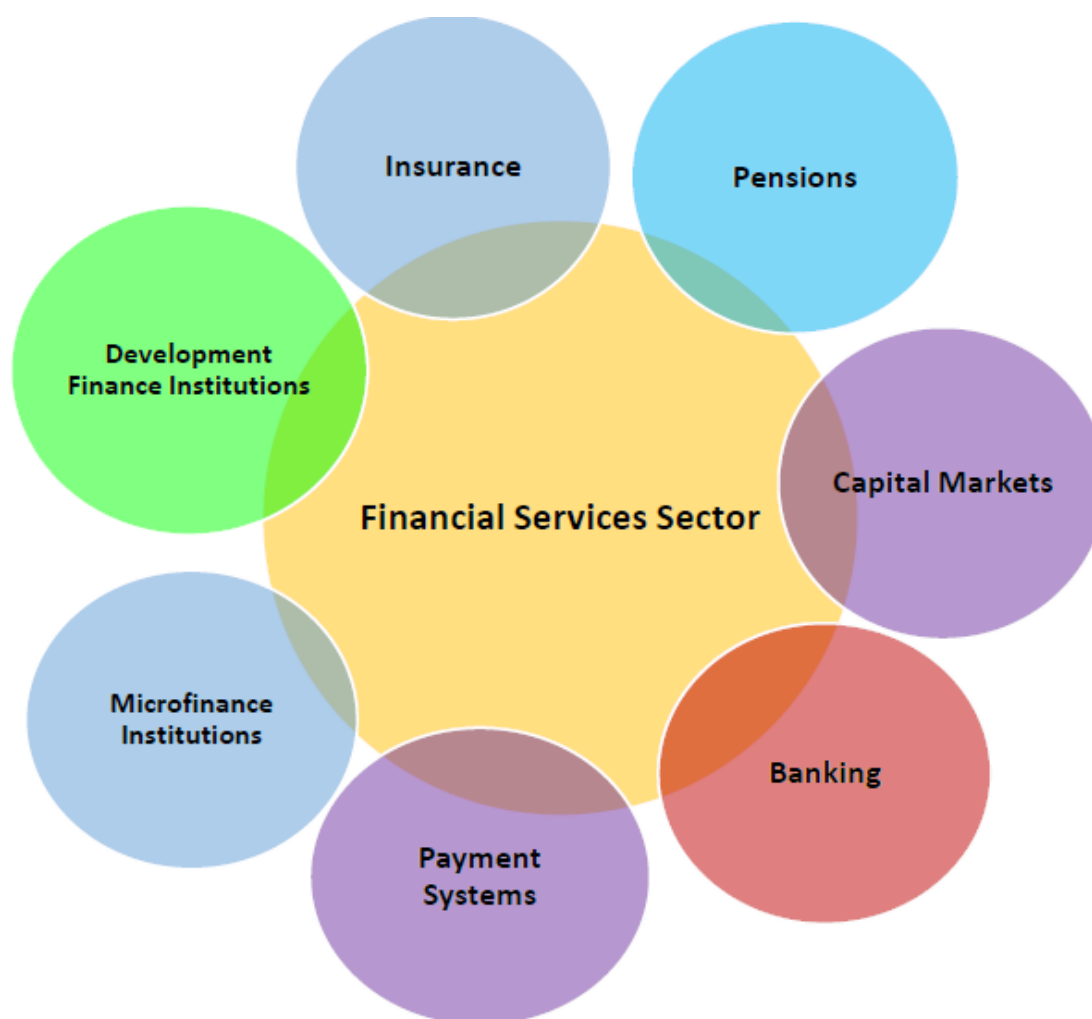
This strategy is part of the Zimbabwe Agenda for Sustainable Socio-Economic Development (ZIMASSET). The strategy seeks to include the previously unbanked communities in the country by bringing them aboard into the development agenda.

The Researcher has been able to incorporate the National Financial Inclusion Strategy in this research journey. The Department of Irrigation and Mechanisation, the Department of Environmental Management Agency, the Department of Veterinary Services and the Buhera Rural District council were all guided by the ZIMASSET policy in driving this programme.

Branchless banking in the form of mobile financial services, combined with e-money services, utilisation of Zimpost and schools as agents for financial institutions have great potential for extending financial services to the financially excluded consumers in the remote areas of the country.

High management fees make it difficult for individuals to participate in some financial products. Furthermore, most financial market products have been designed for the formal market and may need to be fine-tuned to suit the informal market at affordable rates.

The financial sector in Zimbabwe is made up of various players who offer a wide spectrum of financial products and services. The figure below shows the players in the financial services sector who are involved in the provision of financial products and services.



*Figure 5. 2: Banking Sector: As at December 2015, there were 19 banking institutions in Zimbabwe: Extracted from the Zimbabwe National Financial Inclusion Strategy*

Type of Institution	Number of Institutions
Commercial Banks	13
Merchant Banks	1
Building Societies	4
Savings Bank	1
Total Banking Institutions	19
Credit-only-MFIs	153
Deposit taking MFIs	2
Development Finance Institutions	2

Figure 5. 3: Architecture of the banking sector: Extracted from Zimbabwe National Financial Inclusion Strategy, 2016

### An extract from the national financial inclusion strategy

Figure 5. 4: Banking Sector Product and Services: Extracted from Zimbabwe National Financial Inclusion Strategy, 2016

Commercial Banks	Merchant Banks	Building Societies	Savings Bank
<ul style="list-style-type: none"> <li>• Term Loans &amp; Advances</li> <li>• Equity Finance</li> <li>• Commercial Paper</li> <li>• Bankers Acceptances</li> <li>• Mobile Banking - Ecocash, SMS</li> <li>• Internet Banking</li> <li>• Overdrafts</li> <li>• Project Finance</li> <li>• Hire Purchase</li> <li>• Treasury Bills</li> <li>• Telegraphic Transfers</li> <li>• Lease Hire</li> <li>• Negotiable</li> <li>• Certificates of Deposit</li> <li>• POS</li> <li>• RTGS Transfers</li> <li>• Safe Custody</li> <li>• Debit Cards</li> </ul>	<ul style="list-style-type: none"> <li>• Term Loans</li> <li>• Equity Finance</li> <li>• Working Capital</li> <li>• Overdrafts</li> <li>• Project Finance</li> <li>• Advisory Services</li> </ul>	<ul style="list-style-type: none"> <li>• Treasury Deposits, Certificate, Account</li> <li>• Mobile Banking</li> <li>• Credit Facilities - Business Loans, Overdrafts, Mortgages (Residential and Commercial), Personal Lending</li> </ul>	<ul style="list-style-type: none"> <li>• Savings Deposits;</li> <li>• Acceptance of deposits;</li> <li>• Loans and advances</li> <li>• Other banking and financial services.</li> </ul>

Figure 5.5: Breakdown of branches and Access Channels

Product/Service Type	Total
Branches	406
Sub-Branches	22
Agencies	3,075
High Net Worth Centres	24
Satellite Branches/Mobile Units	2
Automatic Teller Machines (ATMs)	472
TOTAL	4,001
Microfinance Institutions Branches	495
<b>GRAND TOTAL</b>	<b>4,496</b>

Extracted from the Zimbabwe National Financial Inclusion Strategy, 2016

### 5.12.1 Rural Financial Inclusion

The National Financial Inclusion Strategy seeks to put forward, measures aimed at improving financial access in rural areas such as Nechavava by ensuring the building of sustainable financial institutions in rural areas and increased presence of formal financial institutions. Financial institutions serving rural areas are designing products and lending methodologies suitable for the rural population and are exploring the **group lending approach** particularly in the rural areas where the sense of belonging to the community is an important factor to the performance of a borrowing member in a group.

Such a model has been instrumental in rural development in some developing countries. Similar models are being used to promote access to other financial products such as insurance and investment products. In addition to consumer education programmes that are being embarked on, the Reserve Bank in collaboration with financial institutions and other stakeholders, is working on increasing access points in rural areas.

#### **5.12.1.1 Small-Scale Agriculture Financing**

Zimbabwe is an agro-economy with agriculture contributing about 12% of the country's Gross Domestic Product (GDP) in 2014 and more than 60% of inputs to the manufacturing sector. In the premises, food security, employment creation and poverty alleviation are closely related to the development of agriculture. Access to financial services particularly by smallholder farmers, however, remains a major bottleneck to agricultural performance in Zimbabwe. Access to adequate financial services for all types of agricultural producers and agri-businesses, complemented by other measures, is contributing to a significant positive impact on economic growth and development.

In terms of the Financial Inclusion Strategy, government is committed to the creation of an enabling environment for commercial banks, microfinance institutions and other financial services providers to play their role in supporting rural and agricultural activities. The targeted financing schemes for agriculture and rural areas which have been implemented in the country to date have not been effectively coordinated, or lacked clear guidelines for implementation, or failed in the implementation phase hence the impact of such initiatives has been limited. The proposals in the Inclusion Strategy are aimed at addressing identified deficiencies to enable the realisation of this significant positive impact of financing packages that will be availed going forward.

#### **5.12.1.2 Funding Package for Agriculture**

The government, the Reserve Bank of Zimbabwe, and financial institutions have sought to establish a revolving fund, with the assistance of international development financial institutions, to finance agricultural activities with a greater focus on smallholder farmers, which are currently largely financially excluded. Loans to agriculture are being provided at affordable interest rates, and credit enhancement schemes (collateral substitutes) are being used to cushion participating financial institutions' risk.

Tailored capacity building programmes for both those accessing finance and the participating financial institutions are being implemented to ensure the success of the initiatives. The capacity building programme for financial institutions has equipped them with the appropriate skills to profitably lend to smallholder farmers and other agri-businesses through innovative products such as value chain finance. Farmers require skills to enhance their bankability and enable them to fully benefit from access to financial services.

The project management approach is being adopted to promote effective implementation of the initiatives and monitoring and evaluation of the impact. The approach will promote the commitment of all the stakeholders involved and ensure that risks and risk mitigation measures are prospectively identified. Monitoring and evaluation is critical in ensuring that targets are tracked and measures are taken in a timely manner to address weaknesses.

In complementing government efforts to enhance the performance of the agricultural sector lending institutions are providing more innovative and sustainable value-chain financing products to small holder and rural farmers. Stakeholders including the Reserve Bank of Zimbabwe, Ministry of Agriculture, Mechanisation and Irrigation Development, Ministry of Lands and Rural Resettlement, Ministry of Environment, Water and Climate, financial institutions and development agencies are collaborating under the Inclusion Strategy to ensure that appropriate and coordinated actions are implemented to enhance rural and agricultural finance in Zimbabwe through innovative financing and insurance models.

### **5.13 Financial Innovation**

This strategy seeks to improve access to financial services by leveraging on advancements in information technology and developing suitable financial products for varied financial customers. Financial innovation encompasses the delivery of financial services outside conventional branch networks of financial institutions by taking advantage of new information and communication technologies and institutional arrangements to reach out to the excluded segments of the population. It includes institutional, product and process innovation.

#### **5.13.1 Financial System/Institutional Innovation**

This relates to changes in business structures, to the establishment of new types of financial intermediaries, or to changes in the legal and supervisory framework. Institutional innovation may entail the creation of specific financial institutions tailor-structured for specific target groups such as women, youth, the rural communities like Nechavava. Increasingly, agent banking and e-banking have been identified as efficient and cost effective delivery channels of financial products and services. To this end, the Bank has approved the adoption of agent banking models by banks seeking to increase the proximity of financial products and services to clients, including in rural areas. Banking institutions are urged to explore the agent banking model.

#### **5.13.2 Process Innovation**

Process innovation leverages on mobile technology to introduce new delivery mechanisms such as Point of Sale (POS) and Automated Teller Machine (ATM) networks, mobile phone based systems and retail agent banking, to formalise informal finance systems and reduce the access barriers for marginalised communities. Most communities in the less developed rural sections of the country, such as the Nechavava Community are financially excluded due to lack of delivery channels largely attributed to poor infrastructure in those areas. The Financial Inclusion Strategy will facilitate engagement of stakeholders in various sectors of the economy in crafting methods of enhancing accessibility.

Financial services providers are expected to leverage on developments in information and mobile communications technology and develop innovative delivery channels for financial products and services to remote areas of the country. Agent banking and branchless banking incorporating mobile financial services will be critical components of this pillar. Mobile financial services will be buoyed by the high mobile penetration rate which was at 108% as at 31 December 2015. Global experiences have shown that the high spread of ATM usage in some countries was spurred by regulations which specify target ATMs per 100 000 adults as well as per 1000 km<sup>2</sup>, and the increase in POS penetration was driven by increased usage of cards which was supported by tax incentives for branchless banking initiatives and in other countries POS penetration was increased by regulations which introduced and permitted banks to use retail agents.

### **5.13.3 Product Innovation**

Product innovation is central to financial innovation in that it is the tangible benefit or product that is enjoyed by consumers. It facilitates an effective response to changes in market demand and encompasses the designing of appropriate financial products and services for the rural communities and agriculture sector. Such innovations include the introduction of new products suited to the pattern of cash flows of low-income groups. The strategy has encouraged Steward Bank to engage in redesigning of its products to enhance uptake by the participants in the Nechavava community.

## **5.14 CONCLUSION**

In this Chapter, the Researcher has looked at the descriptive methods. He has given an account of the Nechavava story, Zimbabwe's land reform programme and the sad story of corruption. He proceeded to unveil to this research process the various water strategies employed by the Government of Zimbabwe since 1980.

In his transformation journey, he had an opportunity to observe the use of indigenous knowledge through the African tradition of rain making ceremonies of Mukwerera, as a sustainable source of water.

In the process of study, participants worked in an eco-systemic manner in embracing new philosophies in the renewal of the Nechavava people, transforming them into conscious evolution.

Through this study and with the help of Steward Bank and Garaviro Development Trust, the community was activated and enlightened on access to financial services through innovative technologies and this was done in line with current national strategies, policies and frameworks such as ZIMASSET and the Zimbabwe National Financial Inclusion Strategy, recently launched by the Deputy Governor of the Reserve Bank of Zimbabwe, Dr Dhlwayo.

In the next chapter, an attempt to discuss the research methodology guiding this research process will be made.

## **PART 3: CO-CREATION**

### **CHAPTER 6 PHENOMENOLOGICAL RESEARCH METHODOLOGY EMERGING IN SEARCH OF KNOWLEDGE**

*‘When one is involved in phenomenological research, it translates into gathering deep information through inductive and qualitative methods such as interviews, discussion and participant observation, (Lester, 1999)*

#### **6.1 INTRODUCTION**

Chapter 5 dealt with research methods. This Chapter 6 discusses the philosophical assumptions underpinning this research study through the phenomenology research methodology. All research is based on some philosophical assumptions about what constitutes ‘valid’ research and which research method(s) is/are appropriate for the development of knowledge in a given study.

Phenomenology is the study of structures of consciousness as experienced from the first person point of view. As a discipline, it is distinct from but related to other key disciplines in philosophy such as ontology, epistemology, logic and ethics.

- Ontology is the study of being or their being- What it is.
- Epistemology is the study of knowledge- How we know.
- Logic is the study of valid reasoning- How to reason.
- Ethics is the study of right or wrong – How we should act.
- Phenomenology is the study of our experiences – How we experience.

Conscious experience is the starting point of phenomenology, but experience shades off into less overtly conscious phenomena. As Husserl cited in Lessem and Schieffer (2010) stresses, people are only vaguely aware of things in the margin or periphery of attention and are only implicitly aware of the wider horizon of things in the world around them.

Lessem and Schieffer, (2010:104), assert that, a core claim of phenomenology is that explanations are not to be imposed before the phenomena have been understood from within. Husserl cited in Lessem and Schieffer (2010), believed to be the father of phenomenology, saw this methodology putting the study of culture or spirit on a proper scientific footing and so did many other phenomenology core-thinkers.

#### **6.1.1 Edmund Husserl (1859-1938)**

Husserl is believed to be the father of phenomenology. He saw the life world as the universal framework of human endeavour. For him, there is not one single life world, but a set of overlapping worlds beginning from the home world and extending to the other worlds

further away, the worlds of other cultures. He criticises traditional empiricism for naively dictating that all judgements be legitimised by experience instead of realising that many different forms of intuition underlie our judgements and our reasoning process. He stresses that people overcome the subject-object divide only by finding a deeper meaning with subjectivity itself. This constitutes the qualitative character of research.

Phenomenology was first developed by Husserl, a mathematician and philosopher. His work broke away from the purely positivist orientation of the science and philosophy of his day, giving weight to subjective experience as the source of all our knowledge of objective phenomena (Lessem and Schieffer, 2010). According to Lessem and Schieffer, phenomenological tools include the use of introspective and laden methods.

There are six key tenets of phenomenology, laying out as such the conventional grounds for a Relational Path for research:

1. Engage in a process of radical inquiry into the Nechavava grounds
2. Immersing myself in a life world of my immediately lived experiences
3. Concentrate on illuminating the nature of the inner self
4. Focus on the subjective view of experience
5. Locate every unique cultural history as an episode in the larger story
6. Go beyond reductive positivism and naïve empiricism

#### **6.1.2 Martin Heidegger (1889 to 1976)**

Heidegger's views were such that they significantly altered Husserl's phenomenology. He stressed that the great threat to human existence is that, thinking has become a kind of technical processing. This leads to a fundamental homelessness and rootlessness and in such a case to inauthentic research.

Lessem and Schieffer (2009) cite Rudolf Steiner whose idea of philosophy was a liberation from limiting forms of thought, rather than as wagging a moral finger or an intellectual programme. Instead of a desperate search for objective foundations, knowledge might emerge from the growing and changing being of man, in a continually developing society.

Research in simple terms refers to the search for knowledge and in the Researchers' case the search for hidden knowledge in the land of his birth, Nechavava/Zimbabwe soils. It is a scientific and a part of scientific investigation. Several social scientists have defined research in different ways. In the Encyclopaedia of Social Sciences, Slesinger and Stephenson (1930) defined research as. '...the manipulation of things, concepts or symbols for the purpose of generalising to extend correct and verify knowledge, whether that knowledge aids in the construction of theory or in the practice of art.

According to Redman and Mory (1923), research is a systemised effort to gain knowledge. It is an academic activity and therefore the term should be used in a technical sense. Research comprises of defining and redefining problems, formulating a hypothesis, collecting, organising, and evaluating data, making deductions and reaching conclusions and finally, testing the conclusions to determine whether they fit the formulated hypothesis.

Whereas research methods include all techniques or methods that are adopted for conducting research, **research methodology** is the way in which research problems are solved systematically. Under it, the researcher acquaints himself with the various steps generally adopted to study a research problem, along with the underlying logic behind them. Hence, it is not only important for the researcher to know the research techniques, but also to know the scientific approach referred to as the research methodology.

The research design for this study is a descriptive case study that is analysed through qualitative methods. Questionnaires were used to evaluate participants and determine their levels of project appreciation. A descriptive statistical method was used to analyse participant satisfaction. Participant observation, face-to-face interviews, focus group interviews, questionnaires and member checking were used as data collection methods. Furthermore, the justification of each of the data collection methods used in the study was discussed. Finally, in order to ensure trustworthiness of the research study, appropriate criteria for qualitative research were discussed and several methods that include member checks, peer reviews, crystallisation and triangulation were suggested and later employed.

In the paragraphs below, the Researcher will explain a few research methodologies. Each research methodology according to Lessem and Schieffer (2013), represents an entirely different worldview and understanding the diversity of these methodologies, paradigms or philosophies, helps us position our own worldview while at the same time not neglecting other perspectives.

## **6.2 Research Paradigm**

According to TerreBlanche and Durrheim (1999), the research process has three major dimensions: Ontology, epistemology and methodology. According to them, a research paradigm is an all-encompassing system of interrelated practice and thinking that define the nature of enquiry along these three dimensions.

The term paradigm originated from a Greek word *paradeigma* which means pattern and was first used by Thomas Kuhn to denote a conceptual framework shared by scientists which provided them with a convenient model for examining problems and finding solutions. Kuhn (1962) defines a paradigm as an integrated cluster of substantive concepts, variables and problems attached with corresponding methodological approaches and tools. According to him, the term paradigm refers to a research culture with a set of beliefs, values and assumptions that a community of researchers has in common regarding the nature and conduct of research. A paradigm hence implies a pattern, structure and framework or system of scientific and academic ideas, values and assumptions (Lessem and Schieffer, 2010).

Ontological and epistemological aspects concern what is commonly referred to as a person's worldview which has a significant influence on the perceived relative importance of the aspects of reality. Two worldviews are: Objectivistic and constructivist. These different ways of seeing the world have repercussions in most academic areas; yet, none of these views is considered superior to the other. Both may be appropriate for some purposes and insufficient or overly complex for other purposes. This study makes use of both elements and considers them as complementary.

