Communiversity: An Innovation Ecosystem Approach to Economic Development for Africa

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Declaration of Authenticity

I declare that the research project: Communiversity: An Innovation Ecosystem Approach to Economic Development for Africa, is my own work and each of the sources of information used has been acknowledged by means of complete reference. This thesis has not been submitted before for any other research project, degree, or examination at any university.

……**Smart Zongololo**…………………………
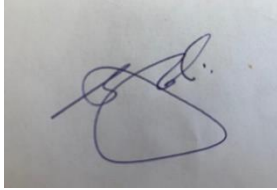
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Dedication

I dedicate this research and thesis to my nephew Michael Phiri, who died in May of 2020 at the age of 24.

Also, to my five colleagues, Tendai Dahwa, Grandy Tsatsi, Nathaniel Tigere, Stanley Kunaka and Edson Padya who passed on in 2021. *Anabhururu, zororai murugare rwaMwari* (Friends, may your souls rest in eternal peace of God).

Your death reminded me once again that life is too short, and one ought to live a purpose driven life. This thesis is my endeavour towards a purpose driven life, for self, others and society.

Acknowledgements

Abstract

My thesis on communiversity was inspired by the motivation towards closing the gaps that exist between communities, academic and corporate worlds thereby promoting integral development, learning and economic self-sufficiency. The concept of communiversity including learning communities, transformation journeys, a research academy and integral laboratories is, as such, the innovative approach in uplifting the natural, cultural, technological and economic development of societies. Such a framework provides a dynamic link between communities, universities and research academies, industry, and organisations, as well as bridging the gap between theory and practice as well as indigenous and exogenous knowledge. This thesis demonstrates the transformational journey necessary to achieve an innovation ecosystem constituting stewards, catalysts, researchers and educators, as well as developers, all spearheaded by our newly formed **K**omuniversity focused on **I**ntegral **D**evelopment of an **E**conomy for **A**frica (KO-IDEA).

Integral research was used in this thesis on the eastern path of renewal, narrative **o**rigination, interpretive **f**oundation, critical theory as **e**mancipation, cooperative inquiry underlying **t**ransformation (OFET), all built on the integral four worlds model and aligned with the four elements of communiversity, namely learning community (South), transformational journey (East), research academy (North) and socio-economic laboratory (West). The trajectory followed individually trans4mative 4Cs, namely my **c**alling the **c**ontext, **c**o-creation; and, finally, **c**ontribution. The trajectory also transcended through the CARE rhythm starting with **c**ommunity activation, **a**wakening community consciousness, innovation driven institutionalised **r**esearch; and, finally, transformative **e**mbodiment.

This research journey spanned a period of 5 years of social research and innovation, thoroughly assimilating relevant literature. The journey followed a path of research renewal, combined with community activations and engagements, workshops, conferences, and cooperative inquiries. I was also inspired by nature, *Unhu* learning tree model (ULTM) and the *STOCK* (*dura*-granary) model, which are some of my own indigenous-exogenous models developed thereby contributing to the body of

knowledge. The ULTM assumes that learning within a community is possible provided it is grounded in *ivhu* (soil), nature, emerging through self-belief and transformation (roots) navigated through indigenous knowledge systems (trunk) and effectively filling up of the granary (fruits), with an enabling environment that includes support from the rest of the ecosystem. The STOCK model, that is, **s**elf-belief, **t**echnology, **o**thers, **c**ulture, and **k**nowledge incorporate key ingredients to communal learning and development, having a social and ecosystem running parallel through a community catalytic change agent.

The innovative, ecosystemic approach was inspired by *unhu/ubuntu* and implemented synergistically in the communiversity thereby breaking the silos that currently exist between universities and academies, enterprises, and community.

As a researcher, I individually played the role of KO-IDEA coordinator thereby providing structure and direction of work within the innovation ecosystem. Institutionally, the company I founded, Sypplyline, became an integral laboratory promoting "the development of an economy for Africa", albeit, in a small part. This was through community building, consciously evolving knowledge thereby creating and sustaining development. Being part of a communiversity means the return on social investment on Sypplyline as an integral laboratory and on the entire ecosystem is significant for individual, community and enterprise and society.

Keywords: Communiversity, decoloniality, innovation ecosystem, transformation journey, catalysation.

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Glossary, Key Words and Terms

4C	Calling, Context, Co-creation, Contribution
BFP	Best Fruit Processors Pvt Limited (a subsidiary of Schweppes Zimbabwe
CARE	**C**ommunity activation, **A**wakening Consciousness, institutionalised **R**esearch, Transformative **E**ducation
CCC	Catechism of the Catholic Church
CI	Cooperative Inquiry
CIEEM	Centre of Integral Ecology, Economy and iMpact (Mount Mary)
CST	Catholic social teaching
CT	Critical theory
GENE	Grounding, Emergence, Navigation, Effecting
IGZ	Integral Green Zimbabwe
JVCI	Joseph Village Cooperative Inquiry
KO-IDEA	Komuniversity of Integral Developmental Economics in Africa
MSUAS	Manicaland State University of Applied Science
NGO	Non-Governmental Organisation
OFET	origination, foundation, emancipation, transformation (research trajectory)
PCIG	Pundutso Cooperate Inquiry Group
PHC	Providence Human Capital (integral enterprise and socio-economic laboratory)
PHD	Process of Holistic Development
PRA	Pundutso Research Academy
SLE	Sypplyline Enterprises (founded by author as a socio-economic laboratory)
STEM	Science Technology Engineering Mathematics
TCA	TRANS4M Communiversity Associates
TIPS	Technology, Innovation, People, Systems, a DaVinci framework for innovation
TRANS4M	TRANS4M Centre for Integral Development Geneva
UCIEGZ	Unhu Centre for Integral Ecology in Green Zimbabwe

VUCCA   Volatile, Uncertain, Complex, Chaos, Ambiguous

ZESA   Zimbabwe Electricity Supply Authority

ZimStats   Zimbabwe National Statistics Agency

4K model   Reflective methodology tool of research being developed by
                     Chaka

Kuterera   Hearing

Kunzwa   Deep listening

Kunzwisisa   Understanding

Kunzwira   Empathise

Communiversity   A structural and dynamic innovation ecosystem comprising
                     learning communities, academe, enterprises in a transformational
                     journey towards sustainability

Communiversitism   The act of putting into practice the theory of communiversity
                     concept

Coloniality   refers to long-standing patterns of power that emerged as a result
                     of colonialism

Decoloniality   A school of thought which focuses on untangling the production
                     of knowledge from a primarily Eurocentric episteme

Integral *kumusha*   A self-sufficiency homestead, also learning community

Mukwerekwere   A derogative word used to label foreigners or nomads.

Muuyu   Shona word for Baobab Tree

Pundutso   Shona term meaning transformation. Also, Pundutso Centre for
                     Integral Development Zimbabwe

Rugare   A Shona term with multiple meanings; harmony, peace, development, prosperity

Rugarenomics   Economics inspired by communiversity innovation ecosystem

STOCK   Self-belief, Technology, Others, Culture and Knowledge (Key attributes for learning communities)

Unhu/ Ubuntu   A Shona and Nguni word for a social philosophy that embodies humanness. It refers to an African philosophy that emphasise that a person is a person through others, that is, I am because you are.

Chapter 1

Introduction and Setting

1.1 Research Background

THE PHOENIX RISING

From the east the sunrises and sunsets in the west,
The other way is but a lie.
Arise Zimbabwe arise!

Spring-forth from the ashes, like a phoenix rising
The world is watching,
Watching as if it cares!

CARING from within indigenous Zimbabwe
Exogenous are but capitalist.
Looking for profit ahead of humanity
Awaken community of integral developers
Raise the integral consciousness.

Zimbabwe is open for business,
Whose business but theirs?
Awaken Zimbabwe and arise
Gold, platinum, mineral resources
Are just but a means to the end.

The end is the beginning
Isu vanhu the people of Zimbabwe
You are because I am
Of rich traditions and culture
Together our destiny is in our hands.
Muka, vuka, the people of Dzimbabwe
It's time for the world to notice
Not the bad but the good within
All coming from within
Inguva yedu – now is our time.
Arise Zimbabwe arise.

By Smart Zongololo (2018)

I recited the above poem in February 2018 during a TRANS4M Pan African workshop in Johannesburg. It is a clarion call for Zimbabwe and, indeed, Africa to rise above her challenges. My research to innovation is part of that never ending transformational journey of self-renewal, societal renewal, Zimbabwe renewal and, indeed, African

renewal. The phoenix is in the ashes (Mamukwa, Lessem and Schieffer, 2014). How do we get it to rise?