According to Lather (1986), research paradigms inherently reflect our beliefs about the world we live in and the world we want to live in. Based on the same belief, Guba and Lincoln (1994) distinguish between positivist, post-positivist and post-modern enquiry, grouping post-modernism and post-structuralism within critical enquiry. The nature of reality assumed by positivism is realism, whereby reality is assumed to exist; in contrast, post-positivism assumes that this reality is only imperfectly and probabilistically apprehendable' (Guba and Lincoln, 1994:109). Post-modernism is viewed as a variant of the former positivism, but they are both objectivist.

Critical theory adopts a more transactional and subjectivist epistemology where 'the investigator and the investigated object are assumed to be interactively linked with the values of the investigator and inevitably influencing the inquiry (Guba and Lincoln, 1994:110). Whereas the aim of positivist and post-positivist inquiry is explanation, prediction and control, the aim of critical theory is critique and emancipation (Willmott, 1997).

Gephart (1999) classified research paradigms into three philosophically distinct categories: Positivism, interpretivism and post-modernism. The threefold classification is considered ideal for this study of the Nechavava Community. Furthermore, these three philosophical perspectives are the popular paradigms in contemporary social, organisational and management research. The key features of these three perspectives that include the worldview, the nature of knowledge pursued and the different means by which knowledge is produced and assessed with each paradigm or worldview are

discussed below. However, it must be stressed that there is no consensus, as to whether these research paradigms are necessarily opposed or whether they can be seen as contributing a different role in the same study.

### **6.3 Positivism**

The positivist paradigm of exploring social reality is based on the philosophical ideas of the French Philosopher August Comte. According to him, observation and reason are the best means of understanding human behaviour, true knowledge is based on the experience of senses and can be obtained by observation and experiment. At the ontological level, positivists assume that reality is objectively given and is measurable using properties which are independent of the researcher and his instruments; in other words, knowledge is objective and quantifiable. Positivist thinkers adopt scientific methods and systemise the knowledge generation process with the help of quantification to enhance precision in the description of parameters and the relationship among them. Positivism is concerned with uncovering the truth and presenting it by empirical means (Henning, Van Rensburg and Smit, 2004).

According to Walsham (1995), the positivist position maintains that scientific knowledge consists of facts while its ontology considers reality as independent of social construction. If the research study consists of stable and unchanging reality, then the researcher can adopt an objectivist perspective; a realistic ontology – a belief in an objective real world – and detached epistemological stance based on a belief that people's perceptions and statements are either true or false, right or wrong, a belief based on a view of knowledge as hard, real and acquirable; that is they can employ methodology that relies on control and manipulation of reality.

Positivism regards human behaviour as passive, controlled and determined by the external environment. Generally, the pedagogical basis for traditional styles of teaching is underpinned by this realist and objectivist views of knowledge. This is reflected in the instructional approaches in this study because it employs instructivist strategies also along with constructivist approaches in a complementary manner.

Hwang's (1996) view of positivist thinking associates it with a broad variety of theories and practices, such as Comtean-type positivism, logical positivism, behaviourism, empiricism and cognitive science. Although positivistic paradigm continued to influence educational research for a long time in the latter half of the twentieth century, its dominance was challenged by critics from two alternative traditions – Interpretive constructionism and critical post-modernism, due to its lack of subjectivity in the process of scientific inquiry. Constructionism and post-modernism offer alternative theoretical, methodological and practical approaches to research (Gephart, 1999) and

are generally northern and western and do not observe the strengths of the south and eastern worldviews such as Nechavava in Zimbabwe.

In its pure form, the realist perspective represents, essentially, the classical positivist tradition. However, a modified objectivist perspective called post-positivism (Phillips, 1990) claims that, although the object of our inquiry exists outside and independent of the human mind, it cannot be perceived with total accuracy by our observations; in other words, complete objectivity is nearly impossible to achieve, but still pursues it as an ideal to regulate our search for knowledge. This represents the critical realist ontology, as articulated by Crook and Campbell (1979). Thus the positivist focus on experimental and quantitative methods have been superseded or complimented to some extent by an interest in using qualitative methods to gather broader information outside readily measured variables (Gephart, 1999) and as a result, experimental and quantitative methods offer limited scope in the study of the Nechavava Community.

#### **6.4 Interpretivism**

Interpretive researchers believe that reality consists of people's subjective experiences of the external world; thus, they may adopt an inter-subjective epistemology and the ontological belief that reality is socially constructed. According to Willis (1995), interpretivists are anti-foundationalists, who believe there is no single correct route or particular method to knowledge.

Some argue that, in the interpretive tradition there are no correct or incorrect theories. Instead, they should be judged according to how 'interesting' they are to the researcher as well as to those involved in the same areas. They attempt to derive their constructs from the field by an in-depth examination of the phenomenon of interest. Gephart (1999) argues that interpretivism assumes that knowledge and meaning are acts of interpretation, hence there is no objective knowledge which is independent of thinking, reasoning humans and this reflected in our 'integral African wisdom', where knowledge, insight and judgement help to reveal the African wisdom.

Myers (2009) argues that the premise of interpretive researchers is that access to reality is only through social construction such as language, consciousness and shared meanings. Interpretive paradigm is concerned by observation and interpretation, thus to observe is to collect information about events, while to interpret is to make meaning of that information by drawing inferences or judging the match between the information and some abstract patterns (Aikenhead, 1997). It attempts to understand phenomena through the meanings that people assign to them (Deetz, 1996).

Reeves and Hedberg (2003) note that the interpretivist paradigm stresses the need to put analysis in context. The interpretive paradigm is concerned with understanding the world as it is from experiences of individuals. They use meaning (versus measurement) oriented methodologies, such as interviewing or participant observation, that rely on a subjective relationship between the researcher and subjects. Interpretive research does not predefine dependent and independent variables but focuses on the full complexity of human sense making as the situation emerges (Kaplan and Maxwell, 1994). This is the interpretive approach, which aims to explain the subjective reasons and meanings that lie behind the social action. In talking to various social groups in the Nechavava area, this paradigm assisted us in coming up with a contextual analysis of the experiences of the social groups.

The interest of interpretivism is not the generation of new theory, but to judge or evaluate and refine interpretive theories. Walsham (1995) presents three different uses of theory in interpretive case studies: Theory guiding the design and collection of data; theory as an iterative process of data collection and analysis and theory as an outcome of a case study. The use of theory as an iterative process between data collection and analysis has been applied in this research study.

Barrel and Morgan (1979), argue that interpretivism is not a single paradigm; it is, in fact a large family of diverse paradigms. The philosophical base of interpretive research is hermeneutics and phenomenology. Hermeneutics is the major branch of interpretive philosophy with Gadamer and Ricoeur arguably being its most well-known proponents and it emerged in the late nineteenth century.

Hermeneutics can be treated as both an underlying philosophy and a specific mode of analysis. As a philosophical approach to human understanding, hermeneutics provides the philosophical grounding for interpretivism. As a mode of analysis, it suggests a way of understanding the meaning or trying to make sense of textual data which may be unclear in one way or another. The literature obtained from the archives, that explain the history of the Nyashanu and Nechavava people, was somehow unclear. Having been written by the help of the Portuguese more than a century ago, it presented challenges in reconciling the written history against oral tradition in order to come up with a factual position.

## **6.5 Critical Post-modernism**

The critical post-modernism is a combination of two somewhat different worldviews-critical theory and postmodern scholarship (Gephart, 1999). Critical theory is a tradition developed by the Frankfurt School in Germany, based on the German tradition of philosophical and political thought of Marx, Kant, Hegel and Max Weber. Post-modernism is a form of scholarship which emerged in part through the work of French intellectuals such as Lyotard, Derrida and Foucault (Gephart, 1999).

Though they are derived from different views, they are broad rubrics for intellectual movements rather than specific theories, yet they are essential parts of the social semiotic analysis. Critical post-modernism is less radical in its approach and is a growing field of study that is moving beyond the supposedly radical post-modernism. This paradigm is a force of liberation that engages an ongoing conflict with the powers of oppression and seeks to bring about educational reform (Reeves and Hedberg, 2003). The Nechavava people have got political independence. However, certain traditional and religious practices that demean women need to be abolished in order to liberate women and children.

Critical researchers assume that social reality is historically constituted and reproduced by people. Although people can consciously act to change their social and economic circumstances, critical researchers recognise that their ability to do so is constrained by various forms of social, cultural and political domination. Therefore, critical scholarship seeks to transcend taken-for-granted beliefs, values and social structures by making these structures and the problems they create visible, by encouraging self-conscious criticism and by developing emancipatory consciousness in scholars and social members in general (Kincheloe and McLaren, 1994).

The aim is to openly critique the status quo, focus on the conflicts and constraints in contemporary society and seek to bring about cultural, political and gender assumptions underlying the effectiveness of the instructional designers to question and also to evaluate the cultural, political and gender assumptions underlying the effectiveness of the instructional product or programme (Reeves and Hedburg, 2003).

According to Gephart (1999), the goal critical post-modernism is a social transformation to displace the existing structures of power and domination by opening opportunities for social participation among persons previously excluded and dominated. The task for critical post-modernism analysis has been to deconstruct discourse to reveal hidden structures of domination, particularly dichotomies (e.g. male/female) and then reconstruct or offer an alternative, less exploitative social arrangements (Boje, 2001). Critical post-modernism, although western based, has been instrumental in unveiling ways of fixing imbalances between men and women in the Nechavava community.

A critical post-modernism manifesto resists the reduction of postmodern theories into the camp of naïve interpretivism or relativistic social construction (Boje, 2001). Critical postmodern research has often focused on discourse at the micro level, in contrast to a somewhat more macro level focus in critical theory research. It often uses conventional positivist and interpretivism methods; thus rather than methodological differences, it is a commitment to a dialectical analysis and to a critical postmodern theory which mostly differentiates critical postmodern research from positivism and interpretivism (Gephart, 1999).

## **6.6 Research Methodology**

As discussed in detail in Chapter 5, research method is a strategy of enquiry, which moves from the underlying assumptions to research design, and data collection (Myers, 2009). Although there are other distinctions in the research modes, the most common classification of research methods is either quantitative or qualitative. Neither of these methods is intrinsically better than the other; the suitability needs to be decided by the context, purpose and nature of the research study in question; in fact, sometimes one can be an alternative for the other depending on the kind of study being undertaken. Some researchers prefer to use both quantitative and qualitative methods.

In the Nechavava story, this research employed the qualitative research to a larger extent and quantitative research to a less extent. Qualitative research is naturalistic oriented: It attempts to study the everyday life of different groups of people and communities in their natural setting; it is particularly useful to study educational settings and processes. According to Myers (2009), qualitative research is designed to help researchers understand people and the social and cultural contexts within which they live. Such studies allow the complexities and differences of worlds-under-study to be explored and represented (Phillip, 1998) and likewise qualitative research helped us to understand the Nechavava people, who they are, how they relate to each other and generally their way of life.

In qualitative research, different knowledge claims, enquiry strategies and data collection methods and analysis are employed (Creswell, 2003). Qualitative data sources include observation and participant observation, interviews and questionnaires, documents and texts, and the researchers' impressions and reactions (Myers, 2009). Data is derived from direct observation of behaviours, from interviews, from written opinions, or from public documents (Sprinthall, Schmutte and Surois, 1991). The form of data collection, presentation and analysis presents another obvious distinction between qualitative research and quantitative research.

*‘One of the primary motivations for doing qualitative research as opposed to quantitative research comes from the observation that, if there is something that distinguishes humans from the natural world, it is their ability to talk. It is only by talking to people, or reading what they have written, that we can find out what human beings are thinking, and understanding their thoughts goes a long way towards explaining their actions (Kaplan and Maxwell, 1994)*

Quantitative research makes use of questionnaires, surveys and experiments to gather data that is revised and tabulated in numbers, which allows the data to be characterised by the use of statistical analysis (Hittleman and Simon, 1997). Quantitative researchers measure variables on a sample of subjects and express the relationship between variables using effect statistics such as correlations, relative frequencies, or differences between means; their focus is to a large extent on the testing of theory. We employed to a less extent, quantitative research during our study into the Nechavava community because of its complex nature.

*Table 6. 1: Differences between quantitative and qualitative approaches: Extracted from Merriam 1985*

<b>Orientation</b>	<b>Quantitative</b>	<b>Qualitative</b>
Assumption about the world	A single reality i.e can be measured by an instrument	Multiple realities
Research purpose	Establish relationship between measured variables	Understanding a social situation from participants observation
Research methods and processes	-procedures are established before the study begins;  -a hypothesis is formulated before the research can begin;  -deductive in nature	-flexible, changing strategies; -design emerges as data are collected; -a hypothesis is not needed to begin research; -inductive in nature
Researcher’s role	The researcher is ideally an objective observer who neither participates in nor influences what is being studied	The researcher participates and becomes immersed in the research/social setting
Generalizability	Universal context freegeneralisations	Detailed context based generalisations

In the defence of qualitative research, Merriam (1985) states that most writers suggest that judgement should focus on whether the research is 'credible' and 'comfortable' rather than imposing statistical, quantitative ideas of generalisability on quantitative research.

To sum up this section, qualitative research is a systematic inquiry into the nature or qualities of complex social group behaviours by employing interpretive and naturalistic approaches. Qualitative study lends itself to the thick narrative description of the group behaviours in the group's natural environment. It attempts to be non-manipulative and takes into account the unperturbed views of the participants as the purpose is generally to aim for objectivity.

Qualitative research becomes more appropriate particularly in this research where the Researcher needs to understand the phenomenon of interest and to achieve a deep understanding of how the Nechavava people think about this research to the innovation process and to describe in detail the perspectives of the research participants.

#### **6.6.1 Rationale for a Qualitative Study**

Many scholars argue that human learning is best researched by using qualitative data. In selecting a research methodology, Guba (1981) suggests that, it is proper to select a paradigm whose assumptions are best met by the phenomenon being investigated. The study is about social innovation, learning new survival ways and poverty reduction in the Nechavava community.

The essential processes in this study included observing, investigating and documenting in detail, the unique experiences of individuals. The processes that influenced these experiences and the analysis of the resulting descriptive data were all undertaken by the researcher as a participant in the study. This approach allowed for 'thick narrative descriptions' of the phenomena under study and gave the researcher the opportunity to take into account the views of the participants and the subtleties of complex group interactions and multiple interpretations in the group's natural environment.

The researcher found a qualitative description of their experiences and an inductive analysis of data as most appropriate for the purpose of this research because all these procedures enhanced the possibility for some kind of objectivity which would have been lost if quantitative or experimental strategies were applied.

## **6.7 Research Design**

Research design can be thought of as the logic or master plan of a research and it sheds light on how the study is to be conducted. It shows how all the major parts of the research study- samples or groups, measures, treatments or programmes, work together in an attempt to address the research questions. Research design is similar to an architectural outline. The research design can be seen as actualisation of logic in a set of procedures that optimise the validity of data for a given research problem. According to Mouton (1996), the research design serves to plan, structure and execute the research to maximise the validity of the findings. It gives direction from the underlying philosophical assumptions to research design and data collection. Yin (2003) adds further that, *'Colloquially a research design is an action plan for getting from here to there, where 'here' may be defined as the initial set of questions to be answered and 'there' being some conclusion or answers'*.

### **6.7.1 The Case Study Strategy**

This research is based on a case study of the Nechavava Community in Buhera, in the southeastern part of Zimbabwe. This research to innovation journey has been undertaken to transform not only the Nechavava Community but the Zimbabwean society, the region and the globe. A case study is one of these several ways of doing research whether it is social science related or even socially related its aim is to understand human beings in a social context by interpreting their actions as a single group, or a single event.

Gillham, (2000) defines a case study as an investigation to answer specific research questions which seek a range of different pieces of evidence from the case settings. Yin (2003) defines a case study as an empirical inquiry that investigates a contemporary phenomenon within its real life context, especially when the boundaries between phenomenon and context are not clearly defined.

The case study approach is especially useful in situations where contextual conditions of the event being studied are critical and where the researcher has no control over the events as they unfold. Ritchie and Lewis (2003) see the primary defining features of a case study as being *'multiplicity of perspectives which are rooted in a specific context'*.

Given the interpretive position adopted in this research and the nature of the research question, the case study methodology was considered the most appropriate approach to employ because it provides a systematic way to collect data, analyse information and report the results.

A case study provides a variety of participant perspectives; multiple data collection techniques and furthermore, unlike many forms of research, the case study does not utilise any particular methods of data collection or data analysis (Merriam, 1998); therefore, a combination of data collection methods which present a more coherent picture of a unique situation. The case study approach makes use of multiple methods of data collection such as interviews, document reviews, archival records, and participant observation.

### **6.8 Participants in the Study**

The subjects in this research were the Nechavava community members who felt motivated to build a community dam. Through the intervention of Steward Bank, the research sample comprised of willing people who wanted to access funds for smallholder farming. Other participants included the researcher himself, the Agritex officer, the local district water engineer, the local councillor and the local traditional leaders.

The samples were selected under purposeful sampling. Purposeful sampling is a non-random method of sampling, where the researcher selects "information rich" cases for study in-depth (Patton, 2002). Purposeful sampling takes place when the researcher selects a sample from which the most can be learned (Merriam, 1998). It is the most common sampling strategy in qualitative research and seeks cases rich in information which can be studied in great detail with regards to issues of central importance to the purpose of the research.

### **6.9 Towards a new Integral Research Paradigm**

Through the integral research model, the Researcher gained firstly an understanding of how social science research can actually be re-invented in order to truly lead to social innovation. This approach has invited him to probe into different research paths that are suitable to his personal research disposition and to address a particular developmental issue that will lead him all the way from knowledge creation to implementation, from theory to action.

The research with the Nechavava Community was not aimed at just imparting knowledge or creating knowledge or geared towards giving knowledge to the community but it was also rather liberating and transformational. The TResearchers' efforts like that of Dr Muchineripi's efforts at Chinyika in Gutu have liberated more than

100 000 people in rural Zimbabwe. The research has effectively led to a sustainable project that delivered food to many people in the Nechavava Community.

It has always been my passion to conceive of learning and research in a transformational way. Lessem and Schieffer (2010) note that, *'Research should not merely lead to yet another all too often irrelevant publication on the library shelf, but should indeed go all the way from theory to action, with the final objective being that of leading to transformation on the ground'*.

From examining Lessem and Schieffer (2013), the majority of social researchers are totally oblivious to the rich and diverse portfolio of research methods, using questionnaires and interviews. These, however, represent only a limited number of research methods, reflecting, in particular a pragmatic-experimental and rational-theorising approach to knowledge generation.

What is left out are all those more humanistically-descriptive and interpretively oriented research methods that could accommodate cultural regions where the predominant way of thinking is different to the western way.

It would be a mistake in this research to employ exclusively western methods although the Researcher still needs to appreciate the western research because his research will lack originality. In integral research, while the term research methods points towards research techniques, such as experiment, survey, grounded theory, and others, the term **research methodology** points towards profound philosophical perspectives such as empiricism, feminism, phenomenology, hermeneutics, post-modernism and critical rationalism. In other words, research methodology is all about evolving and even revolutionising our view of the world and of our understanding of the knowledge and its creation.

A review of literature available in Zimbabwe has revealed that most of the research methodology comes from Europe, while research techniques seem to have been designed in America, leaving out the South and the East and perpetuating the European-American perspectives.

The cementation of the American and European worldviews has created quite an enormous worldview with a tendency to dominate the world. However, Lessem and Schieffer (2009) view this as a dangerous weakness of the dominating worldview. Domination to Lessem and Schieffer, is ultimately to the detriment of the dominator as lack of diversity always kills the resilience of a social system and also its capacity to adapt.

The Researcher is encouraged through the work of Lessem and Schieffer as an integral researcher, to choose more freely from combinations of research methods and research methodologies that the whole world has to offer.

Several research documents have been produced in the past. Some looked at community banking in Zimbabwe while some research studies focused on the role of spirit mediums in bringing water to communities. All these research studies to a very large extent lacked integration. It is evident from what the Researcher noticed on the ground that there is a rift between theory and action. In other words, much of the social science research has not seen the light of an active day. There is a strong division between highly theoretically oriented researchers, who are familiar with the depth of research methodologies but are often out of touch with concrete realities on the ground and there are those social science researchers who work in more applied ways but are out of touch with the philosophical roots of their research field.

Surprisingly the past research studies carried out in the Nechavava community have not been translated to create a meaningful transformation on the ground, but they have remained library documents up to date.

Lessem and Schieffer (2010) assert that a research should be lodged within one's communal, cultural and societal context. An interesting example of integral research is also embodied in the work of Sam Rima. His research led him to the development of theory of Spiritual Capital. Another compelling example from the Middle East is that of Maqbouleh Hammoudeh, who developed through integral research a theory on Islamic Management that she is now putting into practice in collaboration with her clients through her consulting work in Jordan and the Middle East.

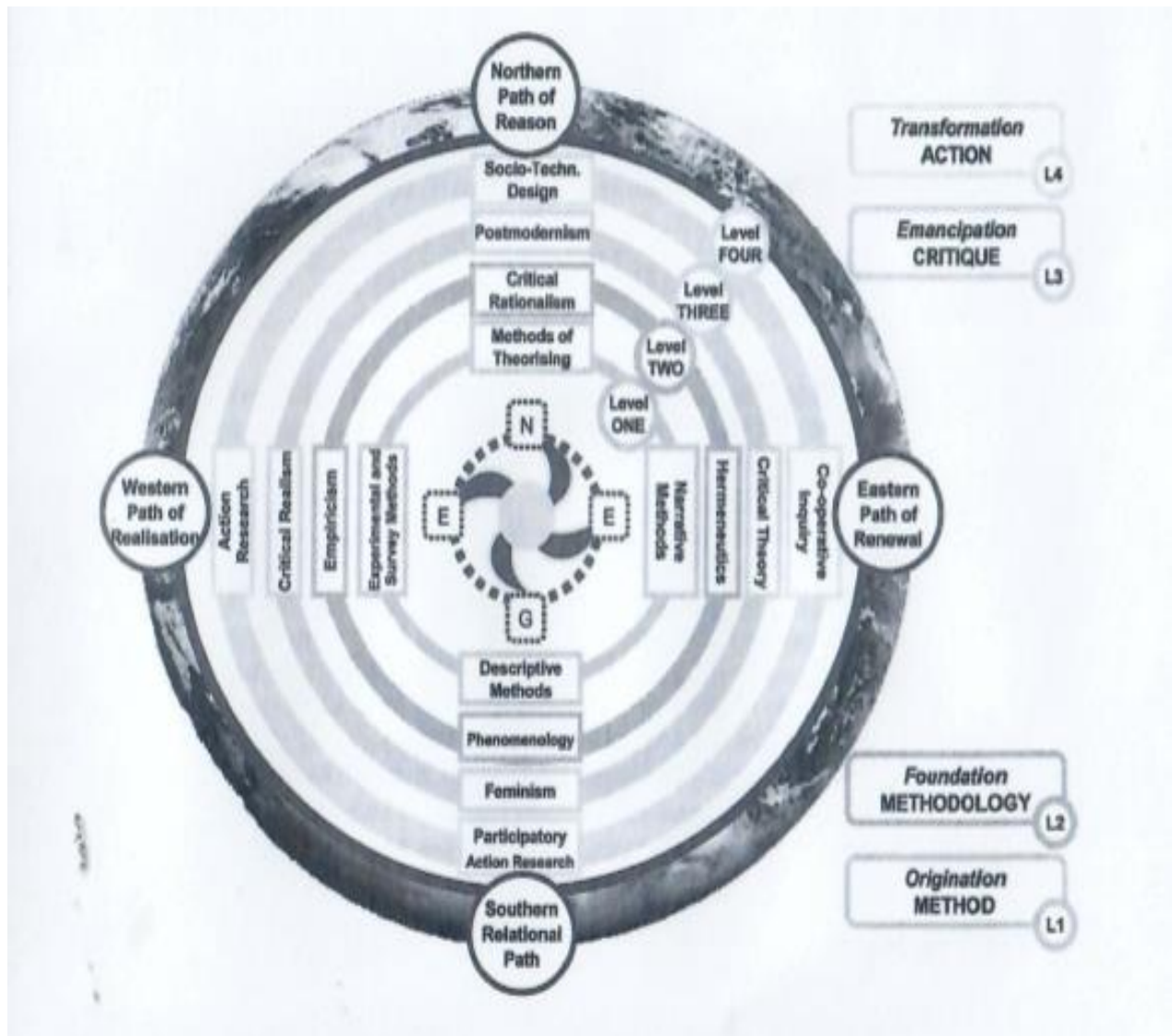


Figure 6. 1: Integral Research- Detailed overview on Research Paths, Adapted from Lessem and Schieffer (2010)

According to integral research, the researcher begins in the centre of the model by reflecting his or her own personality, his or her burning issue and desire, specific research context, cultural background and personal research style and he then chooses a research path or a combination of two or more paths.

## 6.10 CONCLUSION

This chapter examined phenomenological research methodology. As a researcher, it was in my best interest and in the best interest of the research community to use the

research techniques that yield the best results. Although focus and concentration was in the Southern Relational Path, the Researcher took an opportunity to compare and contrast with other three worlds paths research methodologies, paradigms and philosophies and in the process, he managed to embrace the Four World Approach.

Qualitative research was screened against quantitative research methodologies with a view to singling out the rightful research methodology to this study. As Lester (2009) noted, phenomenological research requires gathering deep information through inductive qualitative methods.

This chapter has been completed upon accepting the realities and imperatives needed to improve the livelihood of people in poor societies. This poverty challenge should haunt all right-minded people from different sections of society and the globe.

Outside Zimbabwe, in South Sudan for example, violence has brought untold suffering to innocent people. In Yemen, people are dying everyday and the same continues to happen in Libya. In many parts of the world, there are various forms of violence to women, children and the elderly.

Despite all these challenges and despite the neo-colonial and imperialist efforts that create some of these hostilities, the Nechavava community, like many other communities in Africa and the East, has shown in this integral research:

- A great amount of resilience and perseverance
- That they value collaboration, generosity, compassion and belonging to a community, respect for others and working for the common good.

## **PART3: CO-CREATION**

### **CHAPTER 7 CHAPTER 7: NAVIGATING THROUGH EMANCIPATORY CRITIQUE**

*In this transformation journey, I have created knowledge that liberates people as opposed to knowledge that dominates others. In other words, my research to innovation journey has been aimed at self-liberating. I began this Chapter with a loud voice of William Wilberforce (1789-1833), who sought for the release and freedom of all slaves around the globe. This time being the emancipation of Nechavava women and children from bad traditional practices and wrong church beliefs that subjects women and children to realms of impotence.*

#### **7.1 INTRODUCTION**

##### **Feminism**

*‘Women’s education is almost more important than the education of boys and men,’ Speech delivered by Indira Gandhi in November 1974*

Traditional practices are a threat to the development of women and the girl child in the Nechavava Community. Parents tend to prefer to send the boy child to school leaving the girl child at home. Women are alienated to realms of impotence and do not see the light of their dreams.

In address to Kenyans during a state visit in 2009, President Obama said, ‘A society which fails to uphold the dignity of women and girls, will fail to prosper in this 21<sup>st</sup> Century’.



*In a discussion with the Nechavava women: Video recorded by Kanukayi Madende on 13 January 2013*

*'I have been far oftener discriminated against because I am a woman than because I am black'. Shirley Chisholm, Speech to American Congress in 1969*

Central to this research work is the definition of the concept of feminism. The Researcher considers the definition by Mannathoko (1992) as the most pertinent:

*Feminism is a broad term for a variety of conceptions of the relations between women and men in society. Feminists question and challenge the origins of oppressive gender relations and attempt to develop a variety of strategies that might change these relations for the better.*

In Lessem and Schieffer's (2009) view, feminism can now be regarded as a grass root movement that does not only focus on gender issues but seeks to cross boundaries based

on social class, race, culture and religion and quite recently, championing the cause of the indigenous people. Feminists often disagree over the sources of inequality, how to attain equality and the extent to which gender and gender based identities should be questioned and critiqued. Liberal feminists believe that the women's liberation movement revolves around the equality of sexes and that biological sex should not be the only factor in shaping a person's social identity. Radical feminists also argue that feminism is about ending domination or elitism in society.

Donovan cited in Lessem and Schieffer 2010, identifies early liberal feminism as a daughter of enlightenment. Core-thinkers like Wollstonecraft and Sarah Grimke provided an image of a woman as a rational, responsible agent, one who is able, if given a chance to take care of herself, to further her own possibilities.

Feminism which originated from Europe and America in the 1950s and 1960s could be considered as a further development of Husserl's phenomenology. In both phenomenology and feminism, personal experience is the starting point. Feminism emerged as an organised movement of social theories, moral philosophies, economic and political thought, all focused on the liberation of women from the perceived subordination.

Merriam-Webster Dictionary (2017), defines feminism as the belief that men and women should have equal rights and opportunities. Again, according to Webster, feminism is an organised activity in support of women rights and interests.

Merriam- Webster dictionary (2016) defines feminism as the belief that women should be treated as potential intellectual equals and social equals to men. These people can be either male or female human beings, although the ideology is commonly associated with women. The basic idea of feminism revolves around the principle that, just because human bodies are designed to perform certain pro-active functions, biological elements need not dictate intellectual and social functions, capabilities and rights.

Feminism also by nature embraces the belief that all people are entitled to freedom and the liberty within reason, including equal rights and that discrimination should not be made based on gender, sexual orientation, skin colour, ethnicity, culture and lifestyle. This is the message the Researcher preached to the Nechavava people.

## **7.2 The History and Theory of Feminism**

The term feminism can be used to describe a political, cultural, or economic movement aimed at establishing equal rights and legal protection of women. Feminism involves political and sociological theories and philosophies concerned with issues of gender

difference, as well as a movement that advocates and campaigns for gender equality for women, as well as uphold their rights and interests.

According to Humm and Walker (1995), , the history of feminism can be divided into three waves. The first wave was in the 19<sup>th</sup> and early 20<sup>th</sup> centuries, the second wave was in the 1960s and 1970s and the third wave extends from the 1990s to the present. Feminist theories emerged from the feminist movements. It is a manifest in a variety of disciplines such as feminist geography, feminist history and literary criticism. Advocates and campaigns for gender equality have not yet laid their deep roots in the Nechavava soils. This is because the area is highly dominated by a strong local culture.

### **7.3 The Feminine Mystique**

Friedan's (1963) '*The Feminine Mystique*' criticised the idea that women could only find fulfilment through child rearing and home making. The Feminine Mystique ignited contemporary women's movement in the 1960s and as a result permanently transformed the social fabric of the United States and the countries around the world and is widely regarded as one of the most influential non-fictional books of the 20<sup>th</sup> century. In the book, Friedan hypothesised that women are victims of a false belief system that requires them to find identity and meaning in their lives through their husbands and children. Such a system causes women to completely lose identity and that of their family. Friedan specifically locates this system among postwar World War II middle-class sub-urban communities.

At the same time, America's post-war economic boom led to the development of new technologies that were supposed to make household work less difficult but that often had the result of making women's work less meaningful and valuable.

Contrary to this western notion, the women in the Nechavava community respect the institution of marriage and find more comfort and security in a marriage set up.

### **7.4 Theoretical Schools**

Feminist theory is an extension of feminism into theoretical and philosophical fields. It encompasses work in a variety of disciplines including anthropology, sociology, economics, women studies, literary criticism, art history and philosophy. Feminist theory aims to understand gender inequality and focuses on gender politics, power relations and sexuality, while providing a critique of these social and political relations and much of the feminist theory focuses on the promotion of women rights and interests. Themes explored in the

feminist theory include discrimination, stereotyping, objectification, oppression and patriarchy.

The American literary critic and feminist Showalter (1981) describes the phased development of feminist theory. The first she calls 'feminist critique', in which the feminist reader examines the ideologies behind literary phenomena. The second she calls 'gynocriticism', in which the woman is the producer of textual meaning including the psychodynamics of female creativity; linguistics and the problem of female languages; the trajectory of the individual or collective female literary career.

A scholar, Toril Moi, criticised Showalter's model, seeing it as an essentialist and deterministic model for female subjectivity that fails to account for the situation of women outside the West. That is, Toril Moi viewed the model as western and it did not include women of the East, North and the South, for example the Nechavava women.

#### **7.4.1 Socialist Feminism**

Socialist feminism connects the oppression of women to Marxist ideas about exploitation. Social feminists think the unequal standing in both the workplace and the domestic sphere holds women down. Socialist feminists see prostitution, domestic work, childcare and marriage as ways in which women are exploited by a patriarchal system that devalues women and the substantial work they do. Socialist feminists focus their work on broad changes that affect society as a whole rather than on an individual basis. They see the need to work alongside, not just men, but all other groups, as they see the oppression of women as a part of a larger pattern that affects everyone in a capitalist system. Many contributors to socialist feminism have criticised these traditional Marxist views for being largely silent on gender oppression except to subsume it underneath the broader class oppression.

In the Nechavava story, although the women feel that they need some form of freedom from the bondage of some oppressive traditional practices, they equally feel that male dominance brings some stability to each household in terms of peace and order.

#### **7.4.2 Radical Feminism**

Radical feminism considers the male controlled capitalist hierarchy, which it describes as sexist, as the defining feature of female oppression. Radical feminists believe that women can free themselves only when they have done away with what

they consider as an inherently oppressive and dominating patriarchal system. Radical feminists believe that there is a male based authority and power structure and that it is responsible for oppression and inequality and that as long as the system and its values are in place, society will not be able to be reformed in any significant way. Some radical feminists see no alternatives other than the total uprooting and reconstruction of society in order to achieve their goals.

The Nechavava people feel that society is in order and is functional in the way it has always existed. The relationship between men and women to them is sacrosanct and should be left in the hands of community elders.

### **7.4.3 Liberal Feminism**

Liberal feminism asserts the equality of men and women through political and legal reform. It is an individualistic form of feminism, which focuses on women's ability to show and maintain their equality through their own actions and choices. Liberal feminism uses the personal interaction between men and women as the point from which to transform society. According to liberal feminists, all women are capable of asserting their ability to achieve equality, therefore, it is possible for change to happen without altering the structure of society. Issues important to liberal feminists include reproductive and abortive rights, sexual harassment, voting rights, education, equal pay for equal work, affordable child care, affordable health care and bringing to light the frequency of sexual and domestic violence against women.

While talking to the Nechavava people, it was realised that the community acknowledges the abilities of both men and women and that these abilities can be put to use in their different forms for the good of the community.

### **7.4.4 Black Feminism**

Black feminism argues that sexism, class oppression and racism are inextricably bound together. Forms of feminism that strive to overcome sexism and class oppression but ignore race can discriminate against many people, including women, through racial bias. The Combahee River Collective argued in 1974 that the liberation of black women entails freedom for all people since it would be the end of racism and class oppression. One of the theories that evolved out of this movement was Alice Walker's Womanism. It emerged after the early feminist movements that were led specifically by white women who advocated social changes such as women suffrage. These movements were largely white middle-class movements and had

generally ignored oppression based on racism and classism. Alice Walker and other womanists pointed out that black women had a different more intense kind of oppression than that of the white women.

#### **7.4.5 Post-Colonial and Third World Feminism**

Post-colonial feminists argue that oppression relating to the colonial experience, particularly racial, class and ethnic oppression, has marginalised women in post-colonial societies. They challenge the assumption that gender oppression is the primary force of patriarchy. Post-colonial feminists object to the portrayal of women in non-western societies as passive and voiceless and portrayal of western women as modern, educated and empowered. Post-colonial feminism emerged from the gendered history of colonialism. In the 1940s and 1950s, after the formation of the United Nations, former colonies were monitored by the West, for what was considered as social progress.

#### **7.4.6 Libertarian Feminism**

According to the Stanford Encyclopedia of Philosophy (2008), classical liberal or libertarian feminism conceives freedom as a form of coercive interference. It holds that women, as well as men, have a right to such freedom due to their status as self-owners. This feminist approach is what we find in the Nechavava story.

### **7.5 The Key Tenets of Feminism**

Lessem and Schieffer (2010) identify six tenets of feminism which are, as the aim to create social change, seeing knowledge as a tool for liberation, not domination, as a research that strives to represent human diversity, as research that compliments androcentric perspective, as a research that includes the researcher himself and nature.

#### **7.5.1 Aim to Create Social Change**

At the heart of much feminist research is the goal, even the obligation of bringing about change in the condition of women (Lessem and Schieffer, 2010:132). The International Feminist Community is committed to the dual vision of research as

firstly benefiting the welfare of women and secondly furthering social science knowledge. In delving into the life of an African-American female teacher, feminist researcher, Maenette Nee Benham advocates a researcher's role in 'giving voice' to ethnic minority women such as the Nechavava women through narrative or retelling of their stories, both to empower them and to learn from their experiences.

### **7.5.2 Knowledge as a Tool for Liberation not Domination**

Lessem and Schieffer (2009) see language as a medium in which people conduct their social lives and create symbolic existence; gender is a symbolic dichotomous figure of thought characterising public as well as private lives. Power entangles people in its constantly re-invented ruses and snares, which some scientists regard as the fine-grained structure that holds society together. The feminists add the gender dimension to consider the impact of power relations. They regard gender relations as problematic since they are associated with conditions of dominance, inequality, stress and conflict and argue that gender relations are socially constructed, which means they are not given by nature, nor are they inevitable, rather they are a result of socio-cultural and historical conditions of women such as those in the Nechavava story and can be radically altered by human action.

### **7.5.3 Feminist Research Strives to Represent Human Diversity**

The study of feminism offers new ways of viewing human values, decision making and the very nature of human experience, beginning with the fundamental difference between men and women (Lessem and Schieffer, 2010). Professor Mary Field Belenky from the University of Vermont cited in Lessem and Schieffer (2010) concluded that, men and women are positioned in a hierarchical social order, seeking power and accomplishment, independence is a priority value and the male perspective on self and others is, 'we are separate and different'. Women are situated in a network of connections, seeking friendship, intimacy and independence as priority values. Central to the female perspective is the idea that, 'we are close and the same' and such thinking does not exist in the Nechavava women because they still view their male counterparts as their protectors.

Lessem and Schieffer, (2010:133), note that across works of many researchers, feminism focuses on the differences within the community of women. Within the feminist paradigm, there exists a broad diversity of points of view, based on individual and group experiences in a society as members of different racial, cultural and economic groups.

#### **7.5.4 Feminist Research Compliments, the Androcentric Perspective**

The ontological claim by feminist research is that the reality depicted by much of social science knowledge is incomplete and fundamentally distorted. In their work, Lessem and Schieffer (2010) see the worldview described by many studies of human and organisational behaviour as being dominated by androcentric worldview, meaning that it communicates the male experiences and is based on male assumptions and perspectives.

Female experiences, assumptions and perspectives are often excluded as subjects of study, as researchers and interpreters of results of the study. According to Lessem and Schieffer, the androcentric perspective is not a problem when the researcher acknowledges that women are missing in the study and in the interpretation of the results of the study. The problem only becomes significant, where androcentric research is described as representative of the universe under study and when the findings are presented as universally true. Many feminist researchers argue that such androcentric research is irrelevant for the female experience and inadequate for explaining female behaviour.

In our study of the Nechavava community, women took a keen interest in finding ways to reduce poverty and were way ahead of their male counterparts.

#### **7.5.5 Researcher as a Human Being is Included**

Feminism often propose a metabolism of subject and field, seeing researcher and researched as one organism. Professor Patricia Hill Collins cited in Lessem and Schieffer (2010), described her position and involvement in her research as very personal. When referring to African-American women, she chose to embed herself in the group she was studying instead of distancing herself from it. Feminist researchers may use their personal experience to inform their research questions and to guide their involvement in the research process. In this research, the Researcher adopted the approach of a feminist researcher which guided this whole research process.

#### **7.5.6 Nature is Included in the Research**

Feminism can finally be understood as a science where the subject-object split is not used to legitimise the domination of nature. Nature itself is conceptualised as active

rather than passive, a dynamic complex totality requiring human co-operation and understanding rather than a dead mechanism requiring only manipulation and control, (Lessem and Schieffer,2010).

Lessem and Schieffer (2010), cite the US cultural anthropologist, Rianne Esler's latest work, 'The real Wealth of Nations'. Esler proposes a new caring economics that takes into account the full spectrum of economic activities, from the life-sustaining activities of the household to the life enriching activities of the carers and communities, to the life supporting process of nature. Esler further demonstrates how our values are distorted by the economic double standard that devalues anything associated with women and femininity. She reveals how current economic models are based on deep seated culture of domination and she shows how human needs would be based on economic models of caring.

The Nechavava story is nothing different from stories being told about women and femininity throughout the world. This chapter of my research attempted to create an awareness of the women in the Nechavava community and in Zimbabwe as a society, for them to begin to believe in themselves because they can sufficiently contribute to sustainable development through self-sustaining smallholder farming activities.

## **7.6 African Perspectives on Feminism**

African women challenge the existence of a narrow-minded interpretation of feminism. Instead, they acknowledge a diversity of feminism that is context specific and multifaceted. For example, African women view marriages as liberating, intimate and as a private space for women to express their sexuality and adulthood, especially in repressive societies. They view feminism that faults women for being in marriage as being narrow-minded.

However, although my research to innovation journey focused on discrimination, gender equality, elitism and domination, the use of indigenous knowledge systems and exogenous knowledge systems to change societal landscape was of primary concern. Such an integral way of looking at things, again, emphasised by Lessem and Schieffer is the only sure way of bringing about development.