We are living in a volatile, uncertain, complex, chaotic, and ambiguous (VUCCA) world. In addition, we are yet to come out of the effects of Covid-19 global pandemic. Furthermore, the effects of the Russian war on Ukraine on the global socio-economy is very fresh in our minds. There is also the global climatic change and its unpredictable weather patterns, for example, the devastating floods that affected Durban in 2022 and cyclones such Cyclone Idai that ravaged Zimbabwe, Mozambique, and Malawi in 2019. These are some of many factors at play affecting the socio-cultural and economic environment of people, communities and society. The current socio-economic political climate in Zimbabwe is worsening the hardship experienced by the people. Zimbabwe official unemployment rate was at 20% (Zimstats, 2021), however, trade unions dispute that figure and put it between 70-80% (allafrica.com, 2022). This 70-80% seems closer to reality given the number of unemployed graduates and people roaming the streets. Due to these high statistics, the rural to urban migration as well as migration to neighbouring South Africa is relatively high in southern Africa (IOM, 2018). Zanamwe and Devillard (2010) cited the lack of opportunities in the formal sector as one of the main factors driving migration. It is estimated that 70% of Zimbabwean population live in the rural areas and, of that population, about 30% live in poverty (Port, 2021). Although poverty remains an overwhelmingly rural phenomenon, it has increased relatively faster in urban areas leading to the urbanisation of poverty (World Bank, 2022).

Over the years, imbalances have been created and the playing field made uneven, as we shall see through westernisation and colonisation of Africa in general. For Zimbabwe in particular, imbalances were further worsened by highly segregationist land and agrarian policies (Nyandoro, 2019), failed 'western' driven economic policies such as the Economic Structural Adjustment Programme (ESAP) of the 1980s and, more recently, post-colonial reforms of the 2000s.

The above context portrays an image which needs home grown solutions to bring socio-cultural and economic prosperity (*rugare*). *Rugare* is a Shona word that means harmony, peace, development and prosperity. Communiversity is one such concept that proposes an alternative to an individualistic approach to development to a

communal and societal sustainable developmental model impacting socially, spiritually, culturally, scientifically and technologically on the economy and enterprises.

My research to innovation journey was originally driven by the desire to see positive change in the world of rural small-scale farmers in Zimbabwe. Such transformation and innovation, in terms of *integral* "four worlds" (Lessem & Schieffer, 2010), apply to how local people relate to nature (south) or soil (*ivhu*), changes on how they relate to their culture and belief system (east) (*tsika nemagariro*), changes in which they relate to their science and technology (north) (*humhizha*), and changes on how they relate to the economic markets and politics (west) (*upfumi*). There must be a dynamic balance and equilibrium between the four forces for meaningful sustainable development. No part is bigger or smaller than the other.

My research is a build-on from the foundation work done on *Integral Green Zimbabwe* (Mamukwa *at el.*, 2014), the pioneering work that was done in the early 2010s by TRANS4M Centre for Integral Development led by the then cohort of the PhD programme at Davinci Institute. The Integral Green Zimbabwe Initiative (IGZ) sought to co-evolve through integral approach to research and development an inclusive ''image'' containing all sectors, jointly contributing to a healthy, dynamic balance of the society (Mamukwa, Lessen & Schieffer, 2014). In this current research to innovation, however, the ''image'' is the communiversity as a vehicle for societal development.

This research to innovation journey sought to explore ways on how the concept of communiversity, as initially applied in Africa by Father Anselm Adodo (2017), a PhD graduate of Da Vinci-TRANS4M, and founder of Pax Herbals in Nigeria, could be an answer to sustainable development in Zimbabwe. This would impact sectors such agriculture where small scale farming communities could improve their livelihoods and live sustainably in a manner that would stand time. It would also contribute to the global village's ability to reconnect itself with how the world was meant to be in the first place.

In this research journey, I pursued the notion that, to achieve economic development, a community-research-enterprise innovation ecosystem can embark on a transformational journey co-creatively working together to offer goods and services relevant to that community needs and wellness (*rugare*). World Bank (2010) defines economic development as self-sustaining growth and widespread improvement in

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human conditions amongst other factors such as social, political and institutional modernisation. On the other hand, Jackson (2011) describes an innovation ecosystem as a term used to refer to the large number and diverse nature of participants, actors and resources that are necessary for innovation. These include researchers, universities, business organisations, communities, social actors, institutions and relations. A communiversity, therefore, as we shall see over the course of this thesis, is a way to create a CARE-ing community and society. CARE, in this study, is an acronym for Community activation, Awakening consciousness, innovation driven institutionalised Research and Transformative Education) as covered in Chapter 4. In fact, Chesbrough (2003) insights on open innovation support the communiversity and KO-IDEA agenda in changing the academia and corporate landscape. Open innovation is the practice of businesses and organisations sourcing ideas from external sources as well as internal ones. This means sharing knowledge and information about problems and looking to people inside and outside the business for solutions and suggestions.

This research to innovation was taken in the true communiversity spirit in that its individual and also a collective working closely with various main co-researchers. These include Isheunesu Chaka, Dean of Students Manicaland State University of Science and Technology and current PhD student; Wellington Mutyanda, the CEO of Weph Commercial Agencies and fellow PhD student; Daud Taranhike, a PhD Graduate and an advocate for integral *kumusha* concept and principal founder of Nhakanomics Research Academy; Chipo Ndudzo, a PhD Graduate and CEO of Providence Human Capital and an advocate for integral enterprise and founder of Kuona Research Academy; Ronnie Lessem, the TCA and TRANS4M co-founder; Douglas Mboweni, CEO at Econet and Joseph Village and advocate for re-imagining rural; and Patience Magodo, the Managing Consultant at Tafadzwa neChiyedza. There are other researchers that are mentioned in the course of the thesis.

1.2 The Burning Issues

> "What is needed in Africa today is not just to apply traditional knowledge in agriculture or medicine, while continuing to import from the west technologies that are poorly understood and mastered by the local users. What is needed, instead, is to help the people and their elite to capitalize and master existing knowledge, whether indigenous or not and develop new knowledge in a continual process of uninterrupted creativity, while applying the findings in a systematic and responsible way to improve their own quality

of life. Africa needs to invest ways in which knowledge can be better shared by the north and south in all its phases, be it the phase of production, accumulation, and capitalization, or of application" (Benin and African Philosopher Paulin Hountondji (2002) as cited in Lessem & Schieffer 2014:384).

My life burning issue is poverty alleviation and living a purpose driven life towards self, society, and the community renewal. Growing up in poverty, I experienced my parents struggling to make ends meet. In addition, I witnessed Eurocentric education system failing to provide innovative solutions for societal needs. Furthermore, I also worked in capitalist corporates where profits are the major motives ahead of sustainability. It was my Catholic belief that made me come to the realisation that I have a calling to pursue thereby play my part in redressing the imbalances as opposed to perpetuating them.

With the sad outer reality context set in 1.1 (background) above, the burning issue was then individually and collectively that of regeneration of Zimbabwe with the attention to redress the imbalances. The re-GENE-rative route is through Grounding (origination), Emergence (foundation), Navigation (emancipation) and Effecting (transformation), through Nature, Culture, Technology and Enterprise involving most especially anthropology and economics (Lessem, Zongololo *et al.*, 2019). Ultimately, this would bring about socio-economic transformation. That includes doing away with the silo mentality where communities, university research and academia, commerce and industry, culture, and spirituality, are all operating as stand-alone units. Communal learning then is the initial thread that brings these together purposefully for sustainable transformation.

At the centre of the problem, and as I will be demonstrating throughout this thesis, is the education system that is still Eurocentric producing graduates that are unemployable but who also cannot innovate. The university as we know needs a renewal in purpose and function. As a result of a variety of forces in the world today, the purpose and mission of the university is no longer clear to anyone. Generally, the university is no longer achieving valued knowledge creation for a flourishing world. Enhanced by the explosion of online educational services in our digital age, the university has come to function as a de facto multinational corporation. Each institution prioritises financial survival before standing in public service to the host nation, and the standardisation of curricula has become an oppressive anti-educational

phenomenon. Academics usually have more of a connection with their academic peers across the globe than both their local communities and the natural world itself.

1.3 The Call for Social Innovation

Social innovation is the term used to describe new products, services, or new combinations of social practices aimed at meeting emerging or previously neglected societal needs (Caulier-Grice *et al.*, 2012).