While feminism has done a lot in addressing imbalances between men and women, there is also a huge argument against it, which is that it has changed the African marriages. Whereas in the past women respected their husbands, relied on them for family direction and guidance, today it is the opposite. Anti- feminists view feminism as foreign and 'unAfrican'

as it has brought several divorces to the African society. Africans do not condone divorce and they see it as a taboo practice which must be condemned at all cost. In the indigenous African way of life, marriages are a custodian of family life, values and virtues.

In addition, on the downside, African people feel that feminism brought a taboo of gay marriages. Some societies do embrace gay marriages but Africans view it as taboo.

The Researcher made an effort to make sure that women in the Nechavava community are enlightened about the need to understand their rights as enshrined in the Constitution of Zimbabwe, while at the same time recognising the family values in line with the traditions and customs of our founding fathers. His approach to feminism here, was to create a balance between the borrowed culture (foreign) and the Shona tradition, which should always, in my view, guide the relations between men and women.

He encouraged women to work hard and teach children to work hard too in view of the prevalence of HIV and AIDS. Men are dying leaving young families behind. My research sought to encourage couples to work hard and avoid over-reliance on one partner as even a woman should learn to become head of a house should the male partner pass on. This is now acceptable because today's families have a new set of responsibilities which are that, children should have decent accommodation, food, clothing and a quality education. This does not mean that our culture should change, neither does this mean our sacred customs and traditions should also be relegated to realms of impotence.

The Researcher recognises the efforts being made by the Government of Zimbabwe since independence from Britain in 1980. The Zimbabwe Government has observed and reaffirmed the position of chiefs in the society. The chiefs together with community elders are supposed to be the custodians of culture, which includes marriage customs and that children should respect their parents. Many of the chiefs, if not most of them are leaders of various church organisations. The glaring discord here is that, instead of them being custodians of our African heritage, guiding our people through our traditional rituals, they have become custodians of a foreign culture through the church.

To heal our society and to restore our African life in the context of feminism, Government must only install chiefs to positions based on their devotion to superintend the values and virtues of the African people. It is quite confusing, how one individual can be a leader of two religions.

*It would be correct to say that no human culture has remained pure since its creation, free from external influences. But the most important thing is what to do with the ideas, concepts and institutions that come from different cultures. This is especially when, as in Africa, these are foisted on it, without its having, or being given, the opportunity to select or adopt what it considers desirable or worth its while, and adapt it to suit its own circumstances, (Gyekye, 1997)*

It seems to Kwame Gyekye Ghanian philosopher who followed the footsteps of Kwame Nkrumah, that Africa today must deal most seriously with the ideas, values, practices and institutions that it has received from other cultural sources, if the cultural situation in Africa is to be vitalised and made a viable framework for development. The viability of such a framework is determined by the characteristics of that culture.

## **7.7 CONCLUSION**

In the Nechavava Community like many other communities, there are the poor, the exploited and the marginalised. Feminism tends to want to address such imbalances. The question is who made the poor, poor and how were people exploited and marginalised? Easterly cited in Kinsley, (2009), notes that ,the poor should be responsible for their misery. They are duty bound to liberate themselves from the bondage of poverty.

The Researcher feels that the several studies on feminism done in the past have the African culture for the gender imbalances in society and many of them did not pay attention to the underlying causes of such imbalances, and whether they are real imbalances or just a natural creation. If they are a natural creation, what could have been the best way of altering the African culture, without fundamentally dismissing its contribution to the African way of life?

Development is concerned with an improvement in the quality of life lived by people. People can be men, women or children. The Researcher notes that there have been several regrettable cases of domestic violence against women and children across the globe. There have also been cases of child labour and child abuse. Such abuse and such traditional practices cannot be condoned. Traditional practices or church cults which deny women and children the right to realise their dreams are inexcusable and should be punished.

However, he feels that the proponents of feminism are to a large extent envisioning a world of no marriages and of no family life.

Africans have in the past observed the extended family, as part of individual and societal responsibility and this responsibility has always been executed in a family set up, which is the custodian of values and virtues. The radical feminists take little regard for marriages and family and if such is allowed to spread throughout our continent, Africa will be doomed.

The Researchers' approach in this research study was to encourage everyone; men, women and children to work hard for a sustainable livelihood. He feels very much disoriented with such rhetoric, he hears every day people saying, we been marginalised, oppressed or discriminated against. This language makes him sick. Zimbabwe for example is almost four decades after independence. People must make themselves what they want to be and that includes women and children. We could have been marginalised, but what are we doing about it?

We must transform our mindsets as well and prepare them for the future.

In the next Chapter, transformative action through participatory action research will be discussed.

## **PART 3: CO-CREATION**

### **CHAPTER 8 : EFFECTING THROUGH TRANSFORMATIVE ACTION**

*'I have known people who had fantastic ideas, but couldn't get them off the ground because they approached everything weakly. They thought that their ideas would somehow take off themselves, or that just coming up with an idea was enough. Let me tell you something – it's not enough. It will never be enough. You have to put the idea into action. If you don't have the motivation, and enthusiasm, your great idea will simply sit on top of your desk or inside your head and go nowhere. Lack of passion is often the difference between failure and success,' Donald Trump, American Businessman and Republican Candidate for US Presidency for 2016 Presidential Elections (McIver, 2007)*

#### **8.1 Introduction**

##### **Participatory Action Research**

The Researcher has been navigating the path of GENE in the preceding chapter focusing on feminism. This was the third level of the Southern Relational Path, wherein he critiqued why the poor are poor. He sought to establish the causes of their misery. He was able to challenge the poor to rise and emancipate themselves.

In this chapter, the Researcher will continue the interweaving of integral research, again following the GENE rhythm. This is the effecting stage whereby he actualises new integral content through the transformative action. It is expected that all people involved in exploring the burning issue be co-researchers and co-subjects, (Reason and Heron, 1995) unlike in conventional research where people are treated as passive subjects. Good research is research with the people, rather than on people as if they have nothing to contribute to the ideas that goes into their work. This Chapter begins with an appreciation of what participatory action research is all about.

Participatory research, as a branch of action research, is unique in its southern origins, most specifically in Latin America, Africa and the Indian sub-continent, with Columbia's Fal Borda, Ecuador's Daniel Selener and Bangladesh's M.P Rahman being its leading lights, (Lessem and Schieffer, 2010).

Fal Borda cited in Lessem and Schieffer, (2010), mentions the Spanish *vivencia* as a focal point of dialogic research and innovation oriented towards such questions as, 'why is there poverty?' and is there oppression and dependence?

#### **8.2 Key Tenets of Participatory Action Research**

Lessem and Schieffer, (2010) mention seven tenets of Participatory Action Research and these vary from community problem solving to committed participation. Fal Borda, Colombia's renegade academic, believed that learning to interact and organise with Participatory Action Research is on the basis of existential concept of experience proposed by the Spanish philosopher, Jose Ortega Y Gasset and the key tenets are:

- The problem is defined, analysed and solved by the community,
- Participatory Action Research facilitates an authentic analysis of social reality
- It aims at the exploited, the poor, the oppressed and the marginalised
- It creates awareness of the people's own resources, mobilising for self-reliant development
- The ultimate goal of research and innovation is the radical transformation of social reality
- The researcher/innovator is a committed participant and learner in the transformation process.

### **8.2.1 The Problem is Defined, Analysed and Solved by the Community**

We started the project by identifying our problem as a group. As a catalyst the Researcher approached the local Councillor to see if they could put people together to resolve the poverty challenges in the community. The Councillor was quite interested and he promised his full support.



*The Nechavava community in discussion, pictured is the Project Chairman(left) and Ward Councillor (right): Picture recorded by Kanukayi Madende on the 13<sup>th</sup> of January 2017*

We sat down with the Chairman of the Branch Development Committee and the local Headman. We came up with the following points of action:

- a) We agreed that the problem in the community was poverty and that to come out of poverty the community must work together to build a dam. The dam would be used to harvest rain water and this water would then be used for smallholder irrigation like community gardening, animal drinking water and fish farming.
- b) We also agreed that in the absence of finance, smallholder farming groups may find it difficult, so we approached Steward Bank, realising that Steward Bank is riding on a banking system which is supported by a strong communication technology under Econet Zimbabwe. Steward Bank would provide a lending platform for the farmers and enlighten them on financial literacy. Further to this,

it was also of our opinion in that meeting, that Steward Bank would create banking knowledge to this community through their innovative banking technology, such as Eco-farmer.

- c) We agreed that the community would be responsible for the construction of the dam and that no community member would be forced to offer labour for dam construction but would be expected to rally behind the noble cause willingly.
- d) It was also agreed that as a project catalyst, the Researcher would provide 300 bags of cement, 40x 20mm reinforcement steel and two gate valves for the dam construction.
- e) In this meeting, it was also agreed that the headman should identify the area where a community dam was to be constructed and the headman would reinstate traditional rituals like '*bira*' and *mukwerera* in the area for rainwater.
- f) The meeting resolved that we were going to work with the Department of Agriculture and Mechanisation, the Department of Veterinary Services, the DDF, the Buhera District Administrator, the Buhera Rural District Council and members of Parliament in Buhera District as co-research subjects.

At this stage we had a shared goal for social transformation purely driven by our various experiences in this community. There was a glaring resolve to provide knowledge, techniques and experiences to the transformation process. The Department of Agriculture and Mechanisation worked on the planning of the dam and produced the bill of quantities needed to complete this project.

### **8.2.2 As a Scientific Methodology, Participatory Action Research Facilitates an Authentic Analysis of the Social Reality**

Lessem and Schieffer (2010) assert that people cannot be liberated by consciousness and knowledge other than their own knowledge and their own consciousness as a people. It is, therefore, essential that people develop their own consciousness-raising and knowledge generation.

From the year 2014, Headman Nechavava has been practising '*bira remukwerera*,' our traditional way of praying for rainwater from our ancestors. In the month of October every year, *bira remukwerera* takes place in Madzimbashuro Hill in the Nechavava area.

The Nechavava people are now in control of their own heritage.

### **8.2.3 Participatory Action Research involves Full and Active Participation of the Community**

Generally, the Nechavava people knew what their problem is. We never had problems in motivating any member. We were actually slow to them. They expected things to happen faster than we could make things happen. Most of them felt compelled to take action against poverty. They formed their own groups, reviewed each other, assessed and learnt from their successes and failure.

### **8.2.4 Participatory Action Research is Aimed at the Exploited, the Poor, the Oppressed, and Marginalised**

A non-governmental organisation called 'Goal Zimbabwe' through its representative took time to explain to the villagers about the situation they are in and that the 'Garaviro Development Initiative' is their liberator.

In this research study the community was made aware that although poverty and deprivation may be a result of specific social forces rather than an outcome of deficiencies inherent on their part, they are equally expected to rise in community-led partnerships to change their lives.

To their end, they gained confidence and started organising each other to secure loans from Steward Bank as varied groups with different smallholder farming projects.

### **8.2.5 Participatory Action Research Creates Awareness of the People's Own Resources, Mobilising for Self-reliant Development**

To a very large extent, traditional leadership who operate without proper legal frameworks to follow, abuse subjects. Subjects are abused especially on land. In our study, it was discovered that there are families in this community who have lived there for years but possess very small or no land compared to other families. These rural elites (traditional leaders) have socially oppressed families and due to enlightenment on the part of people in the area, many of them have been taken to the district magistrates courts for abuse of such powers.

In the discussion with the local magistrate, it was found that there are a number of pending cases at Murambinda Magistrate Courts, all to do with the issue of land.

Land was at the centre of the liberation war and continues to create social problems and upheavals in various communities of Zimbabwe. The land invasion is one such violent action by people of Zimbabwe to repossess land.

### **8.2.6 The Ultimate Goal of the Research and Innovation is the Radical Transformation of Social Reality**

It was requested from the Headman that there be a day of cultural display in the community. The event was organised by community leaders who include the village head and it took place at the community dam. It ended up being a commemoration of the dam in a way. The event was marked by a huge turnout of people of the Nechavava area.

The aim was to understand the indigenous knowledge systems that are in the Nechavava area but are being underutilised. People were put into groups of art, poetry, drama, music and storytelling so that they get an idea of the hidden cultures in this community. We emphasised on participation by the elderly so that we obtain the deep social realities inherent in this culture.

From observation, music binds these people together as a community. Elderly people gave stories of areas which were believed to be sacred in the community. They recited that their forefathers used to meet 'Mwari' in such places and that if one has sinned and passed through such places, he or she would disappear. We enjoyed the stories and the myths associated with them.

One old man started talking about rain making cults, which are 'svikiros' (spirit mediums) with power to make rainfall. He mentioned that in the past these 'svikiros' would travel to Matopos in Matebeland for 'Mukwerera' and in certain cases for rainmaking competitions. The 'svikiros' would be drawn from all over Zimbabwe. They would travel for days to Matopos Hills and the ceremony would go on for over month.

We observed that the indigenous knowledge systems, though to a large extent it has been diluted by the western culture, still exists in a big way and the elderly in the community still cry out to have their African heritage and dignity restored.

### **8.3 Origins of Participatory Action Research**

In 1975, a young Canadian adult educator named Bud Hall, at that time temporarily based in Sussex, UK, compiled a special issue of the journal 'Convergence' on the topic of Participatory Action Research, (Lessem and Schieffer, 2010).

Beyond Hall's issue sparked an international network of educators, academics, and activists interested in Participatory Action Research, which would grow stronger and larger over the years.

Hall worked in Tanzania from 1970 to 1974. He became Chair of Adult Education and Community Development at the University of Toronto and Dean of Education at the University of Victoria. Through these experiences, Hall became acquainted with approaches to education based on the principle of self-reliance, active participation and dialogue. He also became interested in the potential of research to promote transformative learning, local development and progressive social change, and research models that departed from the traditional positivist approach to social research based on natural sciences.

When Hall became the visiting fellow at the Institute of Development Studies at the University of Sussex, in 1975, he met people from many other countries who were thinking along similar lines with him and his Tanzanian colleagues, seeking connection between education, research, politics and action. Among these were Francisco Vio Grossi from Chile and Rajesh Tandon from India.

*The philosophical origins of participatory research, aside from those already cited, can be traced back to both pragmatism and also historical materialism. Students of pragmatism maintains that knowledge arises from action. In the view of historical materialists, participatory research is structured by democratic interaction between researcher and the oppressed classes, and takes the form of dialectical relationship between theory and practice, (Lessem and Schieffer, 2010).*

#### **8.4 Community Activation**

Former President and father of independent Tanzania, an adult educator, Mwalimu Julius Nyerere is a well-known African proponent of participatory action research. His 'Ujamaa' programme to a large extent influenced the development of participatory action research. Participative action research is born out of the notion of self-reliance, active participation and dialogue. It can promote local development, transformative learning and progressive social change.

The Researcher has been involved with the community from the start of the project. The community organised themselves into groups. Each group was given a

programme to work on. Community members supervised each other and from time to time held meetings to discuss pressing matters. In the different groups, there were builders who helped in the construction of the dam. The Steward Bank team visited the groups periodically to discuss ways of raising funds within the groups for their farming projects.

The approach had been that there is need to exploit the groups' strengths as Africans working together as a community. We have in ourselves the culture of feeling for each other. As Mbiti (1969) notes, 'whatever happens to me, happens to everyone,' that is our culture and as a catalyst the Researcher tried to cement such ideals in the doings of all groups.

*I believe deeply that we cannot solve the challenges of our time unless we solve them together- unless we perfect our union by understanding that we may have different stories, but we hold common hopes; that we may not look the same and we may not have come from the same place, but we all want to move in the same direction- towards a better future for our children and grandchildren,' a speech by President Obama in Philadelphia, 2008 (Russell, 2009).*

Such signs of co-operation and togetherness have been demonstrated successfully in Tanzania through Ujamaa projects.

On signing up for loans it was agreed with Steward Bank that group members would serve as guarantees for each other and that they will be responsible for monitoring and motivating each other. The failure of one, is the failure of the whole group.

### **8.1 Transforming Nechavava Community**

As Lessem and Schieffer (2009) allude, transformation starts with the individual, then the community or organisation, society than to the world. The study dealt with people as individuals, groups and then as a community.

Lessem and Schieffer (2012) describe transformation as a co-creative process, which seems to be to be the very spring source of life's successful record of evolution. The GENE model works when individuals, communities and societies embark on the journey from their grounding into their local identity affecting integrity.

An innovation ecosystem supported this transformation as parties or co-research subjects worked co-creatively to achieve a full transformation. Co-research subjects

ranged from the steward (Headman Nechavava), the eastern catalyst (Councillor Matsenhura), the researcher (Mathew Nyashanu) and the facilitator (Dr Muchineripi).

We decided to give a name to the project so that it is easily identifiable in the area. We dubbed the project 'Garaviro Development Initiative'. We did this in an effort to make sure that this research project becomes institutionalised in the community. The project is not going to end after completion of research but will continue with generations and generations to come. There are more plans for the project beyond the research study.

## **8.6 CONCLUSION**

Transformation means creating the future.

In this chapter, the Researcher dealt with the effecting part of the transformational GENE. This transformational flow continuously stimulated the Nechavava community to ground itself in its particular social and cultural context.

Therefore, the community did not only connect with the particular burning issues in its context but also got in touch with its cultural grounds and capacities. Within the community, the transformational flows institutionalised the renewal process.

I looked at the living systems; the individual, community and society; and the shared functions of community building, conscious evolution, knowledge creation and sustainable development in the Nechavava community.

For the Nechavava people, this a liberation from the darkness of ignorance and deprivation to a full realisation of potential and freedom.

In the next Chapter I will discuss the integral university (Garaviro Development Initiative) created as a result of this research which will be institutionalised in the Nechavava community for future generations to learn and benefit from. The next chapter reveals the research contribution being Part 4, of the 4C' framework, to the researcher, the Nechavava community, Zimbabwe as a society and to the whole world.

It will give detail as to how this project dubbed the 'Garaviro Development Initiative' will prepare a changed life for generations yet to born.



## **PART 4: CONTRIBUTION: UNIVERSALIZING DEVELOPMENT**

### **CHAPTER 9 : A FULL VIEW OF THE THESIS: A DISTILLATION OF THE INTEGRAL JOURNEY**

*'With contribution one distills and shares his integral development with his community and society with a view to transforming local and global education,' (Lessem and Schieffer, 2013)*

#### **9.1 Introduction**

The fourth 'C' of the *4Cs framework* is contribution, which will be covered in Chapters 9 and 10 and the alternating CARE rhythm is education.

In this chapter, the Researcher gives an overview of the journey he has travelled since September 2014 in coming up with this research document. He outlines the roadmap designed and followed and the contributions he made as a scholar, co-researcher and co-research subject.

The Researcher has been working with the Nechavava Community since the year 2013. Having helped to organise them into groups for community market gardening projects and also having funded the same from his personal savings.

He has discovered who is through this initiative and this project is a testimony of his calling. A further self-discovery is that his calling is in matters that affect humankind and how people sustain their livelihood.

The speech (mentioned in chapter 2) which I wrote and delivered as a Child Parliamentarian at a session of the Child Parliament of Zimbabwe in 1991, is again a testimony to the nature of my calling. At the age of 18, I presented to the Child Parliament an emotional paper on, *'Drought and its Effects on Rural Children.'* I don't think this is a matter of coincidence but God's calling. As I look back the journey I have travelled, I am encouraged by my desire to see a social change to communities and societies.

There was a time in 2013 when I decided to research into development finance, again, the motivation was to acquire skills and knowledge on developmental matters. I submitted my application to Stellenbosch Business School in South Africa and I was duly accepted. Just before I started the programme I met Dr Kasu, a Da Vinci doctorate graduate, who explained to me about Da Vinci and Trans 4m Universities. I got attracted to this integral research programme because of its practical approach and the fact that I was going to do the research with my community and in my community. It has always been my desire to leave my footprints in my community.

Meeting Dr Muchineripi for the first time was quite exciting. We introduced each other with our totems 'Madyira' and 'Museyamwa' and we later realised that we are indeed the same people bound together by our common geography, common culture and that the Chinyika Community shares boundary with the Nechavava people. We realised that we share the same experiences and same indigenous knowledge systems. We are one people.

Dr Muchineripi started walking this journey with me beginning with my calling (my research topic) into my research proposal and then into the actual organisation of the research community, the research writing and its presentation.

## **9.2 My Appreciation of the Integral Studies/Research**

At first I was met with confusion at Da Vinci. There were those students using the Eureka Approach and some were following the conventional approach and there were students like me who started with the 4Cs approach alternating with the CARE Approach. There was a time when many students did not know the recommended approach to follow and that confusion went on a little while.

I approached Dr Muchineripi and advised him that I wanted to follow the 4Cs approach, the reason being that it resonates well with my community project. I was authorised to follow that route and I then submitted my research proposal which was then accepted.

Lessem and Schieffer wrote resourceful books on integral studies, ranging from integral research and innovation (2010), integral development (2012), integral economics (2013), transformation management (2009) to integral dynamics (2014). On the other hand, Dr Muchineripi and Dr Kada; and also Dr Mwamukwa, contributed to Integral Community (2012) and Integral Green (2014) respectively. These critical resources on the subject of integral research gave me an in-depth understanding and knowledge that made my application of theoretical knowledge to practical issues on the ground easier.

I began my orientation to integral studies with the '4 Cs' (Call, Context, Co-creation and Contribution). I searched into myself to discover who I am. This was followed by revealing my objective calling and my subjective calling.

Beginning in 2014, I started seeing development, transformation and innovation differently. Lessem and Schieffer's theories, models and frameworks based on integral research opened my mind. I started understanding my grounding which revealed my local identity. I moved on to appreciate the global perspectives, through the GENE transformational flows, which starts by grounding in the South, Emerging in the East, Navigating in the North and Effecting in the West.

There was also the need to follow one research path or to mix two research paths in this journey. I realised that in the East there is high emphasis on renewal, in the North, it is more of reasoning and in the West, they want to realise through action and doing.

These research paths relate directly to the particular cultural strength that each of archetypal World regions has developed over time. They also correspond to the four core human modes of being, in the case of the Nechavava community which is grounded in the South, becoming in the East, knowing in the North and doing in the South.

I chose the Southern Relational Path mainly because I am grounded in the southern soils. In order to achieve true social innovation, the researcher needs to connect with the creativity of the culture it is applied to, hence rooting it organically in a specific cultural soil and support the evolution and sustainability of culture as a whole (Lessem and Schieffer, 2010). The Four World Model rooted in this research suggests that in order to have a dynamic balance on a global level, each 'world' needs to contribute its unique path of knowledge generation into the whole in order to ensure diversity.

At a time of activating the Nechavava Community, there was a deliberate interaction of different cultures resulting in relatively a free flow of knowledge required for innovation.

Together with my co-subjects of this research, we took time to understand the contribution of the 'Southern Worlds' and how the Nechavava people through this research can be transformed. We discovered that the South is endowed with a humanistic gift. This gift binds people of the Nechavava community together, it asserts the dignity of people, it promotes human and social welfare, it fosters self-fulfilment in the context of collective and community relations. People in this community work in close relation with one another and with nature in general. This form of permaculture has created a peaceful co-existence and co-evolution in this community.

I went further to obtain an appreciation of the full architecture of integral research and tried to see how it could be applied to the Nechavava community. Since I chose the southern Relational Path, it then followed that I had to apply in-depth descriptive methods, phenomenology, feminism and participatory action research in a co-creative manner.

### **9.3 Appreciating the 'Call'**

In the 'call' is the subject of sustainable development dealing with poverty in the Nechavava community. I coined a topic, 'Achieving sustainable socio-economic development through water and community banking: A case study of the Nechavava Community.'

Under this heading, the 'call' I spoke about myself, how I grew up with my parents and the poverty challenges that confronted us at that time and similar challenges bedevilling this community up to this day.

I went further to narrate how people of my generation and those generations to come can make communities such as the Nechavava Community better by researching about poverty and finding its curative measures.

#### **9.4 My Appreciation of the 'Context'**

I took a look at contextual imbalances in the Nechavava Community. I critiqued the transformational imbalances, the transcultural imbalances, the transdisciplinary imbalances and the transpersonal imbalances in the context of the Four World Approach.

I criticised the domination of the north in research and science and the domination of the west in economics and enterprise. I criticised the attitude of cultural imperialism by the west.

I discovered that the south and east are often left out but have rich indigenous knowledge systems which can aid innovation and sustainable development.

I embraced the Four World Model by Lessem and Schieffer as it allows for the co-existence of different cultures of the world allowing for generation of new ideas.

The domination of the west and the north in research and education has resulted in the production of western oriented graduates in Zimbabwe. These graduates have been irrelevant to our society as they were produced to cater for western capitalism and not to develop the Zimbabwean society using our indigenous knowledge systems. I further complained that, these graduates lack the depth required for understanding sources and levels of poverty in our vulnerable communities here in Zimbabwe.

I critiqued the western culture particularly on marriage systems which do not observe family values, virtues and the role of individuals, family, community and societies in looking after extended families. I decried the inadequacies of western culture in protecting families and marriages. I had realised that there are many elderly people, orphans and children whose parents have died due to HIV and AIDS in the Nechavava community, but do not have family care.

I critiqued western thought, that development can only be development if it comes from the north and the west. I am not against the west. I am not against the development they foster, but I am against the dismissal of contributions the east and the south can make. In this research, I saw the strength of our civilisation as African people, that the Nechavava people organised themselves to construct a dam which is now harvesting water for sustainable livelihood.

#### **9.5 My Understanding of Co-Creation**

I continued to interweave through the GENE rhythm an acronym meaning grounding, emerging, navigating and effecting; this time taking a look at co-creation. I moved through

four research levels following the GENE trajectory, starting with research methods or the grounding of the research.

As for my Southern Relational Path, the research methods detailed descriptions of the water situation in the Nechavava community and Zimbabwe as a country and the community banking services in rural communities of Zimbabwe and Zimbabwe at large. I also described the different water policies since Zimbabwe's Independence in 1980 in relation to the situation on the ground in the Nechavava community.

I went further to describe the Zimbabwe Financial Inclusion Policy in view of limited banking services in areas such as Nechavava.

Before I rested my pen on this subject, I was tempted to describe the various rainmaking rituals in the Nechavava community and how people of this community feel about these rituals.

I moved to research methodology which for my path is phenomenology or emerging innovation and then navigated to research critique where I critiqued various feminist views and I finally discussed the participatory action research or the effective transformation.

#### **9.6 Contribution: Universalizing Development**

In the end, together with the Nechavava Community, we must be able to sustain the call, context and co-creation by making a significant contribution to knowledge to the 'Garaviro Development Initiative' in the Nechavava community.

Research done before shows that the Chinyika Project transformed the community by bringing self-sufficiency to hundreds of people who in the past were poor and starving.

#### **9.7 CONCLUSION**

The chapter gave a review of the thesis from the time I registered with Da Vinci Institute and then went through all the integral research books written by Lessem and Schieffer with their various integral models, theories and frameworks to the time I made my contribution to the body of knowledge.

These books written by Lessem and Schieffer prepared me sufficiently to embark on this exciting research journey.

This research process evolved from an alternating dual rhythm comprised of the 4Cs, the acronym for call, context, co-creation and contribution; and the CARE which stands for activation, catalysation, research-innovation and education.

In the next chapter, chapter 10, I will discuss further the contribution we made to the body of knowledge together with the Nechavava community.

## **PART 4-CONTRIBUTION**

### **CHAPTER 10 : Integral Development through ‘Garaviro Communiversity’**

*Everything we are doing is geared toward helping our communities achieve control over their assets, including land, cultural rights, and intellectual property. We recognise that our communities have their own unique needs, worldviews, and problem solving strategies, and must be allowed to determine their own definitions of success. We believe that a sea change in which communities are empowered on the local will make drastic improvement to the success of development efforts worldwide (The Development Philosophy of First Peoples Worldwide founded by Rebecca Adamson, adapted from Lessem and Schieffer, 2013)*

### **Institutionalising Integral Development through Educational Transformation and Transformative Education**

#### **10.1 Introduction**

Chinyika in Zimbabwe is testimony of a ‘Southern’ case for integral development. The Nechavava community shares boundaries with Chinyika and a lot has been learnt from this seedbed for social transformation. Chinyika has done well on the subject of sustainable development through the indigenous finger millet crop. However, on the downside, Chinyika still faces challenges in the areas of smallholder farmer financing and finding markets for the produce.

Institutionalising integral development is built around the principles of Co-Creation (4Cs Framework, Lessem and Schieffer, 2010). The research –to-innovation is to evolve or link up with an existing centre to institutionalise, sustain and further leverage the research to innovation. The institutional process will further strengthen or establish a long term structural foundation for integral development in one’s society. The role of the CARE function ‘research –to-innovation is to institutionalise ongoing scholarship, research and knowledge creation with a view to developing self and community, organisation and society.

At this stage we have managed to lay a foundation on the ground which forms the basis for future transformative education. The Garaviro Development Trust which is centred on our new model, ‘Integral African Wisdom’ has ushered a new era of development in the Nechavava community. It is this foundation that we began to realise the transformative potential of individuals, communities and societies.

The new ‘Integral African Wisdom’ is grounded in the Nechavava soils and is supported by both traditional and political leadership. The development model for this initiative is deeply steeped in the natural and communal context as well as building on the historical-cultural traditions of the Nechavava people. Like the First Nations Development Institute founded by

Rebecca Adamson, the Garaviro Development Trust has four primary vectors; kinship, spirituality, assets and personal efficacy.

This is an indigenous development model where kinship relates to the networks among community members and families. The kinship network connects the individual to the family and the tribe. The spirituality element refers to the underlying value systems of the community and the sense of well-being among community members. Spirituality gives people a sense of vision, a sense of who they are and meaning within the community and the universe at large (Lessem and Schieffer, 2013).

The element of assets refers to the ability to control assets and finally the personal efficacy which refers to the sense of confidence in one's own abilities.

The development philosophy of the First Peoples Worldwide adapted from Lessem and Schieffer (2013), mirrors what we sought to establish ultimately in the Nechavava story:

The Garaviro Development Trust has given an opportunity to the Nechavava people to take control of their heritage which includes land, rituals activities, environment and their history.

### **10.2 Educational Transformation and Transformative Education:**

Education Transformation and Transformative Education builds on contribution and by such it seeks to deepen and leverage, through fundamentally transformed education, the original development impulse.

The new centre created through my research becomes the new delivery vehicle for Educational Transformation and Transformative Education for the Nechavava people and beyond.

This renewed approach to education addresses the burning socio-economic issues in the Nechavava community and society in general; and is geared towards alleviating imbalances in a particular content and also for myself and the Nechavava community and it is underpinned by a research to innovation process, that includes nature and community, culture and spirituality, science and technology as well as enterprise and economics.

Such education is therefore inherently transdisciplinary and true to integral forms. It is experimental, imaginative, conceptual and practical.

### **10.3 Educational Transformation**

Since the coming of missionaries to Zimbabwe, schools were established around the country, these educational institutions, formal or informal, have not accommodated the indigenous knowledge systems.

In the area of research for example, research students in Zimbabwe tend to address issues that are primarily of interest to the western public, specialising in the study of western economic and social environment, usually adopting a purely empiricist orientation.

In our quest to transform education in the Nechavava community, we were guided by three key questions:

*Are the indigenous knowledge systems internalised in the educational systems of Zimbabwe and the Nechavava community?*

*Is there opportunity or scope for communally contextualised learning?*

*How can we help the Nechavava people to create new knowledge?*

Hountondji (2002) asserts that each individual, community, organisation and society has a unique core to which it must remain faithful, as well as help to evolve. However, Lessem and Schieffer, (2013) feel that indigenous cultural force within society or community, is on its own, not fertile. It needs the productive interaction with outer exogenous cultural forces. Such interaction is then productive if it is meeting between 'equals' where neither of the cultural forces is dominating the other.

The current education system in Zimbabwe is a process of rearing people to fulfil their proper roles; socialising them with language, teaching them the economics of their society, their role in procreation and how they can make contributions to society in arts and sciences, as well as religions and philosophies.

This kind of education is always programmatic and is designed to produce a specific social outcome for the particular society that it serves.

The co-creative interaction of the Nechavava people with their indigenous knowledge systems, Steward Bank with its innovative financial products, Goal Zimbabwe; with their sustainable livelihood smallholder farming projects and the Garaviro Development Initiative with provision of water through the dam, has transformed education in the Nechavava community and Zimbabwe as a society. Through the Garaviro Communiversity which has been established on the strength of our new 'Integral African Wisdom' model, this new education has been formalised to allow community people and those from afar to learn and improve their lives.

It is not a surprise that parents in the Nechavava community spend so much on the education of their children. Like my parents, they sell almost all their cattle to send their children to university. Many of the children roaming the streets possess degrees in different disciplines like social sciences, theology and health sciences, but these degrees have proven to be irrelevant to the circumstances of the Nechavava community. Despite spending so much on children's education, parents in this community continue to languish in abject

poverty. They have nothing to show for it. This explains how the education system imposed onto us by the north and the west, remains irrelevant to our development needs.

This education imposed by the British onto us has not helped in changing the living conditions of our people. It has actually worsened the conditions, especially in situations where the rural parent has to sell his only precious asset-cattle to pay fees for his child. The parent is left poorer and the child brings home a worthless degree certificate.

Several research studies on poverty have been carried out in this community and many recommendations were put forward. The research studies were done with the western orientation and bias and therefore they failed to prescribe workable solutions to poverty in the Nechavava community.

I now propose an education system that embraces indigenous knowledge systems, that create a balance between foreign cultures and African culture. In fact, the education system should be transformational, transcultural, transdisciplinary and transpersonal, meaning that it must address all the contextual imbalances. This type of education as will be highlighted in Chapter 12, revolves around African wisdom.

#### **10.4 Nechavava in Zimbabwe: Seedbed for Social Transformation Self- development**

Like the Chidara and Kada story with the Chinyika people of Zimbabwe and Rebecca Adamson's story with the First Nations people of the United States of America, my story with the Nechavava people follows:

I started by discovering myself, and acknowledging that, I am deeply steeped in African traditions, Africa being my primary identity, with christianity and modern business world as secondary identities.

My story told in chapter 2 gives an emotional account of my childhood life and the kind of community where I grew up. I am equally emotionally affected by the disastrous socio-economic and cultural situation in the Nechavava community and many of Zimbabwe's communities are facing.

I joined the BTD and Da Vinci University' South Africa doctoral programme for integral research and innovation to rediscover myself and to be equipped to address the various burning issues in my community, Nechavava in Zimbabwe. I see the continued suffering of my people in the jaws of poverty every day. I see the diminishing relevance of African Wisdom with a bleeding heart and I feel I need to do something for the next generation of African people.

### **10.5 Organisational/Societal Development**

With the help of the Nechavava local leadership, I supported the Nechavava community to reconnect to its cultural capacities to renew itself. I have set up an eco-systemic partnership among the Nechavava people; Goal Zimbabwe, a local non-governmental organisation; Steward Bank, a leading financial institution operating one of the best mobile banking technologies and government departments to achieve local food security.

I proposed to the local leadership that this learning centre be dubbed Garaviro Community Learning Centre which must be premised on African Wisdom and must be supported by the local village and district councils and run by local men and women with a long term vision to create a rural university

Through this learning centre, we have been able to replace maize growing with cash crops notably sugar beans as they are resistant to weather conditions in the Nechavava area. We were able to build food reserves for the community and it is now geared towards self-sustenance.

### **10.6 Integral Development**

In my research to innovation journey, my first decision was to open the Nechavava space for 'integral worlds approach'. This allowed the Nechavava people to see the world from different worldviews.

I adopted the four Rs from Lessem and Schieffer. I applied these to a specific development and calling, for example:

*Transcultural realities:* We acknowledged in this study the diverse reality viewpoints within each context in the Nechavava community and we captured this diversity by equally acknowledging that the 'Southern' is a relationship based viewpoint on reality, the 'eastern' inspiration based viewpoint on reality, the 'Northern' knowledge based viewpoint on reality and the 'western' action based viewpoint on reality, and that all these viewpoints are necessary for the development of the Nechavava community.

*Transdisciplinary realms:* The 'Southern' realm of relationship based on nature and community, dominant in the Nechavava community, the 'eastern' realm of inspiration based on culture and spirituality. Here my research found a gap to fill, as rainmaking rituals are spiritual. The Nechavava people have been re-oriented to their past through culture and spirituality. In the 'Northern' realm of knowledge, science and systems, we have brought in Steward Bank, to provide modern banking products based on today's technology that are ideal for a rural community like Nechavava. The 'Western' realm of action has allowed the Nechavava people to be involved in national and world economics through enterprising. They can now grow crops for regional and international exports and for local the market.

*Transpersonal rounds:* Following these rounds, my calling and challenge traversed each realm via my self-development, the development of the Nechavava community, Zimbabwe as a society and the development of the Garaviro Communitarity.

*Transformational rhythms:* Lastly, my research became grounded in the Nechavava soils. This transformational rhythm stimulated and enabled dynamic and interactive processes within the Nechavava community towards authentically addressing my development challenge and calling. The GENE, made it possible for the Nechavava community to move from the formative stage, reformative, normative, through to full transformation.

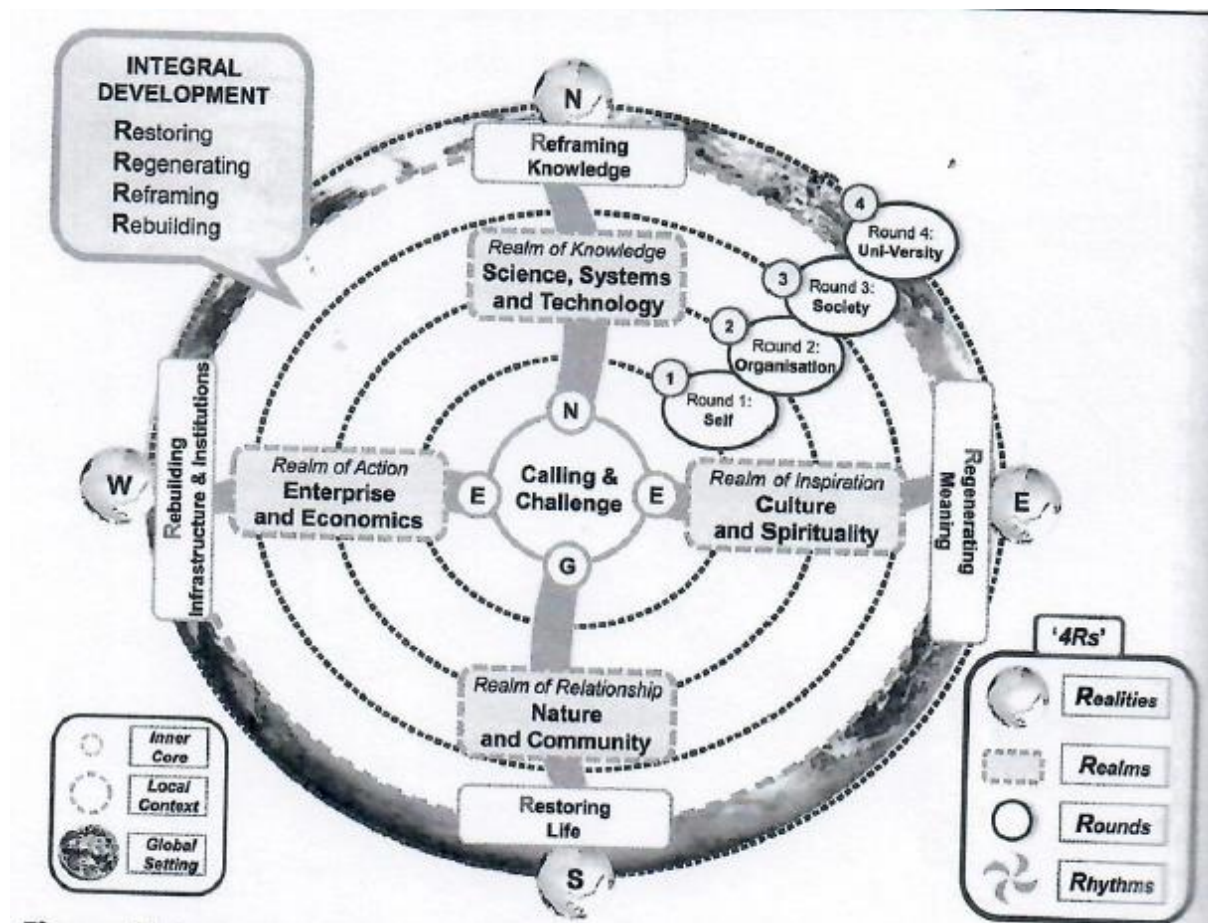


Figure 10. 1: The Integral Development Model: Extracted from Lessem and Schieffer (2014)

### 10.7 Integral University

We have allowed that this learning centre be the centre for the exchange of different cultural values and virtues and to further be used by the local community to spur development and transformative education.

We sought to co-evolve the Garaviro Community Learning Centre and the Nechavava people and the Da Vinci doctoral programme into a fully-fledged Zimbabwean Communitarity, linking it, in time, with a Pan-African University movement. This university follows the footsteps of Sekem in Egypt which launched Heliopolis University for Sustainable Development in October 2012. The Sekem story represents continuous evolution of human

beings, organisations and communities, that are infused with a remarkable capacity to include multiple perspectives; ecological, philosophical, spiritual, artistic, cultural, technological, entrepreneurial, economic and political.