From 2015 to 2019 I was a General Manager for an agro-processing concern, Best Fruit Processors (BFP). The company was in the business of contracting rural farmers to grow crops that were further processed, and value added before retailing to the consumers. My experience made me realise the gaps and imbalances that continued to exist between corporate and communal worlds. I am going to explain this later in this thesis. Rural small-scale farmers struggled to produce good crop yields to meet the contracted supply quantity of crops. This was despite the existence of all inputs, water, good soils, an ecosystem comprising of non-governmental organisations (NGOs), government bodies such as Agricultural Technical Extension Services (AGRITEX), universities involvement, and even technical support from various agronomy experts. There was no guarantee for success and sustainability of the farmers. This research sought to unpack this anomaly and proffer social innovations mediated by what has been described in my thesis as a "communiversity". Such research, moreover, is a social innovation, a co-creation whose main aspiration and dream through the individual Process of Holistic Development (PHD) and PhD (Tran4m and DaVinci Institute) is to institutionally build a framework that can provide a dynamic link between social communities, universities and research academics, industry, and organisations, with spiritual and cultural considerations. This then contrasts with the traditional silo mentality where individual sectors work independently of each other.

One of the most urgent calls of our day and age is for social innovation recognising that technological innovation on its own, may not address the major social, economic, and ecological issues that we are facing today in each and every particular context. Schroer (2021) argues that looking at social innovation through an education research lens reveals the close relation between learning, creativity, and innovation. Individuals,

teams, and even organisations learn and engage in creative problem solving to create new and innovative products and services.

In the words of Peter Brabeck-Letmathe, Board Chairman of Nestlé, "It is society that gives us the right to be active, our license to operate. A business leader has to think about how to solve the societal challenges of today, because if we do not solve them, we will not have a business" (World Economic Forum, 2016:5). Indeed, as demonstrated in supporting Brabeck-Letmathe's view, the communiversity concept does offer business the opportunity as socio-economic laboratories to solve societal challenges.

1.4 Social Innovation through the Concept of Communiversity

The communiversity is conceptualised as a dynamic ecosystem of entities on a transformational journey for individual and collective growth thereby cross-fertilising experiences, insights, ideas, knowledge and practices. The fertilisation enriches locally and globally and thereby renews each entity. For Lessem, Adodo and Bradley (2019), *the Idea of a communiversity* is to build a framework that can provide a dynamic link between a grounded learning community and an emerging transformational journey navigating through a research academy. This is effected through a socio-economic laboratory.

In the next section I look at the four components of communiversity as shown in Figure 1.1 below and, in each case, start by looking at its tenets (Lessem, Adodo & Bradley, 2019). I then explain these by giving examples of what each component means in real life.

Communiversity
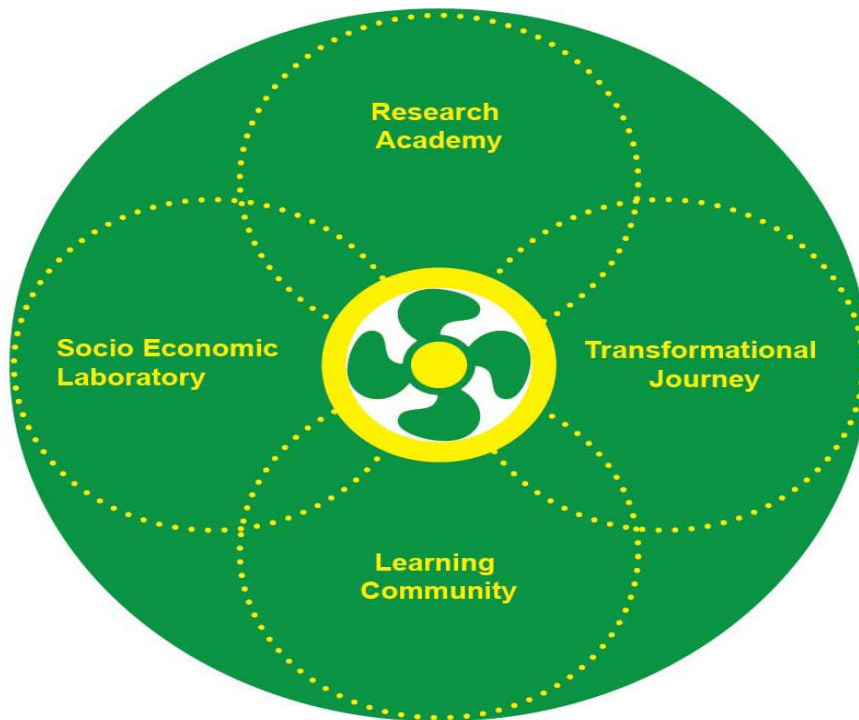
Figure 1.1: The components of communiversity

(Source: Own illustration adapted from Lessem *et al.*, 2019a)

1.4.1 Learning communities

A communiversity, unlike an ordinary university, is grounded in axiological and local structures found naturally and communally in learning communities. They present the source of origination of research and development, economy, and enterprise. Many researchers concur with the notion advanced by (Lenning & Ebbers, 1999) that learning communities give the ambience for life-giving and uplifting experiences necessary to advance an individual, community and a whole society. My definition of a learning community is a group or community connected, working together, learning from each other, thereby improve their ability to achieve noteworthy progress as a collective and individually.

In their paper, *Practical Concepts for the 21st Century*, Chambers and Conway (1992) argue that current and conventional analysis undervalues future livelihoods and is pessimistic, and that new concepts and analysis are needed for policy and practice,

including for the development of farmers' "learning communities". Indeed, for example, the Joseph Village in Mwenezi and Taranhikes' Buhera-based learning communities, as we shall see, are part of an emerging Zimbabwean communiversity. FAO (2000) initiated research into the socio-economic impact of small holder irrigation development in Zimbabwe. They came to some sixteen conclusions and recommendations. One of them was the need for an integrated developmental approach in rural agricultural developmental projects. Only recently, albeit still a green area of research, was there an attempt to look at integral social innovation research aimed at a holistic approach to development in small scale farming. A recent example of such, within our TRANS4M midst, was that of Chinyika, which I shall be reviewing in my communiversity context.

The Chinyika story from rural Zimbabwe is, according to Mamukwa, Lessem and Schieffer (2014), grounded in nature and community. They contend that the authentic development of Zimbabwe then, as such, neither rests in the hands of international capitalists nor communists but in the local identity, duly evolving towards a global integrity. The Chinyika story is an example of the pains brought about by colonisation where, over the years and as a result of colonisation, the people of Chinyika were influenced into abandoning their indigenous crops and agricultural methods. Being a dry area with sparse rainfall pattern the exogenous crops failed dismally contributing to untold perennial starving of villages.

Together working with a corporate organisation that provided market and technical advice, Dr Chidara Muchineripi and Dr Steve Kada were able to engage their Chinyika community in taking charge of their individual and communal lives (Mamukwa et al 2014). The Zimbabwe Department of Agriculture provided agronomy support. The concept of *unhu/ubuntu* (I am because you are) mediated through Chinyika showed the activation and participation of women in the development of their community. Such a drive towards self-sustenance required the Chinyika community to become a learning community where at first 5000 villagers and later 300 000 villagers were transformed towards self-sufficiency by embracing indigenous crops such as rapoko (finger millet). Such indeed forms the communal learning basis for the prospective communiversity.

Another beacon of light is the work of SEKEM in Egypt, with which, again, we have become associated in our TRANS4M community via the son-in-law of the founder, Max Abouleish. They advocate for sustainable development towards a future where every human being can unfold his or her individual potential; where mankind is living together in social forms reflecting human dignity; and where all economic activity is conducted in accordance with ecological and ethical principles (SEKEM, 2017). Founded by Dr Ibrahim Abouleish in 1977, SEKEM Initiative originated with the vision of sustainable development and giving back to the community. It aims to develop the individual, society and environment through a holistic approach which integrates ecology, economy, societal and cultural life.

Today SEKEM is an integral enterprise, whose work is grounded in communities they work with, emerging and navigating through their established academe (university and vocational academies). SEKEM Holdings is the umbrella of the independent SEKEM companies. Based on the term "Economy of Love," SEKEM expresses that it is not only about gaining the highest possible profit when cooperating with business partners, but more about a social and respectful dealing with each other.

I now move from the grounded learning communities to the emerging transformational journey.

1.4.2 Transformational journey

Transformational journey serves to promote cultural and spiritual re-GENE-ration of the individual and the collective.

Lessem, Adodo and Bradley (2019:169) pose the following relevant questions:

1) How does the community and culture regenerate itself co-creatively with others?

2) How does specific culture and spirituality inform such a regenerative path?

3) How does that interaction between various cultures create fields for creative co-evolution?

4) How can your own creative potential, rooted in own cultural identity, ultimately also contribute to the regeneration of the world at large?

The thesis will respond to these questions.

I start by looking at my own transformational journey from corporate work to PhD to communiversity. My experience of realising that the imbalances set by many companies are not being corrected but are rather widening in the name of profits started when I was working for global international corporates. Even as they preach triple bottom line approach (social, environment and financial), in most cases it is lip service or a tick box exercise.