Like Rebecca Adamson, the philosophy of Garaviro Communiversality is guided by the desire to restore and protect the indigenous knowledge systems of the Nechavava people within the body of local culture, value systems and knowledge generation.

Lessons were drawn from First Peoples Worldwide. The Garaviro Communiversality is continuously evolving its rich experience, research and learnings into educational capacity building programmes. It is building the capacities of the local Nechavava people by restoring the relationship between the sustained protection of natural resources and the community's own sustainable productivity.

These capacity building programmes contain the seed for communiversality, actualising fully the 'Southern' theme of restoring life in nature and community and contributing to 'healthy and participatory co-existence' of the Nechavava people with other groups in the Zimbabwean society.

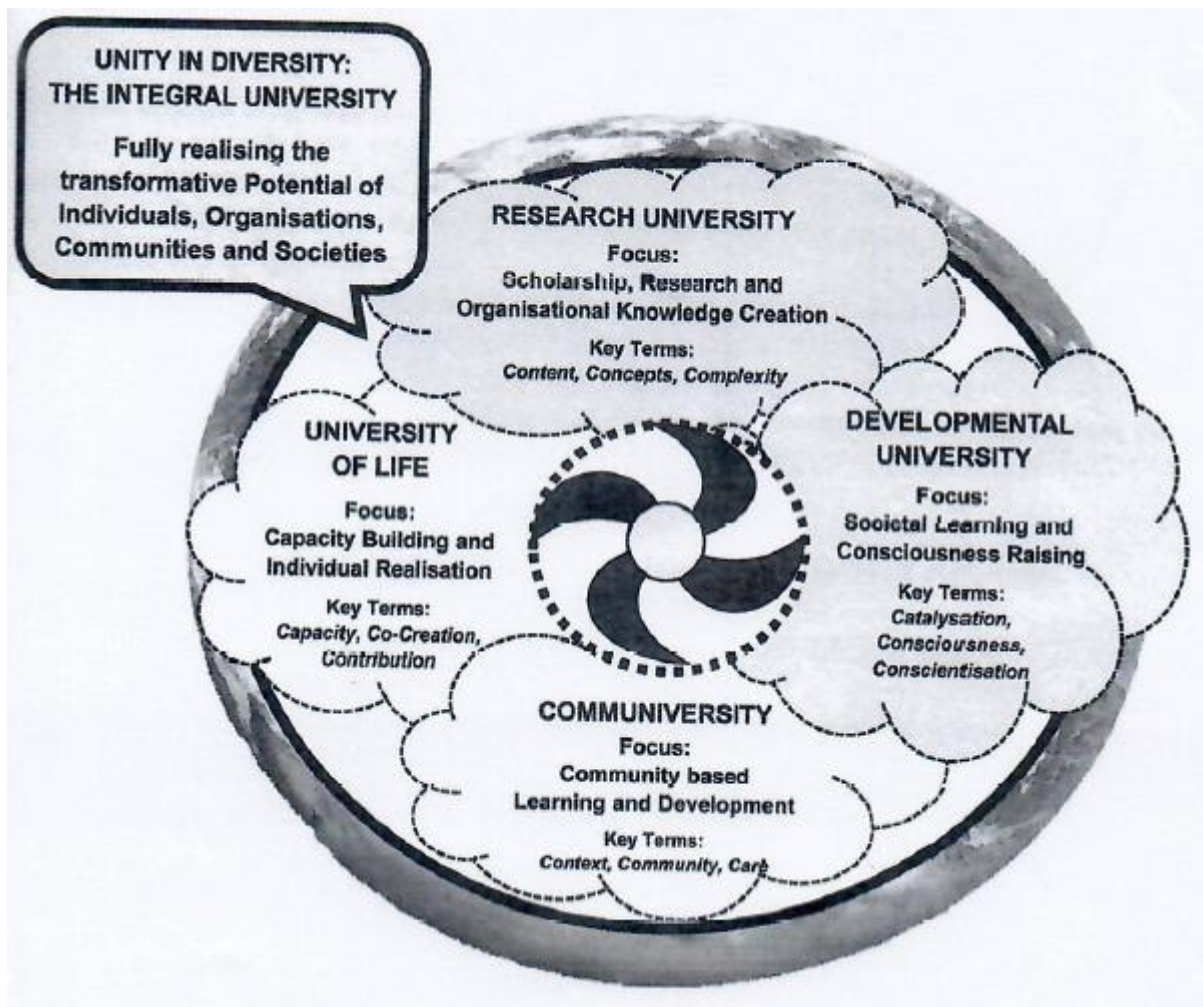


Figure 10. 2: *The Integral University: Unity in Diversity* (Extracted from Lessem and Schieffer, 2014)

### **10.8 Garaviro Communiversity**

This 'communiversity' (community plus university) founded through Garaviro Development Trust and Garaviro being my great grandfather who was chief in this area a century and a half ago, represents the culmination of the 'southern' realm of relationship.

A communiversity is a deeply contextualised research and education platform with a primary focus on communal learning and development, both within the institution and outside it. This platform serves to catalyse intensive processes of communal learning, through which communities reclaim their full problem solving potential (Lessem and Schieffer, 2010).

The Garaviro Communiversity's philosophy is:

*'We are guided by the desire to restore our being and our relationship with nature and environment. We cherish the rich culture established by our founding fathers which encourages healthy and participatory co-existence and we aim to protect and enrich it in our joint effort as the Nechavava people'.*

This university is established on the basis of continuous learning and development. It aims to restore the sacrosanct relationship which has always existed between the Nechavava people and their nature and environment, implying that the university seeks to tap the opportunities created by such a relationship and build it for future transformative education and development.

The Chinyika story and the First Peoples Worldwide have been the prominent 'southern' cases mirrored to my research to innovation. This communiversity is being articulated as 'a village learning centre' or as a community based programme that draws purposefully from the local and indigenous knowledge systems of the Nechavava people and builds on the vitality of the community and activates its full potential.

At the heart of this university is a healing component, to restore the relational fabric within the Nechavava community required to release its participatory potential and of the community to its natural environment.

This university seeks to cover the divide between university theory education and the NGO's practical approach to social issues by providing a learning centre to spur transformation. It further enhances the healthy and participatory co-existence of the members of this community.

NGOs like Goal Zimbabwe operating in the Nechavava area have a thrust of creating sustainable livelihood through animal husbandry projects by supplying special breed bulls to the Nechavava community. The bulls are meant to improve the cattle herd of villagers from cheap quality to high quality beef cattle.

Goal Zimbabwe is also helping villagers in preparing cheap organic animal feed using urea and maize stalks. In a co-creative arrangement, the Garaviro Development Trust has created a water body in the area for the animals to find water and Steward Bank is offering group loans based on their group savings for smallholder farming activities such as sugar bean production and cattle rearing. This communiversity is now able to spur development in the Nechavava community and beyond.

Because of colonial oppression which replaced the indigenous way of life, the Nechavava people have been for a very long time, imitating the western way of living instead of building a community framework that builds authentically on the 'African-ness' of its people. This communiversity is reframing knowledge via nature, community, culture and spirituality (*Midzimu, Svikiro* and Christianity) to bring about societal learning in the processes of shared knowledge creation.

This communiversity encourages transcultural, transdisciplinary, transpersonal and transformational learning but emphasises that the 'African-ness' of the Nechavava people must be maintained.

Mandela (2004) notes that:

*In the struggle, Robin Island was known as 'the university'. This was not because we learnt from books, or because prisoners studied English, Africans, art, geography and mathematics, or because so many of our men studied multiple degrees. Robin Island was known as the university because we learned from each other. We became our own faculty, with our own professors, our own curriculum, our own courses. We made a distinction between academic studies, which were official, and political studies, which were not. Our university grew up out of necessity*

The guiding theme is that, although we have to learn, we do not have to learn from one person or from one region but we must learn from each other.

### **10.9 Eco-systemic Partnership**

The evolution of many communities like the Nechavava community has been stuck because the various sectors (private, public, civic, environmental) do not engage in co-creation in order to address the burning issues of a society, but often in isolation and often in opposition to each other.

In this research study we realised that although Goal Zimbabwe, is doing wonders in teaching the community on traditional methods of sustaining livelihood, they have left a gap, which is that of providing water for cattle drinking and other smallholder farming

activities. Garaviro Development Trust has built a weir to harvest water. Water is a critical catalyst for sustainable development.

We also realised that Steward Bank is riding on a massive banking technology with the latest innovative banking products, but these have not been accessed by our communal farmers in the Nechavava community. Banking, especially one driven by innovation and technology is also critical for spurring development to the Nechavava people.

Our engagement with these two parties helped us to form a solid eco-systemic partnership which then took aboard government and local leadership, the aim being to ensure that we lay the Nechavava grounds for sustainable development. This partnership if harnessed to its fullest, continuously and consistently, over time will transform in complete form, the Nechavava community.

#### **10.10 CONCLUSION**

I continue to interweave in the 4Cs framework working parallel with the CARE.

In this chapter, I looked at contribution, which is the fourth C of the 4Cs framework. The idea was to reveal how this research to innovation journey has been institutionalised in the Nechavava community through the establishment of a communiversity.

I found out that there is scope to create an ecosystemic partnership between the private players and the government (public), in this quest to create better livelihood conditions for the poor.

The ability of the Nechavava culture to interact with other cultures, in an integral way, has created conditions good enough to achieve integral development.

Lessem and Schieffer (2013) assert that integral development addresses the profound civilisational crisis humanity is facing at this time and show new pathways of development that enable us to build sustainable futures.

I have been able to move from self to an integral university, this time, a communiversity. Through this research process, I have been able to contribute to Garaviro Development Initiative, the Nechavava community and Zimbabwe as a society from bottom up. I have been invited to make a tangible contribution within my concrete context, around my calling and challenge.

In the next chapter, I shall reveal my findings and conclusions in detail.

## **PART 4- FINDINGS FROM THE RESEARCH STUDY**

### **CHAPTER 11 : Research Outcomes**

#### **11.1 Introduction**

This is the eleventh chapter of my thesis. In this chapter, I provide a report on my findings and my conclusions. In summary, this chapter attempts to reveal or answer whether the research questions have been attended to or answered. My burning issue is poverty and in this chapter I will demonstrate what integral research has discovered as issues in tackling poverty.

In my 4Cs approach which worked very well alternating with the CARE Framework, the first step was to reveal my calling, followed by the context, and co-creation and finally the contribution of the research. In Part one of my research I explained in detail my calling and my desire to see change in the community. Part two examined the contextual imbalances which needed to be addressed. Part three of my research looked at co-creation and lastly Part four, revealed the contribution of the research study.

#### **11.2 Science and Technology**

Science and technology, firstly, do not seem to have fared well in the Nechavava community of the post-colonial era. The emphasis has been on the transfer of technologically advanced communities of the world, but without firm grounding in the scientific disciplines of the technologies, the transfer of technology has not had any real impact on the economic development of this particular community. Perhaps the whole approach to the cultivation of technology has been misconceived. For the Nechavava community to participate meaningfully, serious attention needs to be given to the traditional African perceptions of science, technology and the external world.

An important feature, secondly, of the African colonial and post-colonial experience that has had enduring effects is the mentality required by the Nechavava people regarding the perceptions of “the African way of life” compared with “the European way of life”. That mentality almost always leads the Nechavava people to prefer European assets – values, practices, institutions and so on – even if a closer look might suggest that the equivalent African asset is of equal worth. Thus, that *colonial mentality* engenders inferiority and so *subverts originality and creativity*, because it makes people look outside rather than inside for standards of judgement. It seems to be that the most enduring effect of the colonial experience on the Nechavava people relates to their self-perceptions, to skewed perceptions of their own values – some of which can, on normative grounds, be said to be appropriate for life in the modern world.

Confronted, thirdly, with a deep and resilient development crisis, with frequent political disruptions of the democratic political process resulting, inevitably, in political instability, uncertainty and confusion and with a poor demonstration of political morality resulting in pervasive and rampant political corruption. Zimbabwe has been riven by incessant tribal turmoil that threatens national unity and integration particularly the Gukurahundi war in its Western Region of Matebeleland which later spilled into areas like Nechavava. Related to such, it has been filled with the above-mentioned colonial mentality that hamstring the cultivation of an endogenous innovative spirit. It has been bedevilled by aspects of its cultural traditions that thwart attempts to evolve forms of life in harmony with the ethos of the contemporary world. Moreover, those aspects of the traditional culture that can be considered relevant have not been given adequate recognition in the creation of modern political and economic institutions, so that African life on the eve of the twenty-first century is not only confused but at a low ebb.

Here I saw that an opportunity exists to reconstruct the moral core of people particularly in view of the fact that the extreme western position, which most African communities have adopted, seems to act footloose from the social, cultural and natural grounds of many communities. It is the argument of this research, that such a mono-cultural approach lacks the diversity it needs for creative evolution.

In this research, I am not advocating for the irrelevance of most of the western approaches but I am, however, claiming that on its own, it turns into a rather destructive force. It needs the creative interaction with the southern, eastern and northern approaches in order to fully actualise. I noted that the vision of economic democracy, needs to draw on the emancipatory knowledge, the cultural foundations and the natural communities like Nechavava.

### **11.3 Tradition and Modernity**

The research observed that there are those inexcusable traditional practices in this 21<sup>st</sup> century which still exist in the Nechavava community, like forcing a girl child into an early marriage, failing to uphold the dignity of women and certain rituals which endanger the lives of the vulnerable people in Nechavava community. Treating women and children as second class citizens is a wrong practice. Any nation that fails to educate its girl child is bound to fail in the global economy. because the fact that it is a tradition, does not mean it is right and it cannot be changed. It can be changed to give humanity freedom to live their lives and see their life dreams.

The Apostolic Faith churches mushrooming in the Nechavava community are forcing young girls of the age of 12 into early marriages with faith leaders as old as 80 years. They are doing this in the name of the church. Men also beat their wives and young girls are raped by close relatives and even their own fathers for rituals. This is a sad state of affairs.

These practices are viewed as retrogressive and enemy number one of human progress. By failing to uphold the dignity of women and children, development will not be achieved easily in the Nechavava community.

The African tradition is depicted by sociologists and anthropologists as rural, agrarian, pre-scientific, resistant to change and innovation and bound by perception to its past. By contrast, the modern tradition is viewed as scientific, innovative, future oriented, culturally dynamic industrial and urbanised. It is the alleged contrast that grounds the polarity between the traditional and the modern. The contrast, however, is based on some false assumptions. Historical inquiries would show that even though the societies characterised as “traditional” have a large proportion of beliefs and practices inherited from the past, they nevertheless experience varieties of changes over time. The refinement or abandonment of a tradition and the need to revitalise it by adding new elements are the consequence of two main factors, internal criticism of the tradition undertaken from time to time and the appropriation of worthwhile exogenous ideas, values and practices. The causal factors of cultural change, or transformations of tradition, are therefore internally and externally induced.

It would be a safe assumption to make, then, that those cultural values and practices that evolve into tradition were, at the time of their creation, grounded in some historical circumstances, some conceptions of society, social relations, certain metaphysical ideas and other kinds of beliefs and practices. That is to say the beliefs, practices and institutions are inevitably grounded in some conceptions. The conceptions themselves, from the point of view of subsequent generations in Nechavava community, may not have been rationally grounded so they might discover them to be simply false, inconsistent, or morally unacceptable and as inadequate to the realities of the times. But this is not to say we should abandon our African wisdom.

#### **11.4 Handouts and Donor Dependency Syndrome**

As a result of their high appetite for handouts, the poor have been responsible for their misery in the Nechavava community and in Zimbabwe as a society. A change of mindset is needed to start to build a sustainable livelihood based on both indigenous and exogenous knowledge and that will enable people to shy away from the donor syndrome tendencies.

The research discovered that poverty is encouraged and perpetuated by the desire for handouts. The poor should ask for the ‘fishing rods’ to find fish for themselves than to be given fish. The poor can sustain their lives if they produce on sustainable basis for themselves. The war of liberation freed all Zimbabweans from the colonial bondage of our British masters and allowed us to participate fully in the development of our economy, it is therefore incumbent upon each of us to work for ourselves, communities and our country and avoid blaming anyone for whichever circumstances we may be in. During the course of this research journey, it was observed that many people in the Nechavava community think

it is their right to receive free agricultural inputs under the Presidential Input Scheme introduced by the President of Zimbabwe. They no longer see it as just a privilege instead they think they are entitled to such free handouts. This scheme is entirely dependent on the availability of funds, but unfortunately the general public now feels that the President must provide the inputs and must also make sure they get them on time.

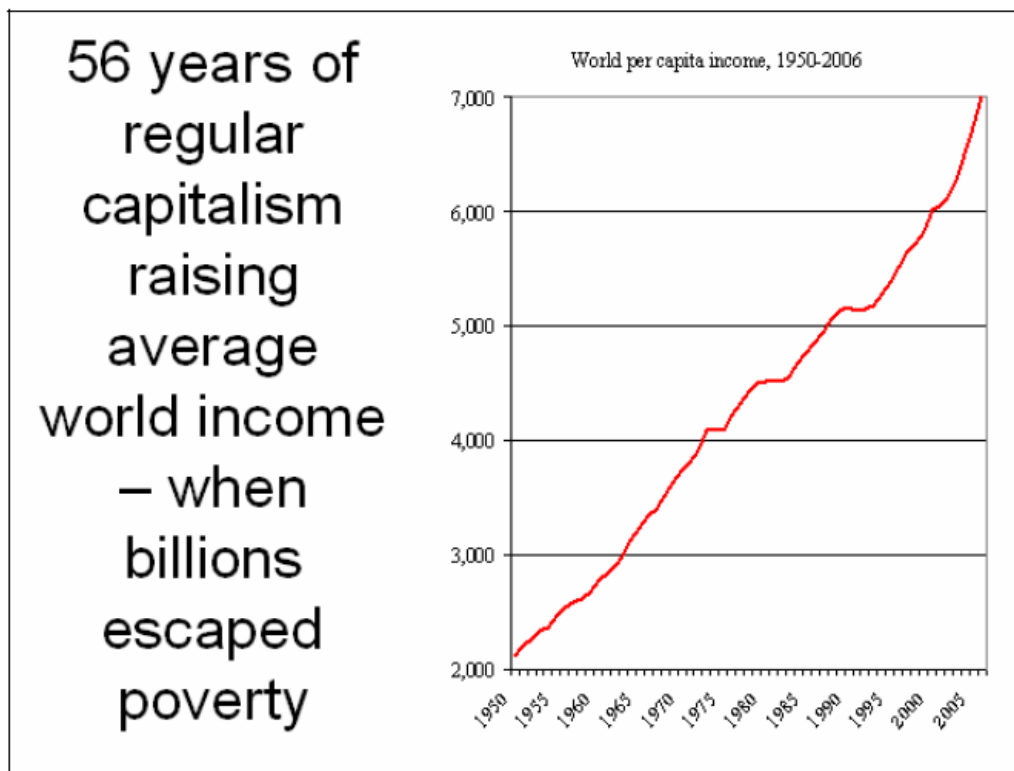
Our observations were that we took time to educate our people and to orient them to the reality of life. It is not sustainable to give things for free. At independence people were given lots of food, money and clothing for free and that carried on for the past 36 years. It is now difficult to orient our people to the correct way of life. Political figures who go to different communities to campaign for political office also use money, food, and clothing to lure people to vote for them and this tendency has created a dangerous mentality in our people. They now think that they are just entitled to receive things for free in exchange of votes or loyalty. The widespread debate now is whether statism works for the poor or it is capitalism which helps the poor.

To deal with this syndrome calls for a concerted and collective effort amongst the government, the local donor community and international donors and the people themselves. Donations are not sustainable, but engaging in a productive activity can sustain a community. That is the new mind set we must embrace in all African communities and in our research as we shall witness in Chapter 12, we tried to align this new mind set with the new Integral African Wisdom Model.

### **11.5 Capitalism, Freedom, Democracy and Welfarism**

The research also identified ideological orientations as major impediments of development, particularly the poorly conceived socialist policies adopted at the independence of Zimbabwe. The thought on the part of our leaders was that such policies would improve the lives of the poor black people in the country despite the short term nature of these policies. With time the Government of Zimbabwe realised that some of the populist policies it had made particularly in the labour market were now haunting them. Insufficient capitalism will continue to create a jobless economy, an underdeveloped economy and a home of the poor. Research has revealed that socialism has failed not only in African nations but even in some northern countries like Germany. The research study acknowledged that although capitalism is viewed by many as evil, it is the only driver of development. It is the failure to appreciate the great strides made by capitalism to the world of progress that many people view it as evil. If governments are to declare capitalism as evil, it then follows that they may pursue socialism or communism and this may be disastrous because such ideologies create breeding space for communities of lazy people, people who do nothing but wait for governments to feed them. I do not know what Adam Smith would have said if he was alive today, to the people with a high appetite for free handouts.