When the opportunity to co-create Best Fruit Processors (BFP) arose, I was overly excited. There was an opportunity and platform to work in the community, and with the community for the community. Now I was tasked to build an organisation which was well placed to touch the lives of many people through its value chain especially the agronomy aspect of the business.

In pursuit of the dream, I was inspired to embark on this PhD programme with Da Vinci, choosing to co-create with TRANS4M together with Ronnie Lessem (Samanyanga) in the process of holistic development (PHD). I also lost the desire to stay in the corporate world and opted to pursue a dream of growing Sypplyline Enterprises (SLE) to 500 associates in 5 years. As of April 2022, Sypplyline, a socio-economic laboratory within the KO-IDEA communiversity has 50 associates. The development of the company and the communiversity were mutually inclusive with KO-IDEA and transformational journey in between. I am already the executive Director of KO-IDEA, and post PhD, I look forward to catalysing integral development with the context of communiversity in Zimbabwe. More details about my transformational journey are presented in Chapter 2.

Now I turn to the collective transformational journey starting off with Pundutso Centre for Integral Development Zimbabwe which was co-founded by past TRANS4M/ Da Vinci Institute PhD researchers as a new centre for pioneering integral research. The word *pundutso* is a Shona word meaning transformation or advancement. Pundutso was formed in the first instance by the then three doctoral candidates, Elizabeth Mamukwa, Joshua Chinyuku and Passmore Matupire as a co-operative inquiry group (Heron, 2000) and as a think tank for their research to innovation processes.

Pundutso Centre for Integral Research Academy was relaunched in 2018 under my direct coordination, with Dr Elizabeth Mamukwa appointed as its founding Director. The purpose of the Research Academy was to provide a platform for community activation, awakening consciousness, research, and innovation as well as transformative education/embodiment of knowledge. Its stated intention, though not subsequently embodied as such, was to ultimately and altogether, lead to the co-evolution of an integral economy in Zimbabwe, working in conjunction with the public and private, civic, and environmental sectors and thereby CARE-ing for Zimbabwe's societal renewal and development.

Just like any transformation journey, there are challenges that are met on the way. Biblical Moses encountered many challenges on the way to the promised land. Pundutso Research Academy faced challenges in driving its mandate for societal change. I attributed the slow take-off to a) Problem of detaching the Pundutso Centre for Integral Development Zimbabwe and Pundutso Research Academy as separate beings. This was mainly due to the founder's syndrome. Founder's syndrome (also founderitis) is the difficulty faced by organisations where one or more founders maintain disproportionate power and influence following the effective initial establishment of the organisation, leading to a wide range of problems (Wasserman, 2008); b) Lack of adequate resources (funding and research team). The research academy was operating from one-year funding that was provided by one of the member's organisations; c) Lack of guidance due to a blurred vision. According to Mamukwa, Lessem and Schieffer (2014:257), the long-term vision of the academy was that of a Zimbabwean Integral University; a new type of CARE-ing university that would take our collective efforts to date to a whole new level". However, the research academy lacked the backdrop of similar research and innovation centres in Zimbabwe, and was also disconnected from the academic world therein, which, in turn, was distanced from such social innovation.

From the emerging transformation journey I move to navigating with the research academy.

1.4.3 Research academy

By navigating institutionalised integral research ways, and building on what has come before, each communiversity co-creates social scientific concepts and technological

forms that serve to emancipate individual and community organisation and society from the new global epistemological base. Here research and knowledge creation, in a problem-solving approach, is adopted aimed at socio-economic benefit. It is about ''making sense'' to knowledge being generated. Knowledge is useless if it does not benefit the community or society.

Is it also not an oxymoron that Zimbabwe is said to have one of the most highly educated people in Africa? (Techbuild Africa, 2021). However, it has little seemingly to show for it given its socio-economic-cultural- technical performance over the years.

The Presidential Commission of Inquiry into Education and Training of 1999 also detected a disconnect between Zimbabwe's curriculum and national development. It reported that, ''… stakeholders wondered why poor links exist between industry and commerce on one hand and universities and research on the other''. The same report alluded to the fact that ''the local universities were inflexible, failing to respond to the local development needs of the country. The curriculum was said to be elitist in that it groomed people for office and white-collar jobs. Even people with technical and engineering skills do not want to make their hands dirty'' (Nziramasanga, 1999:434). In response to that, the Ministry of Higher and tertiary education revised the education system from 3.0 which focused on three pillars, teaching, research and community service adding on two additional pillars, innovation, and industrialisation. The new education system dubbed Education 5.0 gives the research a path to follow as innovation is considered a key strategy to sustainable economic growth. This innovation takes place in industry and as is seen in the social innovation hubs sprouting up in local universities. Per chance this is to correct the inflexibility as reported in the Nziramasanga report.

In 2020, the Zimbabwe Minister of Higher and Tertiary Education, Professor Amon Murwira, lampooned the country's higher education system which he claims is producing less of thinkers and more of fools. Murwira argued that "the education system had over the years failed to produce solution holders. People at birth, people are ignorant and without knowledge of anything but are made stupid and foolish with the type of education they receive, an education system that teaches people to read and write but is doing little to teach them to think."

The issue now is how do we construct and reconstruct the confidence of our people. We need to move away from being beggars to producers. The aim of education should be to modernise and industrialise the country. It is not to Westernise, Easternise, Northernise or Southernise it. We need to ask ourselves why our universities and colleges are detached from society they are intended to transform. We want to restore ourselves as a people through relevant education; education that should create solutions not add to the problem (*Newsdzezimbabwe*, 2020).

It is against such a call from Minister Murwira that Adodo (2017) submits in his book, *Integral Community Enterprise in Africa* describing *communitalism as an alternative to capitalism,* that Africa today is faced with the challenge of re-understanding, re-inventing, re-expressing ancient knowledge that is indigenous knowledge in the light of modern scientific knowledge that is exogenous. This requires a synergy of both systems. In order to become global, one must first be local. While the indigenous needs the exogenous to rise to global integrity, the fact remains that the exogenous loses its substance and transformative power without the indigenous. When there is no proper synergy between the indigenous and exogenous, education becomes artificial and insubstantial. For Adodo (2017), communitalism becomes an alternative to capitalism in order to address the synergy required.

The issues around malfunctioning of research space within the community can be attributed to the crisis in the universities. Most universities have remained private institutions.

Originally directed against a statue that commemorates the colonial icon Cecil John Rhodes, the Rhodes Must Fall campaign in 2015 marked the beginning of the largest wave of student protests in democratic South Africa. Across the country, students called for the "decolonisation" of universities and free higher education, among other things. According to Ndlovu-Gatsheni (2018), attacking the statue was a decolonial symbolic gesture of confronting a system of coloniality, a reminder that the African universities are largely transplants from Europe and North America and that they did not grow from the African Seed.

Nyamnjoh (2016) avers that education in Africa and for Africans continues to be like a pilgrimage to the Kilimanjaro of metropolitan intellectual ideals. And, just as African

presidents prefer to beg and bank in foreign currencies, so is their preference for the foreign intellectual and expert over home-grown expertise. Universities, moreover, are internationally rated using criteria to which few universities in African have contributed to establishing, but to which they subject themselves. Education in Africa has been and mostly remains a journey fuelled by an exogenously induced and internalised sense of inadequacy in Africans, and one endowed with the mission of devaluation or annihilation of African creativity, agency and value systems. It therefore requires a new form of research centres, and no other transplants from the North and the West. Research Academies that push innovation-driven institutionalised research; socio-technical design; organisational knowledge creation; knowledge-based social economy (Lessem *et al.*, 2019a) ought to be seeded and grounded in solving social, cultural, economic challenges of our communities, that is, solutions coming from within although they could be local and global in nature.

Establishing centre(s) for integral research and design as such as Rugare inspired Unhu Centre for Integral Ecology building on Integral Green Zimbabwe. Furthermore, it is the next step to consolidate and strengthen the efforts for ongoing robust research. The current discussions call for partnership with institutions such as TRANS4M Communiversity Associates (TCA) and Da Vinci Institute. However, this could be regarded as just one milestone on a 'long walk to freedom,' to use the legendary title of Mandela's (1995) autobiography. The long-term vision could be that of an African Integral University, a new type of CARE-ing university that would take our collective efforts to date to a whole new level (Schieffer & Lessem, 2014).

From navigation we now effect with socio-economic laboratories touching on economy and enterprise. I am going to explain what this implies and further discuss a failed socio-economic laboratory and a good emerging laboratory which were part of the emerging communiversity.

1.4.4 Socio-economic laboratory

Akin to school laboratories where experiments are done, in a socio-economic integral laboratory, concepts and new knowledge are put to test and effected thereby enabling companies and communities to engage in sustainable development. This enables one to realise the transformative effect of the communiversity, through individual-based, action research and learning methodologies, incorporating specific education. This

would be from foundation to doctoral, and global to local programmes in direct and practical association with relevant communities and organisations.

Firstly, we turn to Best Fruit Processors to take note of a failed laboratory. In 2015, Best Fruit Processors (BFP) was formed as a subsidiary of Schweppes Zimbabwe. BFP was an agro-processor, manufacturer of juice concentrates from various agriculture produces. I was appointed as its inaugural General Manager. Being an inclusive business, BFP contracted small-scale farmers to contribute to supplying the raw fruits, including tomatoes, to its canning factory. Statistics were shocking. The contracted small-scale farmers managed to supply a paltry 20% of what was expected. The question was why did they fail to meet requirements when the market for their farm produce was guaranteed, water resources available and farming inputs such as fertilisers, chemicals and seedlings provided?

 In fact, one such community, Mamina Irrigation Scheme in Mhondoro, 100km from Harare, comprising 200 families on a 200ha land, was left with a debt of approximately US$700 000 (seven hundred thousand United States dollars) after failing to deliver the contracted volume of processing tomatoes. (BFP, 2017)

The author's original thesis on the onset of the research was the social research journey to unpack the Mamina and BFP 'sad story.' This would assist to co-create a future framework that could be employed locally and yet with global applicability. Integral farming was a social innovation to research co-creation journey whose main aspiration and dream through the process of PHD (Process of Holistic Development) and PhD (Tran4m and DaVinci Institute) is to build a framework that can transform small scale rural farmers from being the unemployed nor self-employed alike to an employing and CAREing community.

As shown later in the thesis, the BFP also failed as a social laboratory. It became apparent therefore that the Mamina story was not a mere community failure, but rather the failure was an extension of the issues also around it. Looking at the Mamina story and attempting to research and offer solutions to the issues in isolation would be a myopic way of looking at a local yet global issue. This is because Mamina does not exist in isolation.

It suffices to say that, as people point a finger at Mamina farmers (learning communities) for their failure as indicated above, the other 'four fingers' are pointing at themselves.

a) What was the role of Pundutso and similar conscious awakening groups (transformational journey in the failure of the community?

b) Where was the academia, research bodies, custodian of indigenous and exogenous knowledge systems (research academy) in this debacle?

c) What could BFP as an enterprise have done differently as a socio-economic laboratory to guarantee successes of the Mamina project?

d) In all this, isn't the term an injury to one is an injury to all appropriate? Where was the *ubuntu*, oneness that says we win as a team, and we fail as a team?

In all these questions, the role of the think tanks such as Pundutso, academia, universities, research was nowhere near. It was then an attempt to have answers to the above questions that motivated the author to change the orientation of the thesis. This also strengthened the movement within Pundutso at local level as well as TRANS4M on the global level in the idea of communiversity. After all, the fate of the nation, farmers, enterprises and academia are at stake.

Secondly, I turn to Providence Human Capital (PHC) to illustrate a good emerging socio-economic laboratory as part of our TRANS4M community.

Founded in January 2016, Providence Human Capital is a wholly owned Zimbabwean company. On formation, it was a corporate services management firm focusing on people solutions. It then sought to transform "human capital" as a subset of a "capitalist" economy into "wellbeing, development, knowledge, and livelihood (Ndudzo 2020). Providence Human Capital (PHC) aims to be the most trusted and respected people solutions management firm in Zimbabwe and beyond, helping individuals, employees, organisations, and society at large to grow positively and happily in human resources areas. PHC has transformed itself into a truly integral enterprise by adopting integral development (Ndudzo, 2020). Transformation for them is an intrinsic decision where African enterprises have to free themselves from the strong, dehumanising and

degrading grip of the exogenous ways of doing things by rekindling their indigenous genius.

Now Sypplyline Enterprises (SLE) wish to follow in the footsteps of PHC as socio-economic laboratory in the emerging communiversity. From humble beginnings and driven from my inner calling to bridge the gap, the organisation is set up and run on *unhu* philosophy, a platform to put to test and trial innovations within the emerging communiversity that I am catalysing as illustrated through this research to innovation. Sypplyline is a laboratory set alongside a community (people, communities and enterprises it deals with daily), a journey (my network, team and individual transformational journey) and an Academy (from Sypplyline perspective rooted in UNHU learning model but exogenously linked to UCIEGZ and TCA/ TRANS4M)

Now having looked at all the four components of the communiversity, I now turn to the research questions and objective.

1.5 Research Objective and Questions

My research to innovation attempts to answer the following burning questions:

i) How can a communiversity comprising a learning community, research academy and a socio-economic laboratory be engaged in a transformational journey towards regeneration of self and others focusing on African/ Zimbabwean context?

ii) How can a locally grounded research academy, alongside a still emerging Zimbabwean communiversity promote societal innovation, drawing on Integral Worlds and TIPS, and my own cultural (indigenous African) and technological (exogenous engineering) heritage?

iii) How can decoloniality help in coming up with an in sync, interwoven and unison learning community, transformation journey, research academy, and integral laboratory?

iv) How can the concept of inclusive business, or intenhaka (Lessem *et al.,* 2019c) be the bridging gap between enterprises, communities, and research institutes with specific reference to Sypplyline?

v) How to articulate the 'African' problem in an authentic 'African' voice without falling into nativism and Eurocentrism? This last question opens ontological window linking up the previous questions together, simply calling for local grounded solutions to local solutions and only bringing in exogenous systems on local terms.

Question (i) will be my primary concern in this thesis while questions (ii) to (v) form the broad backdrop to my research and innovation. The focus is Africa and context is Zimbabwe and zooming in an ecosystem around the community of TRANS4M/ Da Vinci Institute graduates in Zimbabwe.

I now turn to the research methodology that was used in this research.

1.6 The Integral Four Worlds

My research to innovation was guided largely by the works of Lessem and Schieffer (2009, 2010a, 2010b, 2014, 2015), the co-founders of TRANS4M Centre for Integral Development (Geneva). This has now further evolved into TRANS4M Home of Humanity and TRANS4M Communiversity Associates (TCA) worldwide. They argue that social research tends to remain a mere intellectual exercise with no measurable social impact, as most studies in the social sciences only stop at information research and hardly ever lead to transformation. They have developed the Integrated Worlds framework to address this burning issue in social sciences. Integral renewal ontologically or paradigmatically, have Integral Worlds (4Rs) Realities (path), Realms (disciplines), Rhythm (Trajectory) and Rounds (Levels) (Lessem & Schieffer, 2015). The framework is as summarised below.
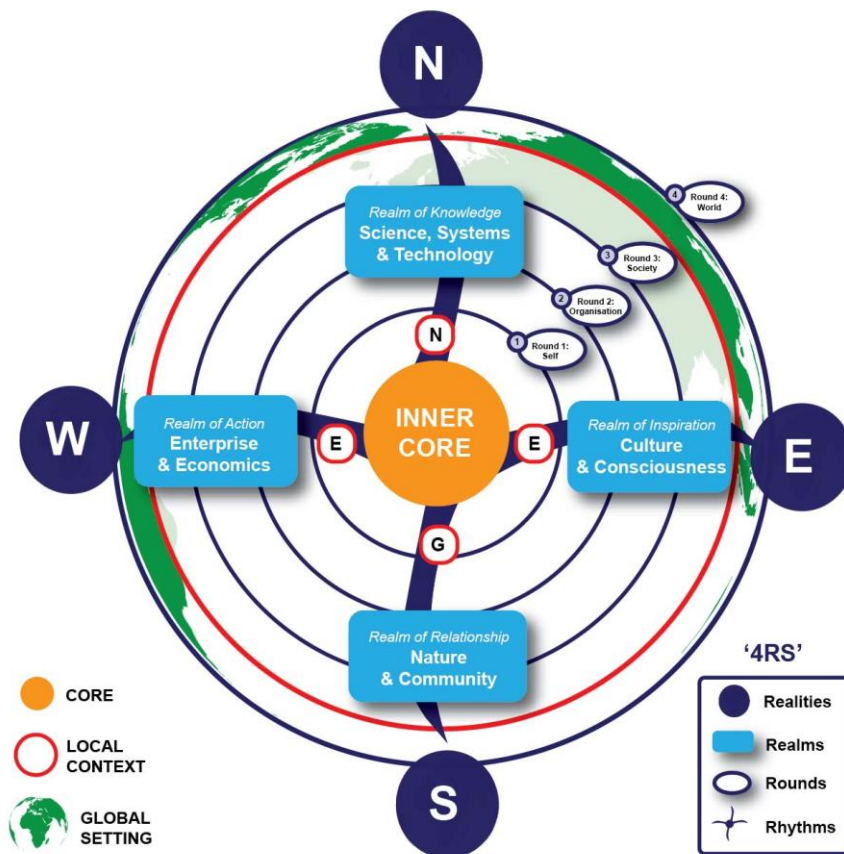
Figure 1.2: An Overview of the Integral Worlds Approach