African governments talk about the need to attract and increase Foreign Direct Investment (FDI). They move further to condemn capitalism, but FDI is a form of capital injection into any economy and does not freely flow into economies with insufficient capitalism but thrives in economies with pure market capitalism. In this research, I have dwelt much on the subject of capitalism because I feel capitalism opens more gates of opportunity to the poor as opposed to socialism and that the genius of capitalism or self-interest is that it advances the interest of the poor too. I am a true proponent of both capitalism and liberal democracy. In many world debates, capitalism has been accused of being the driver of the 2007-2008 financial crisis, where evil corporate leaders collected massive rewards for failure at no personal risk to themselves. The big story about liberal democratic capitalism is the tremendous material abundance that it has produced wherever it existed, creating a mass escape from poverty in human history from 1950 until now.



*Figure 11. 1: Extracted from World Bank report of 2001*

This research has totally agreed with Milton Friedman, a household name in world economics, whose ideas were against state welfarism. He felt that many social welfare policies particularly social security, like National Social Security(NSSA) in the case of Zimbabwe, does not help the poor. He insisted that governments should leave certain roles to the markets. It is the markets which better the lives of the poor. It further acknowledged

the words of Former American President JF Kennedy in his inaugural address, where he said, 'Ask what you can do for your country, and not what your country can do for you'.

According to contemporary economic theory, under the appropriate conditions, a decentralised market economy is the "best of all possible worlds" in the sense that every market equilibrium is economically efficient and any feasible distribution of income and wealth can be attained by a suitable initial distribution of the ownership of resources, followed by market competition. This is called the Fundamental Theorem of Welfare Economics. There are two practical problems with this theorem. First, in practice in a private property society, we cannot simply redistribute ownership by arbitrary fiat to achieve egalitarian goals, however, democratically constituted.

Thus, a private property market economy may inexorably generate social inequalities and there may be legitimate successful mechanisms for achieving egalitarian ends through means other than the wholesale redistribution of private wealth (e.g., progressive income taxation and estate taxation). Second, real economies have certain "market failures," causing the Fundamental Theorem to fail. Among these are externalities, such as pollution and atmospheric warming, caused by the fact that unregulated firms do not pay for the damages they cause to the environment. Other sources of market failures include natural monopolies based on increasing returns to plant size or the public good nature of the product, such as national defence and power generation, that undermine the competitive process, because unregulated markets lead either to no production at all, or to a single firm driving out all others in the industry.

The modern liberal position, supported by contemporary economic theory, is that the state should step in to correct these market failures and thereby maximise social welfare. As there are in fact many varied forms of market failure, the modern liberal political philosophy offers no protection against the emergence of a huge state sector with its power reaching deep into the system of private production, consumption, and exchange. Moreover, correcting market failures is much more difficult than it appears at first light, and there are often "state failures" which prevent effective intervention. Thus, it is often better to endure the market failures we have than to apply state interventions that aggravate rather than mitigate the market failures (e.g., state regulatory commissions are often captured by the industry itself and used to private advantage). It is this possibility of pervasive state failure that motivates Milton Friedman's critique and alternative.

Friedman's major viewpoint is that there is an "inescapable connection between capitalism and democracy" in the sense that not only do the two forms of decentralised popular control have an elective affinity as forms of democratic empowerment, but also unconstrained governmental power to supplant the market undermines political democracy and ultimately leads to dictatorship. Capitalism, then, is a **prerequisite** for freedom. Friedman's viewpoint is that the role of government in a free society is properly limited to

maintaining law and order, preventing coercion of one individual by another, enforcing private property and contracts, and providing for the common defence and a common monetary system. Friedman is not an unwavering ideologue on these points and freely admits that when a society has social goals that cannot reasonably be satisfied through decentralised market activity but can be accomplished through government intervention, then it is legitimate to attempt a solution through political channels. He counsels, however, that when the unintended consequences of market interference are taken into account, there will be few cases in which such intervention will be indicated.

The research observed a huge investment in social welfare in Zimbabwe since 1980. Such investments have done nothing to eliminate, reduce or eradicate poverty but instead the poverty rates have increased to unprecedented levels in the last 36 years. This is testimony of the failure of welfarist policies in this country and again testimony of the failure of the policies derived from socialist movements around the world like Marxism and Leninism.

This research also reflected on Bill Gates' address in 2008 at the World Economic Forum in Davos Switzerland where he had this to say:

*We have to find a way to make the aspects of capitalism that serves the wealthier serve the poorer people as well. He called this system 'creative capitalism- An approach where governments, businesses and non-profits work together to stretch the reach of market forces so that more people can make a profit or gain recognition, doing work that eases the world's inequities.*

I respect Bill Gates's statement. Firstly, because he acknowledges that market forces which are a form of capitalism can address the problems of the poor.

Secondly, because for Bill Gates, a philanthropist under the banner of Melinda and Bill Gates Foundation, to admit that market forces are the only ones which can ease the world's inequities, it means he has realised from experience that donations and aid do not address the problems of the poor.

Thirdly, I am quite excited about his thinking of a co-creative working arrangement between businesses, governments and non-profits in solving the problems of the poor.

The creativity and innovation Bill Gates wanted to arrive at are business approaches which can address poverty in a much more aggressive way and not donations or international aid.

In a discussion on the same topic of Bill Gates' creative capitalism at Hudson Institute's Bradley Centre for Philanthropy and Civic Renewal, William Easterly, a longtime critic of international aid, Eugene Steurle, Allan Hammond, and William Schambra being the moderator, William Easterly had no kind words.

He said, "And I think it is very important for the poor that the thing that has the best track record at actually reducing poverty is not corporate philanthropy or international aid but its capitalism"

### **11.6 Politics and Hope in the Nechavava Community**

The Nechavava people are hopeful that the economic ills bedeviling Zimbabwe will come to pass and that the divisions that exist in Zimbabwe today on the basis of political differences and tribal lines cannot move Zimbabwe forward and a new order of peace, reconciliation and hope should be encouraged.

### **11.7 Context, CARE and Community**

The Nechavava people must take pride in their African-ness and that they are Africans before they become anything else. Following onto Lessem and Schieffer's Four World Model, the Nechavava people can learn from the east, north and west but should still remain people of the south. Central to their lives, the Nechavava people are guided by care, context and community. Within this realm is spirituality and relationships as core guiding forces, as John Mbiti, says, 'I am because you are'.

The contemporary form of development is for the most part exclusive of contextual considerations such as nature, community, traditions and spirituality, and only over-emphasising the single western worldview. Inclusive transformational, transdisciplinary, transpersonal and transcultural development approaches are required.

Within this context, the Nechavava people see the world as a constant creative process that requires their continual participation. They have a great respect for creation which emerges out of their perceived need for balance in the world. They have care for inherited land and their ancestral spirits already connected to them. This is evident in the traditional rituals and ceremonies held periodically within the community to ask for rain and good harvest. The African Wisdom is again evident within this context,.

The ontological and epistemological understanding of our communities at any given time and the corresponding chronosophy (the study of the past, present and future) to accompany such for praxis to remain continually and contextually relevant is revealed as a missing link. It needs to be inclusive of nature, community, culture and spirituality, building on the western emphasis of pragmatism.

Development needs the capacity for contextual effectiveness to evolve and functionally transform the recipient community.

### **11.8 Co-creative Engagements**

The sure way to achieve sustainable development is through a co-creative process or engagement of the various development players within a given society or community. This

allows the parties to work in the same direction and spirit towards achieving development as opposed to working in opposite directions. This research has seen that many development players unnecessarily compete even in areas and times they should collaborate. The research observed disjointed efforts between those of the government of Zimbabwe, communities and non-governmental organisations. If all parties can pull resources together and work in a co-creative manner and take pride in our African wisdom, sustainable development can be achieved.

### **11.9 Peace and Resources**

As observed by President Truman in his inaugural speech in 1949, poverty is a burden even to more prosperous areas. What President Truman meant is that, even the small communities like Nechavava cause a threat to the American civilisation in terms of peace. As they have no food, they may cause an uprising which can disturb the American businesses. The research observed that most donor activities are meant to silence the local people so that the west can extract resources from communities peacefully. Is it not wise for the local people to obtain the technical knowledge from the north and the west and extract the resources on their own and feed their own people? The NATO war in Libya like other wars being perpetrated by the west in most parts of the world, is not necessarily a war to protect the people of Libya but to protect the business interests of NATO members and to create conditions good enough for them to extract resources peacefully.

The wars in Yemen, Afghanistan, Egypt and many other Middle East countries, are a threat to world peace, as they leave the local people dead, impoverished and homeless. This study recognised the efforts being made by the Zimbabwe Government to maintain rule of law and peace in the country.

### **11.10 The Role of Education in Development**

The other outcome of this research is that education is a necessary ingredient for sustainable development. Many of the world's poorest nations like Zimbabwe are notably short of strong private organisations and education that is relevant to their circumstances impeding the path of development. Education which the missionaries and Britain our coloniser brought to Zimbabwe has not been able to create enterprises that are purely African, driven by African models and ethos, rooted in our nature and environment and with a strong orientation in our indigenous knowledge. Education transformation and transformative education is required to transform the Nechavava community and the Zimbabwean society.

The research noted the period the people in the Nechavava community have been stuck in the present education system and the improvements the education system has done to the

quality of their lives. Besides the fact that most people in this community can now read and write and that some of them can speak English fluently and are able to solve mathematical problems, this education system has done little to change the quality of life lived by the Nechavava people. They continue to live in abject poverty and over the years they have not been able to improve their incomes. In one of his popular quotations Milton Friedman said, 'governments do not learn, it is people who learn'. The Nechavava people are expected to adapt to a new education which is ideal for their circumstances and force government to revise the education system.

Among Britain's leading economists cited in Lessem and Schieffer, (2014), Geoffrey Hodgson, Paul Ormerod and Bridget Rosewell, admitted in an open letter to the Queen of England, that the economics training they had received in United Kingdom was narrow and it presented failure of their profession. The Queen had asked why economists had not foretold the 2009 financial crisis:

*We believe that the narrow training of economists – which concentrates on mathematical techniques and building of empirically uncontrolled models – has a major reason for this failure in our profession. This defect is enhanced by the pursuit of mathematical technique for its own sake in many leading academic journals and departments of economics. There is a species of judgement, attainable through immersion in a literature or a history that cannot be adequately expressed in formal models. It is an essential part of a serious education in economics, but has been stripped out of most leading graduate programmes in economics in the world, including in the leading economics departments in the United Kingdom. Models and techniques are important. But given the complexity of the global economy, what is needed is a broader range of models and techniques governed by a far greater respect for substance, and much more attention to historical, institutional, psychological, and highly relevant factors.... As trained economists and United Kingdom citizens we have warned of these problems that beset our profession. Unfortunately, at present, we find ourselves in a minority.*

### **11.11 Governance and Corruption**

There has been a question on why corruption is so rampant in Africa compared to the east, north and west. Corruption has been seen as a cancer to development not only in Zimbabwe but in most African states. The research observed that people of the east because of religion, are against material wealth. They believe it is the driver of greed, lust and sin. People of the east regard values and virtues as central to human life. They assume that we have false conceptions about ourselves and the world around us leads to selfish desire and craving for sense objects. They emphasise moral and spiritual worth of the individual.

Although the north and west are much interested in material wealth, their actions are kept in check by strong legal, institutional and governmental frameworks already in place to

control greedy elements within their societies. For example, if a President or State Secretary is involved in any corrupt activity in America or Britain, it does not take them time to remove him or her. In no time the system would cause an impeachment or he or she would be fired or resign on his own.

Africa borrowed a foreign culture. The major strength of Africans in the past has been that of living as a community, sharing and caring for other community members and extended families. The north and the west brought the idea of selfishness and wealth accumulation. Africa is now reeling under a situation it is now failing to control or to cull.

Powerful corrupt leaders have ruled Africa and these include but are not limited to Sani Abacha, Ibrahim Babangida, Mobutu Sese Seko and Kamuzu Banda. They were plundering Africa's resources and depositing them in Europe (Switzerland) at the expense of local development. Corruption in Africa will persist for some time according to this research, because the people of Africa have little or no power to control governments they elect into office. In other words, elections are just a procedure or a formality in most African states, because as soon as leaders are in office, the electorate has little room to remove them in case of misdemeanour.

Africa to a large extent is controlled by dictators who withdraw power from the electorate to themselves as single individuals. It is the role of governments to create conditions good enough for development and in my case for sustainable development. For people to be able to work on their own, they need the support of government in providing infrastructure, health facilities, education, rule of law and generally good developmental policies. Africa which is run by corrupt governments has failed to move out of poverty despite the huge amounts of capital it receives annually.

#### **11.12 Feminism and Vulnerable Groups**

Women, children and other vulnerable groups in the Nechavava community were observed. Affirmative action to address the traditional imbalances that have always existed within our African communities is needed. There are those ancient norms which came with the abuse of women and children which must not continue to go unchecked and unpunished. There is gender based domestic violence which has become a societal menace which can never be excused or pardoned. Demeaning women and the girl child is shameful and an embarrassment in this 21<sup>st</sup> century, a century of progress and change. The Nechavava people are guided by the belief that they are stronger together, men and women.

However, this research observed that most of the burdens African governments are carrying, to do with street kids, divorce rates, HIV and AIDS and poverty, are a result of the now broken African family unit. The western way of life adopted by Africa has little or no regard for the values of marriage and the family unit.

Within the context of our indigenous knowledge systems, marriages are managed through family relations and such issues are never discussed in public because they are sacred to each African family. The matters that arise out of marriages are managed by family elders like *tetes*(aunts) and *sekurus*(uncles). At present there is a clear discord in most marriages in African communities, where the man still wants to wield the natural role in a marriage and the woman preaching the gospel of feminism. African governments have moved to enact laws to curb gender and domestic based violence and it is now punishable to reprimand your wife unlike in the past.

This research found that the western worldview of marriages and the African worldview of marriages have failed to co-exist and divorce rates are alarmingly high, giving rise to street children and other social upheavals.

The family unit in our African culture is the custodian of our *unhu* or *ubuntu*. The western culture which is now dominating in most parts of Africa has no regard for the family unit. The research study agreed with most proponents of different feminist approaches, but feels that the excesses of feminism must not be allowed to continue unchecked especially given its being widespread into African nations. There is need to create a balance especially realising that men and women have their different roles given by the Creator. People may possess the same education, technical knowledge, skill and experience but should still be able to take their different roles as provided by the Creator.

In our African context, this restores the role of the family institution. The various forms of exploitation between or amongst one another cannot be condoned, but if the ideals of feminism are allowed to destroy our African-ness through imposition of odd behaviours like same sex marriages, it must be condemned because it defies the very being of African people.

The research supported the uplifting of women and children and gave them an opportunity to support themselves. This it did in view of the fact that HIV and AIDS is prevalent in the Nechavava community, Zimbabwe and Africa. Spouses are dying leaving the other partner and children, parents too are dying leaving children. Women and children should now be encouraged to engage in sustainable livelihood projects for self-sustenance. Developmental efforts must create conditions that allow the participation of women and children in the mainstream economy.

### **11.13 Sustainability**

This research has agreed in principle with Goerner cited in Lessem and Schieffer (2014) and her *New Science of Sustainability*. Goerner believes that sustainability is about saving civilisation by changing the societal dream from late-modern nightmare of untrammelled

greed to an integral prophecy of sustainable vitality achieved by following nature's own plan for healthy development.

This sustainability in my view, should be able to bring together internet, the information age, and with them, a tremendous leap in collective, learning accompanied by an integral economy, holistic alternatives to health, a renewed concern for community, a renewed sense of spirituality based on an appreciation of the oneness of the universal force that created and guides all things.

#### **11.14 CONCLUSION**

The outcomes of this research have proffered bigger questions on how the world can fight poverty and what kind of innovations are needed to address this societal burning issue.

Corruption, irrelevant education, donor syndrome, wars in some parts of the world, ideological orientations and other ills have been seen as the major impediments to development and as enzymes that fuel poverty.

Statism has been weighed against capitalism. To a very large extent, this research noted that the populist policies of politicians are the drivers of perpetual poverty.

I agreed with many proponents of liberal democratic capitalism in view of the system's ability to reduce poverty in the history of mankind.

In my next chapter I shall provide a summary, recommendations and conclusion of this research to innovation journey.

## **CHAPTER 12 : MY CONTRIBUTION TO THE BODY OF KNOWLEDGE: KNOWLEDGE CREATION**

### ***'INTEGRAL AFRICAN WISDOM'***

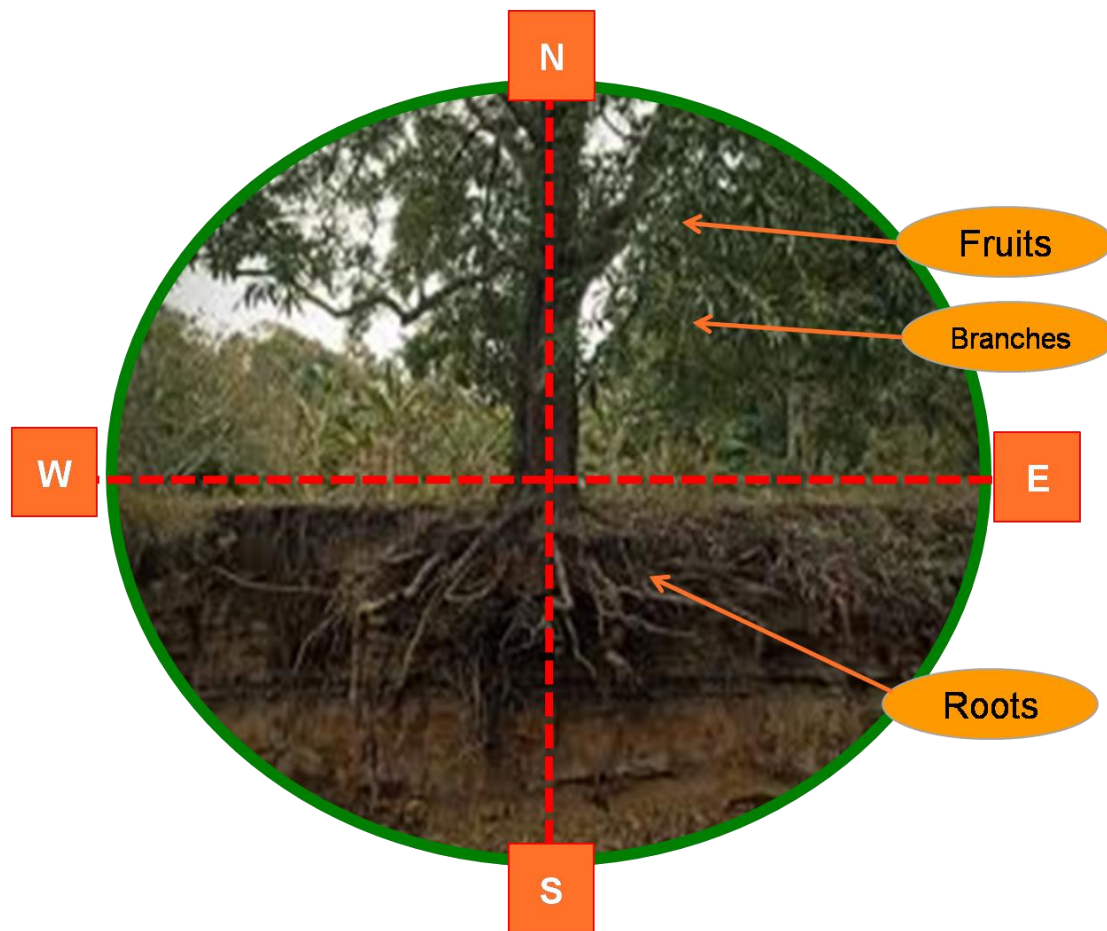
#### **12.1 INTRODUCTION**

Freire, (1993) notes, "Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, and the means by which men and women deal critically and creatively with the reality and discover how to participate in the transformation of their world".

Following onto Freire's words, this research sought to establish new knowledge which the Nechavava people, Zimbabweans and the world can tap into, in order to survive in harsh conditions. This research concluded that people obtain freedom from working for themselves and that the dependence syndrome subjects humanity to realms of impotence.

The story tale of the baobab tree demonstrates how humanity can adapt to its nature, environment and its knowledge systems for survival. A baobab tree grows in very dryland but its roots go deeper into the ground to find water. In 12 months of the year, even wild animals flock to the baobab tree to get water for drinking and because the baobab tree has been able to adapt to its environment it has become the tree of life.

The baobab is capable of storing life-saving water, which has often been vital for the survival of nomads. The trees fruits, seeds and pulp serve as nutrition sources; its trunk was used for shelter.