(Source: Schieffer & Lessem, 2014)

The problem, as identified by Lessem and Schieffer (2010), is that social research is built on a faulty foundation, a one-sided methodology that is heavily biased towards the West, and systematically neglects the South and East, if not also the North. Yet, the foundation and origin of civilisation lies in the South. The only way forward is for research to reconnect with the foundation story of humanity in order to chart a meaningful path to the future. Integral research therefore embraces the four worlds of South, East, North and West, each with its own distinctive strengths and weaknesses. In my own case, this research embraced the South (relational path) and the East (path of renewal). Integral research looks at societal issues holistically, that is, from a 360-degree perspective. In this case, it is methodically from grounding (local setting) through to effecting economy and enterprise (outputs). The four realities (worldviews) perspectives were developed into realms and aligned to the realty perspectives with specific fields articulated for an easy understanding of the world. According to Schieffer and Lessem (2014:108), the four realities (worldviews) perspectives are:

20

i)   Southern Realm of Relationship: Nature and community

ii)   Eastern Realm of Inspiration: Culture and spirituality

iii)   Northern Realm of Knowledge: Science and technology

iv)   Western Realm of Action: Politics and economics

Each of the four worlds reflects metaphorically and, in reality, a certain part of the world. The south is more concretely linked with Africa, the East with Asia, the North with Europe, and the west with America. The four worlds are metaphorically present in every society, in every organisation and in each person at various levels of concentration.

1.7 Integral Technology, Innovation, People and Systems (TIPS) Framework

Being a scholar of Da Vinci Institute of Technology Management, I intend to also embed the technology, innovation, people and systems (TIPS) framework into the integral research to innovation (Da Vinci, 2017). As people are lodged within a learning community, the system is transformed into a veritable academy, via research into innovation and a laboratory that then generates social technologies. In this case, this is my/our transformation journey. From a TRANS4M perspective, whilst technological innovation gathers pace, the so-called social innovation remains left out in the cold, whereby social business falsely views entrepreneurship and innovation as virtually interchangeable (Schieffer & Lessem, 2014).

Being a mode 2 institution, The Da Vinci Institute is focused on the *creation of knowledge that is trans-disciplinary, socially relevant, focused on solving practical problems*, also facilitating a journey of self-discovery. The institute is "characterised by *knowledge production* in the context of *professional* applications, *trans-disciplinary* engagements, *organisational diversity*, enhanced *social accountability* and *broad-based quality control*" (Nowotny, Scott & Gibbon, 2001).

There is indeed a connection between mode 2 and the communiversity. Arguably, the latter is a further evolution of the former, with the communiversity being a further outcome of the evolution of integral worlds, which align to TIPS and TRANS4M.

The two views can be superimposed on each other as in Figure 1.3:
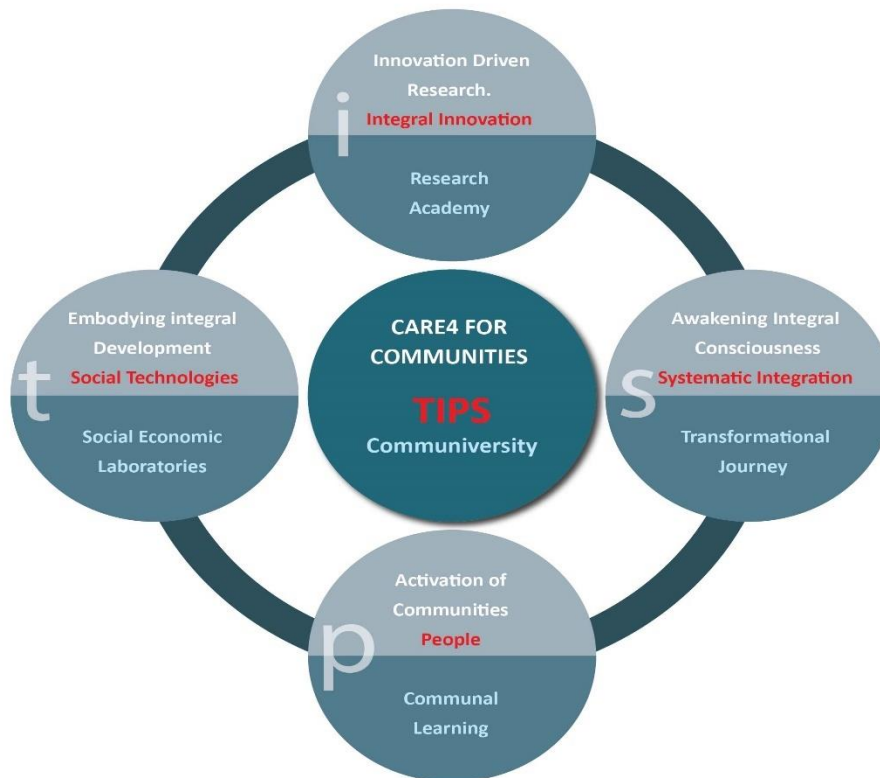
Figure 1.3: TIPS and IFW model combined

(Source- Own Illustration)

Furthermore, Figure 1.3 can also be read in conjunction with the GENE model as

    i)   people (grounding), systems thinking (emergence), social technology navigation) and innovation (effect).

The TIPS and Integral Worlds match seem to follow a natural fit as people relate to nature and community (South), systems relating to the culture and consciousness (East); and innovation linked to science, systems, and technology (North) and technology to the enterprise and economics (West). I therefore also allude to the above in the TIPS context, also to mode 2, as per Gibbons et al 2010), that the communiversity is both dynamic and static as illustrated further in this thesis.

Further relationship explored include:

a) How to align **T**echnology with **P**eople (***A**wakening Integral Consciousness)?*

b) How to be agile in implementing **T**echnology in driving **I**nnovation *(Innovation Driven **R**esearch)?*

c) How **P**eople will be engaged for sustainable integral **I**nnovation *(Activation of **C**ommunity)?*

d) How **S**ystems, in the middle, act as the glue tying together the three pillars of **T**echnology, **I**nnovation and **P**eople *(Embodying Integral Development)?*

The relationships are inter-linked, and their connectedness create a loop that dovetails well into the integral world view.

As indicated earlier KO-IDEA will have a primary function of weaving together all communiversity elements through the research academy. As depicted in Figure 1.3 above, communiversity is a further inter-institutional evolution of care as a process.

1.8 The Da Vinci TIPS™ Managerial Leadership and Communiversity Concept

The Da Vinci managerial leadership model (The Da Vinci Institute, 2022) is essentially about how an organisation or community (learning community) stimulates and capitalises (transformational journey) on the ideation process (research academy), to develop an innovative product or service which has either commercial or social value (socio-economic laboratory). Fig 1.4 below shows The Da Vinci Institute managerial leadership framework and communiversity framework superimposed on each other.

While the terminology at use is different, I will further explore how these diverse concepts, as well as the integral enterprise concepts, could become building blocks for the development of the communiversity. At the centre of communiversity is the *ubuntu/unhu* philosophy, that is, I am because you are. TIPS places systems thinking at the centre, and by its nature systems thinking is a holistic approach to problem-solving that views 'problems' as part of a wider, dynamic system (Arnold, 2015). Arguably, communiversity is a form of systems thinking, but emphasis is on the transformation journey undertaken by the various elements within.
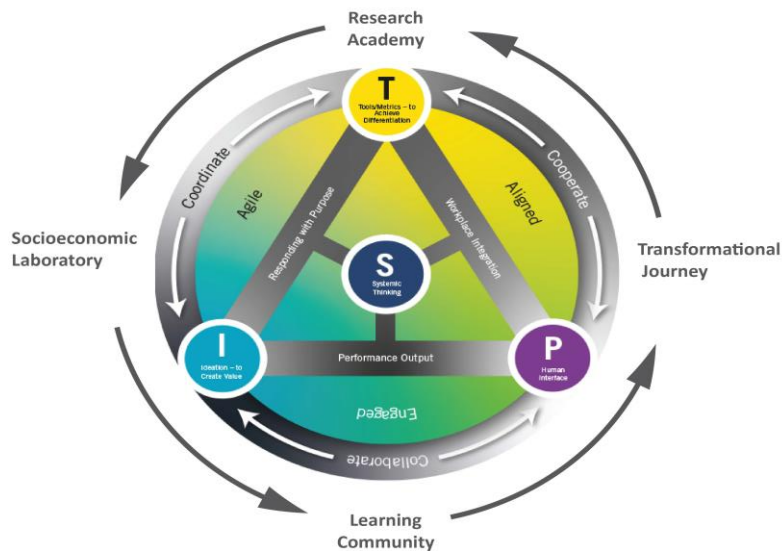
Figure 1.4: Adapted Da Vinci leadership framework and communiversity framework

(Source: The Da Vinci Institute, 2022)

The above can be summarised as a system thinking driven communiversity showing the following: collaborative and engaged learning community; co-operative and aligned transformational journey; integrative research academy; agile and responsive socio-economic laboratory.