*Figure 12. 1: The baobab tree, Adapted from Muchineripi (2012)*

The Baobab tree has many medicinal uses and the inner workings of the tree provide a fibre that has been used by indigenous people to make clothes, ropes, nets and strings for musical instruments. It adapts to every part of the world, some of its roots obtain water from the South, some from the east and west and its branches get sunlight from the north.

It is a symbol of adaptation.

For this and many more reasons the Baobab is regarded as a symbol of life, renewal and of Africa's genius and of the renaissance of the Continent

## **12.2 Poverty Alleviation Through Adaptation**

In this culminating chapter the Researcher begins by highlighting again the crisis of our time which manifests itself at the local and global levels. By introducing ZIMASSET, the Government of Zimbabwe realised its crisis and the need to react to it.

Pursuant to this policy strategy, the Government of Zimbabwe also realised that its welfarist policies are not sustainable. Its recent policy strategy seeks to transform communities

through sustainable development. As opposed to handouts, the poor are expected to work hard and earn a living.

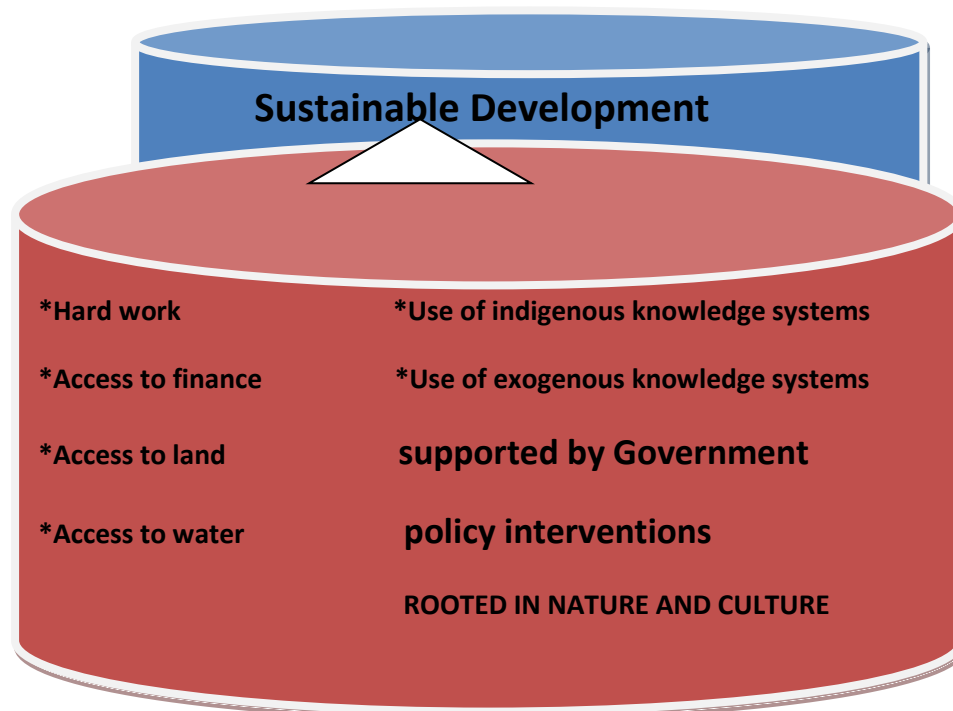
For the dependence syndrome to be corrected, it calls for wisdom on the part of community leaders to begin to orient their people from the handout mind set. This kind of wisdom is lacking in communities and even at the highest echelon of politics and governance.

This is why in my burning issue of poverty, I present a holistic approach and co-creative efforts in tackling poverty with my co-research subjects, the Nechavava community. The innovative product we came up with is the, Integral African Wisdom model which was given the Shona name, “*Uchenjeri Hwechivanhu*” thereby bringing in a Zimbabwean and African concept into the development phenomenon.

We coined this name after realising that within the Nechavava context and Africa at large, there lies great wisdom in the form of art, proverbs, music, dance, poems, drama and culture in general as espoused by the community elders, which if properly tapped, spurs a unique type of development. In the next section, I shall explain the new ‘**Integral African Wisdom**’ in detail.

This research has come up with a Sustainable Livelihood Framework (SLF) which is based on the following key factors:

- Hard work
- Access to land
- Access to water
- Access to finance
- Use of indigenous knowledge systems
- Use of Exogenous knowledge systems.



*Figure 12. 2: New Sustainable Development Framework by Mathew Nyashanu, 2017*

In chapter 5 of this thesis, I explained in detail the various government intervention policies and strategies in the areas of natural resources such as land and water. Also in the same chapter I explained at length about the Reserve Bank of Zimbabwe's new Financial Inclusion Strategy dubbed as the Zimbabwe National Financial Inclusion Strategy (ZNFIS).

This study adopted this new sustainable development framework having realised the various government support systems in each resource sector.

#### **12.2.1 Land Reform Programme (LRP)**

The Government of Zimbabwe has made land available to the poor through the LRP. This was a deliberate effort to ensure that people could work for themselves and sustain their lives. Now that land is in the hands of many people, it is now imperative that the land be fully utilised in order to see a change in the quality of life of these land beneficiaries.

#### **12.2.2 Water Intervention Policies**

Since 1980, the Government of Zimbabwe adopted various initiatives with the help of the donor community to make water available to the poor through dam construction, borehole drilling and water purification programmes. Because of such efforts, water is available throughout most parts of the country but is not fully utilised. Our development framework seeks to ensure that all the water bodies are put to use.

### **12.2.3 Access to Finance**

In its Financial Inclusion Strategy, the Reserve Bank of Zimbabwe outlined a number of ways in which the poor can be assisted. This study sought to tap into these opportunities so that the Nechavava community and Zimbabwe could benefit. It was not the intention of this study to provide financial services to people, but to organise them in such a manner that they can participate in Club Banking. We structured Club Banking in such a way that our people engaged in what we call *mukandirano or kukweretesana (group lending and savings)*. Steward Bank provided a platform to open individual accounts for the Nechavava group. The people themselves created a group savings which they then used to lend to each other. As a result of our being which is rooted in culture, it is difficult to default payments.

### **12.2.4 Hard Work**

The Government of Zimbabwe has realised that its labour laws are making people lazy and unproductive. It has started repealing most of those retrogressive laws so that the people can regain their inheritance of hard work. This study sought to make use of that opportunity and encouraged the Nechavava people to work harder than before. We gave an example of Zimbabwean nationals who are leaving for United Kingdom or America to work three shifts a day in order to earn a living and one can simply do it here in Zimbabwe and earn even a superior living.

### **12.2.5 Indigenous Knowledge Systems (IKS)**

Our study acknowledged IKS and embraced them in the new sustainable development framework. As mentioned earlier, within the Nechavava area and Africa as a continent, lies our African wisdom which we must harness for survival.

### **12.2.6 Exogenous Knowledge Systems (EKS)**

Our study also embraced the Four World Approach by Lessem and Schieffer and therefore the exogenous knowledge systems are a key factor in the new sustainable development model. We realised that there are good things to learn from the East, North and West. The Nechavava people benefit from spiritual healing from the east, research, science and technology of the North and the West's markets and capital.

In terms of this framework, government must continue to create supportive policies and the poor must understand that it is their duty to emancipate themselves from poverty.

The 21<sup>st</sup> century world in which we live in is plagued by considerable imbalances at individual, societal and global levels. These imbalances are noticeable in the Nechavava area and Zimbabwe at large, between black and white, and between rural and urban dwellers within an economy that has on the whole gone through turbulent times since independence from Britain in 1980.

At global level we are kept reminded of the financial crisis in America and Britain in 2007, and the ongoing Euro-zone and the world financial crisis which started in 2008. As Senge

(1990) rightly puts it, through our actions we all contribute to these problems, even though the normal tendency is for people to say the problems are created by someone out there.

### **12.3 Integral African Wisdom(Uchenjeri wechivanhu)**

Merriam-Webster Dictionary (2016), defines wisdom as, knowledge, insight and judgement. Wisdom is further defined by Merriam-webster as teachings of ancient wise men.

In our research, the 'Ancient African Wise Man' is our symbol of Integral African Wisdom. He resembles a spring of water in a desert. He is the pillar of self-sustenance. The poetry, drama, dance, proverbs, music and songs of the African people reveal the interconnectedness of the African people to their nature, to their environment, to their community and to one another.

In arriving at this model, the research discovered that there is abundant wisdom in the African culture which evidently resides in the elderly people of the Nechavava community and Zimbabwean society. What is required is to harness this wisdom to transform communities.

While I recognised that the linear Newtonian world of science has produced great advances in research, I feel that the future will require non-linear integrated systems of thinking as we find in integral theory. Therefore, an integral approach was necessary and essential for African Wisdom, hence '**Integral African Wisdom**', and this combined exogenous and indigenous theories of wisdom since I shared perspectives from a variety of disciplines.



**African Wise Man: Picture uploaded from [www.google.co.zw](http://www.google.co.zw) on 09 February 2017**

This picture depicts one of Africa's wise people with capacity to change the way people live in poor communities today. The picture shows that Africans, as opposed to what the US President, Donald Trump thinks about them, have the capacity to think and to survive within the means of their hard work and within their environment. As Michelle Obama said in one of her famous speeches, 'they are folks who can work three shifts a day to earn money in order to send their children to school'. It is true that Trump does not understand Africans. To him, Africans must be subjected to slavery again, in this 21<sup>st</sup> century. It is sad when a world leader looks at things from such a narrow and shallow perspective. It is also retrogressive in this new world civilisation.

This research found that adaptation to nature and environment explained earlier on by the symbol of the baobab tree, is key to the survival of the poor. In our research we learnt that the ancient people in the Nechavava area had no clock but could tell the time just by looking at the position of the sun. In my discussion with one of Nechavava's village heads, Claudius Mugorogodi, he had this to say:

*"Nyika ino yave kutambudza nekuti takarasa chivanhu chedu. Tangove vanhu vongodzivaira hatichazivikuti raramo yacho inowanikwa sei. Tinonzi tiendese vana kuchikoro, totengesa mombe dzose asi vana vacho havana chavanobudisa. Kungoswera vachitevedza dhari. Izvi zvinotirwadza. Tine zivo yevabereki vedu iyo yakatichengeta isu kusvika zera rino. Dai zvaibvira hurumende yaremekedza zivo iyo ive ndiyo inofanira kudzidziswa vana vedu zvimwe kuda vangaita zvinoita kuti mhuri dzavo dzibudirire"*

*"We are facing hardships on this land because we lost our being. We are lost in our land and we have lost hope of life. We send our children to school, but the education does not make them find jobs, neither can they find ways of survival besides drinking beer in the villages. I am talking about this out of pain. We have the wisdom of our founding fathers which has kept us alive up to this day. I ask our Government to consider this wisdom, and pass it to our children in schools, maybe they will be able to look after their families"*

This discussion with Village Head Mugorogodi revealed to me how African people were hurt by the culture brought in by their colonisers. It left them wondering and confused. In this research we felt that an integrated approach by way of an African Renaissance is the answer to these challenges.

Integral African Wisdom, is a perspective that grounds us in our real soils and also understanding that our being is found in our relationship with our culture, nature and our environment. We found that the world has taken a destructive direction to nature, to people, at both local and global level and may lead to worldwide environmental, economic and social collapse.

Scharmer and Kaufer (2013), called this situation, an age of disruption, coming from the three divides, ecological, socio-economic and the spiritual of inner divides. To put it bluntly,

there has been a massive dilution of African wisdom by the colonial settlers such that Africans are now confused as to which ways could improve their lives. This why in my burning desire to emancipate the Nechavava people out of poverty, I tried unpack the secrecy of African wisdom. The lack of Integral African Wisdom lies at the heart of many political, economic and social problems Africa is facing today. These problems range from corruption, nepotism, terrorism, environmental decay to poverty. I was motivated by my burning desire to seek a transformative solution to poverty.

The restored 'African Wisdom' through our research study, contributed to Integral African Wisdom, which is a new model that embraces complexes and paradox, such as we witness in an imbalanced world, as the Nechavava people and coherent story that Senge (1990) says illuminates the causes of the problems confronting us and how they can be remedied in enduring ways.

Following Lessem and Schieffer's GENE Model, the *Integral African Wisdom* model is grounded in the South where the people work as a community (*kushandirapamwe*), guided by the ethos of their African-ness. What guides them is the wisdom of their elders whose words form the commandments of their lives. Community values are central and a healthy participatory co-existence is the order of the day.

It emerges in the East, here people are involved in rituals of the African religion like rain making ceremonies of *mukwererera* and *kupira midzimu* (*ritual ceremonies*). As I mentioned earlier on, these rituals are performed as an African way to appease ancestral spirits of the African land. The wisdom of the African people fundamentally acknowledges that the ancestors of their land are living and must be communicated to the same way the living are communicated to. In the same wisdom, resides the belief that these ancestors from time to time feel thirsty and therefore they require beer to quench their thirst and accordingly beer must be brewed for them to drink.

It navigates in the north where the African people learn through research, science and technology how to produce crops like sugar beans for self-sustenance (*kudzidza*). This research decided to create a learning centre in the form of a communiversity (Garaviro community university) to allow the Nechavava community to learn new sustainable livelihood programmes at the same time restoring their identity through the *Integral African Wisdom*.

Finally, this model effects in the West when the African people realise full transformation (*budiriro*) through establishment of markets for their products resultantly obtaining capital to establish enterprises. Within this realm, the Nechavava people priding on their *unhu* or *Ubuntu*, establishes banking clubs to sustain their enterprises and wealth is created.

This new model is built on the GENE and the Four World Approach by Lessem and Schieffer, (2009) and (2013) respectively. Lessem and Scieffer's emphasis is that perspectives in the four corners of the world cannot be looked at or adopted in isolation, but integrally.

The Integral African Wisdom model (*Uchenjeri Hwevanhu*) is born out of the need to restore the African-ness of the Nechavava and the people of Zimbabwe and that before they become anything else they are Africans. Within this wisdom is the imperative or the need for identity, '*who am I?*' without dismissing other perspectives from all corners of the world. Lessem, Muchineripi and Kada (2012) emphasises this notion, *uri munhu here (Are you a human being)?*

We agreed that the community elders are the leading torch in the African wisdom as such their *knowledge, insight and judgement* sustains the model. They are the custodians of our being.

By introducing an 'integral' African Wisdom, we acknowledged in a fundamental way, the contribution to progress being made by the other three Worlds. We agreed that if the African Wisdom is harnessed in an integral way, Africa can eradicate poverty.

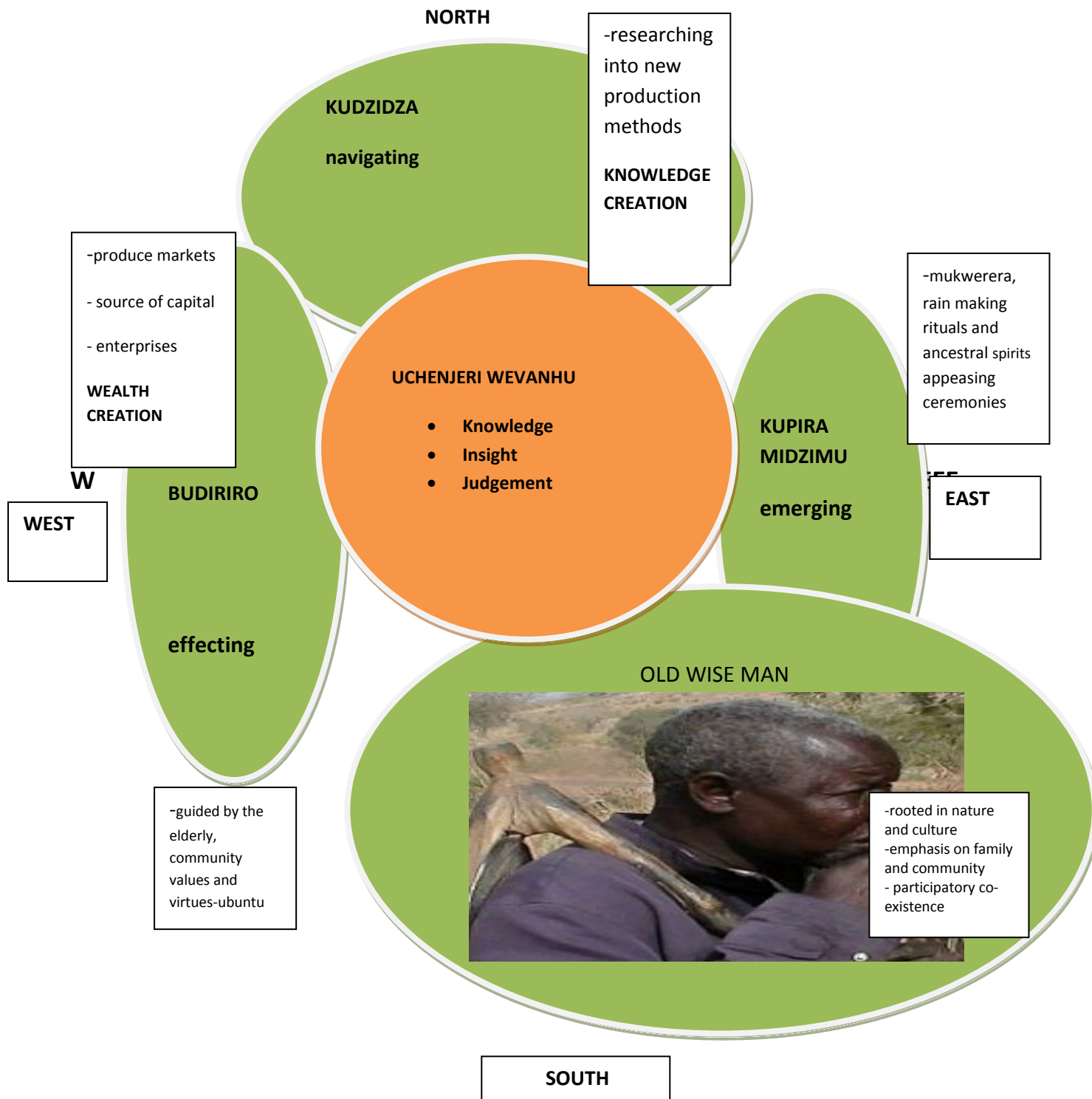


Figure 12. : Uchenjeri Hwevanhu: The New Integral African Wisdom, integrated with the GENE and the Four World Approach from Lessem and Schieffer, (2009) and (2010) respectively: Designed by Mathew Nyashanu in 2017

Assegid (2009) wisely notes that Africa is a continent of paradoxes. The pictures range from the largest deserts to the longest rivers, from beauty to extreme poverty. And its people, as well as the current and potential leaders fall into a paradox as well.

It is often said that African leadership is poor and corrupt, but this is an inconvenient truth showing up often in the world. However, it is also true that Africa has brilliant, capable and intelligent people who are willing to serve and provide a chance for the improvement in the lives of their people and for the betterment of their continent.

According to Assegid (2009), men like Thomas Sankara and Patrice Lumumba had the courage, passion and intelligence to stand for the betterment of their continent.

The new Integral African Wisdom provides a chance once again, to change the lives of our people.

#### **12.4 CONCLUSION**

Despite a deep economic and social crisis, Zimbabwe has experienced peace and political stability since independence in 1980. Important as it is, peace and political stability has allowed the people of Zimbabwe to work hard to earn a living and to send their children to school.

With Integral African Wisdom in place, in politics as well as in business enterprises, there could be a quantum leap for the country to move forward.

Zimbabwe is endowed with abundant natural resources despite facing multiple environmental management challenges such as deforestation, land degradation, veld fires and poaching of wildlife.

Going forward, there is need for people to adopt a communal learning mode and the creation of communal learning centres like the Garaviro Communiversity which is a community learning centre for the Nechavava people of Zimbabwe.

Learning takes place when new knowledge is acquired, existing knowledge is modified or when there is a change in behaviour, skills and values.

The integral development challenge is to enlarge the ecosystem to spearhead the establishment not only of learning communities but going further to establish a centre for integral development like Garaviro Communiversity in the Nechavava case. Through Garaviro Communiversity, there is an opportunity for the integration of communities towards the transformation of Zimbabwe.

Communities will continue to undergo change and they will neither run nor hide from change. The only way to survive such change is to build or create competences capable of responding to chaotic conditions produced by change from time to time. Integral African Wisdom is one model with such competences.

The new Integral African Wisdom model has replaced retrogressive procedures, traditions, attitudes and cultures deeply ingrained in the Nechavava community with an integral thinking and this model is expected to change Zimbabwe and Africa. As Connor (1998) wisely notes, there is need to replace old fashioned traditions with new perspectives.

At Garaviro Communiversity (new communal learning centre), my vision is to exchange ideas and deepen understanding of integral consciousness, its evolution and its relationship to the current planetary challenges and transformational processes through Integral African Wisdom.

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