1.9 Integral Eastern Research Path

As introduced in section 1.6.1 the core rhythm of integral research and development or social innovation is to release individual and collective GENE-ius. This is most specifically from a southern or eastern perspective, hitherto most neglected by the all-pervasive north-west (Lessem & Schieffer, 2015).

I pursued my research largely from the eastern path of renewal. My research journey thus proceeded from origination (grounding) to foundation (emergence) to emancipation (navigation) and transformation (effect). Eastern path of renewal is

favoured ahead of the southern path given my transcultural exposure of being of Malawi origin, born in Zimbabwe and now residing in South Africa. I have also worked for multinationals like Colgate Palmolive, Kellogg's, and Unilever and I am now a business owner.

Table 1.1: The 4Cs and the Eastern path of renewal

PROCESSES AND RHYTHMS GUIDING THE PHD/PHD JOURNEY: 4Cs & INTEGRAL RESEARCH & CARE					
4C JOURNEY PhD/PHD Storyline	**CENTER** Provide a full Overview over your Journey	**CALL** Articulate & Commit to Inner & Outer Calling	**CONTEXT** Uncover Issues & Awaken Potentials	**CO-CREATION** Develop new integral Knowledge (Concepts, Theories)	**CONTRIBUTION** Embody Integral Development
INTEGRAL RESEARCH TRAJECTORY Integral Research Paths as Engines for Transformation (each guided by set of tenets)	Integration **The Integral Research Path** Discover your unique Integral Research Path	Origination **Research Method** S: Descriptive E: Narrative N: Grounded Theory W: Experiment	Foundation **Research Methodology** S: Phenomenology E: Hermeneutics N: Critical Rationalism W: Empiricism	Emancipation **Research Critique** S: Feminism E: Critical Theory N: Postmodernism W: Critical Realism	Transformation **Action Research** S: PAR E: Cooperative Inquiry N: Socio-Tech. Design W: Action Research
I-CARE-4-SOCIETY RHYTHM I-CARE drives Manifestation / enables Impact	**I =** Initiation Share your full I-Care Process	**C =** Community Activation (e.g. Learning Circle)	**A =** Awakening Integral Consciousness (e.g. Innovation Ecosystem)	**R =** Research-to-Innovation, institutionalized (e.g. Research Center)	**E =** Embodiment of Integral Development (e.g. Enterprise, Education)
For Comparison: Conventional Research Terms	Research Overview Research Question	Research Context	Research Methodology	Literature Search	Research Findings
Chapter Flow	1 = Overview (equals Research Proposal)	2 = Inner Calling (Method) 3 = Outer Calling 4 = Community Activation	5 = Context (Methodology) 6 = Awakening Integral Consciousness	7 = Co-Creation (Critique) 8 = institutionalized Research	9 = Corporative Inquiry 10 = Embodiment

(left margin label: Methodology and Process)

(Source Lessem & Schieffer, 2010a)

My path is indicated in dotted lines above. Note the comparison with conventional research terms (second bottom row), that focuses on different research method. For example, this thesis does not have a dedicated literature review chapter as this is covered on an ongoing basis in every chapter with the hermeneutics and critical theory chapters carrying the significant reviews.

Now in the next section I look at the chapter outlines from Chapter 1 to Chapter 10 and explain how each build from the one before. In this case, one path followed the individual 4C (call, context, cocreation and contribution) and the other CARE, (Community Activation, Awakening Integral consciousness, Institutional Research and Embodiment of Research) thereby moving from origination to foundation and emancipatory transformation.

1.10 Chapter Outline of the Research

Below is the chapter mapping showing 4C on the right and CARE in the right interwoven through the 10 chapters.

INTERGRAL ROUNDS

INTERGRAL RHYTHMS

CALL (1,2,3)	ORIGINATION	NARATIVE	COMMUNITY ACTIVATION (4)
CONTEXT (5)	FOUNDATION	HERMEUTICS	AWAKENING (6)
CO-CREATION (7)	EMANCIPATION	CRITICAL THEORY	ACTION RESEARCH (8)
CONTRIBUTION (9)	TRANSFORMATION	COOPERATIVE INQUIRY	EDUCATIONAL ENTERPRISE (10)

GROUNDING
EMERGING
NAVIGATING
EFFECTING

INTERGRAL WORLDS
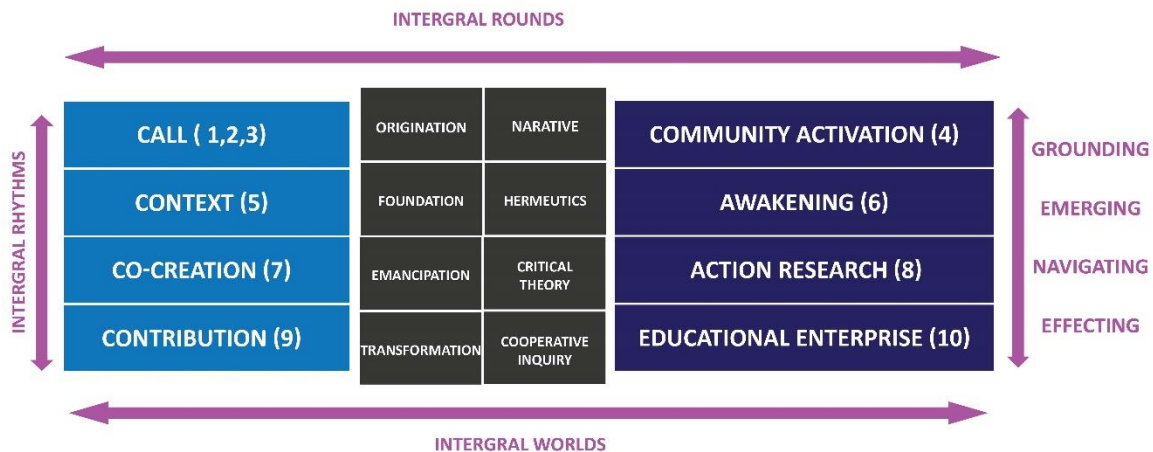
Figure 1.5: The thesis chapter mapping

(Source: Own illustration)

1.10.1 Chapter 1: Introduction and Background

> If you do not know where you are going any road will lead you there.
> Irish wisdom

The introductory chapter, that is, this current chapter, is ordinarily the research proposal chapter, setting the scene for the thesis and the research innovation journey. It starts by giving the background of the research to communiversity arising from the burning issues at hand and the call for innovation to address the burning issues. The chapter unfolds to the integral developmental approach, the integral worlds and the TIPS and the research trajectory employing the largely individualistic 4C and the communal institutional CARE and the communiversity, overall, bringing them together. All these are aligned to the tenets of the communiversity, grounded in learning communities emerging through individual and collective transformational journey,

navigating through research academy, and effecting via the socio-economic laboratory. This is followed by chapter-by-chapter summary flow.

1.10.2 Chapter 2: The Inner Calling from PhD to Communiversity

In Chapter 2, I look at the origination intertwining story of my life, utilising the narrative method of the eastern path of renewal, with stories unfolding leading to gripping drama to creative origination together with potentials and possibilities, plots within plots. It will be a journey to the core of my being. This is a journey into my life from birth to present with a desire to bring out my inner calling and that personal burning desire to bring *rugare* (peace, harmony, development, prosperity) to self, community, and society through now the evolving communiversity. Drawing on *The Stories you Are becoming* (Randall, 2014), it implies that my personal, institutional, and societal stories are incomplete, that my individual and collective life is still unfolding, mysteries yet unresolved, legendary, open books for whose endings are in the horizon.

My story unfolds from a poor humble background, being exposed to the effects of colonisation and to the education system and a university that were quite westernised. The experience sowed the seed for my desire to fight poverty and decoloniality of the education system. I outline the rise of my spirituality and belief system during my adolescence, my early struggles with the various social imbalances of the day and how a burning desire to correct this led me to vent my frustration into academic studies. My Catholic spirituality influenced my view of life and my appreciation of the Catholic social teaching.

The story within stories further unfolds, inspired by MaPhiri, my late mother, who resorted to urban small-scale farming for subsistence. I could later relate to the struggles of a rural small-scale farmers in Mamina Mhondoro, Buhera, Joseph Village and learning communities in general.

My life is pregnant with gripping dramas of corporate life, changing jobs, towns, countries, in search of meaning in life earning the name *Mukwerekwere* (nomad) in the process. I was exposed to corporate organisations that were largely capitalist chasing profits and an agenda that was "largely tick box programmes". I started to envisage one that is not influenced by desire for profit ahead of humanity leading me

to the birth of my own organisation Sypplyline Enterprise (SLE). This became one of the socio-economic laboratories within the emerging communiversity

In fact, working for Schweppes and Best Fruit Processors tied together potentials and possibilities together embarking on the Process of Holistic Development (PHD) and PhD. Furthermore, encountering Mamina rural farmers facing multiple imbalances provided a perfect recipe for an intriguing integral development and innovation story unfolding. This dysfunction ecosystem around the farmers increased the burning sensation to want to research on communiversity as a way to solve dysfunctional ecosystem.

This plot is shaped by many other plots leading to the revisiting of Integral Green Zimbabwe and the need to evolve what came before it along the same journey to regenerate Zimbabwe. This led to KO-IDEA communiversity with a research academy to take the transformation journey forward (KO-IDEA- Ko-muniversity of Integral Developmental Economics in Africa).

According to Randall (2014), as with a once upon a time, so with a happily ever after, a plot has countless variations or conflict of many kinds at once. Furthermore, for Randall (2014) says no struggle no story; no trouble, no tale; no ill no thrill. Mine is a story of struggle. My story mirrors that of *The Heroes Journey* by Campbell (2004), with twist and turns, ultimately leading from ghetto to corporate leader to integral development and now to communiversity.

I also further explored my personality as a change agent and how the experiences over the years prepared me for this project of developing the communiversity in Zimbabwe and in particular the research academy. In addition, I explored how religion and, in particular, my Catholicism has shaped my way of thinking over the years. I sought to understand the social and the economic teaching of the Catholic Church and how this relates to the integral development of the four world's view that argues that, for development to be authentic, it must be well-rounded and must foster the development of each person and of the whole person, one that helps people to seek to do more, know more, have more, to be more. By insisting on integral development, Catholic social thinking thus invites us to pay attention to people and society.

This is supported by what Pope Francis (2015:82) said, "… when nature is viewed solely as a source of profit and gain, this has dire consequences for society". The foundation of Christian teachings is of agape love. It is about giving to others, sacrificing time and resources for others.

In fact, Jesus Christ taught that, "Love the Lord Your God with all your heart, with all your soul, with all your mind and with all your strength. The second one being Love your neighbour as yourself. No other commandments are greater than these" (Mark 12 30-31, as cited in The African Bible, 2008). One can easily draw parallel lines to the *ubuntu* philosophy, that is, I am who you are. The work of the communiversity through the key elements of Christianity, that is, from the heart, being grounded by the needs of the learning community; from the soul (spiritual), transformational journey; from the mind, the research academy as the think tank, with all your strengths, and the enterprising socio-economic laboratory. All this connected with the spirit of oneness, love your neighbour like yourself, *ubuntu*, that is, I am because you are.

I have re-walked my life afresh, showing how my humble impoverished beginnings shaped how I think and had an impact on how I view the world. I also outline how it has and continues to transform me into a ball of energy with a burning desire to correct imbalances facing disadvantaged communities. Furthermore, I illustrate how communiversity and research academy can bring about integral development in Zimbabwe and evolve Integral Green Zimbabwe initiative.

This chapter is influenced by work of *Total Quality* by Lessem (1991), Lessem and Schieffer (2010, 2013, 2014, 2015), Randall's (2014) *The story we become*, Finn (2010) in the book' *The True Wealth of Nations*, *Catholic social thought and economic life*, William (1993) *The Rebirth of African Civilisation*, Francis' *Laudato Si – The common home*, The African Bible (2008), amongst other literature reviewed

1.10.3 Chapter 3: Outer Calling and the Call for Catalytic Communiversity

Chapter 3 of the thesis is still grounded on the eastern path of renewal and origination. In the chapter, I turn from inner calling above towards the outer calling, that invisible force that is clamouring for new social innovation communiversity wise. This time the stories unfolding are societal leading to gripping drama and creative origination, tying potentials and possibilities to new beginnings, I draw in from the burning issues that

have fuelled this research to innovation external to me. Using the narrative method on the eastern path of renewal and tenets as explained in Chapter 2, I narrate the missing link in the generic concept of communiversity, the crisis of Mamina and small-scale farmers, the crisis of the university, the shortcomings that has led to protests such as Rhodes Must Fall, I explore the call for epistemic decoloniality. Furthermore, I zeroed in on the call for Education 5.0 by Zimbabwean government recognising its significant, albeit, too exogenous and thus remains inadequate.

I explore the gripping dramas with Integral Green Zimbabwe / TRANS4M/Davinci. In addition, I explored the mode 2 relevancy, but also why a platform for post-doctoral studies and research remains a yawning gap calling for existence despite the brilliant work done today through Integral Research, Integral Green Zimbabwe (Mamukwa *et al.*, 2014). Other good examples include Integral Enterprise (Ndudzo, 2020), Integral Kumusha (Nhakanomics) (Taranhike, 2021), Communitalism (Adodo, 2017), Economy of Love (SEKEM, 2017), Care Programme at Medlabs in Jordan (Al-Nimer, 2018). All these need a place for incubation and further propagation. More importantly, I look at the inner burning call of fellow KO-IDEA members I introduced earlier. These include Mboweni with his dream for a reimagined rural home; Chaka with the reflective research academy; Ndudzo calling for an effective integral enterprise; and Lessem advocating scholarship and integral renewal. Each of these completing and representing the elements of the communiversity.

In narrating the crisis of university, I reviewed the Education 5.0 literature, the Nziramasanga report (1999) on the education system envisaged in Zimbabwe with the call for social innovation hubs at universities. I also looked at the Rhodes must fall movement, and the works of Nyamnjoh (2016), Ndlovu-Gatsheni (2018), (Lessem *et al.*, 2019a). I further explored the subject of decoloniality by looking at the works of Ndlovu-Gatsheni (2018), Mignolo (2011), Kapuya (2019), Mawere (2016, 2017 to name a few).

On creation of new knowledge, I looked at Nonaka and Takeuchi (1995). These assert that a group, community, or organisation that dynamically deals with a changing environment ought not only to process information efficiently but also to creatively transform information into knowledge in support of a profound purpose. Other literature

on knowledge production I explored include that of Gibbons *et al.*, 2010), McNeely and Wolverton (2008), among others.

I finish the chapter by reviewing and critiquing the communiversity models sprouting around the global in comparison to what is emerging in Zimbabwe.

1.10.4 Chapter 4: Community Activation CARE-ing for Self and Organisation, Community and Society

In this chapter, I illustrated how I began to activate the relevant social field around communiversity, to share the thinking, engaging in co-learning and dialogue. So, from an early stage, I evolved in the community, the communiversity thinking, and "test" the resonance of the aspired research to innovation in society. This community activation process is meant to evaluate resonance, to sharpen the thinking and the focus of development of communiversity in Zimbabwe. It is also an important precursor to developing an innovation ecosystem of key people that I worked very closely with (which then come in the next CARE Chapter on Awakening Integral Consciousness). Moreover, and most specifically in relation to this communiversity oriented thesis, this chapter is aligned with, on one hand communal learning, the local grounding and origination of the communiversity as a whole and, on the other hand, the socio-economic laboratory that is transformational effecting.

In this chapter, I also illustrate how I conducted purposeful conversations (and their outcome) around communiversity theme, what kind of engagements I participated in, be it meetings or workshops that I set up in activating my community. I also look at literature review and theoretical framework on community activation informed by Lessem, Adodo & Bradley, 2019), Integral Green Zimbabwe (Mamukwa *et al.*, 2014), Chinyika story (Muchineripi, 2012), Integral Kumusha (Taranhike, 2021) and Integral Enterprise (Ndudzo, 2020).

I reviewed, critiqued and drew lessons from the various care circles set up within the Zimbabwe context, namely learning community, Nhaka Circles (Taranhike, 2021), transformational journey, the Ubuntu Circles under Pundutso (Lessem, Mawere, Matupire, Zongololo, 2019), integral enterprise and the Rumuko care circle (Ndudzo, 2020). Such a review was important in light of the fact that these are all elements within the emerging communiversity in Zimbabwe.

At the core of community activation is the activation done within the communal learning space and the domain of rural small-scale farmers. This starts off at Mamina in Mhondoro, then Taranhike Village and, finally, Joseph Village in Mwenezi.

I then spell out the community activation around the development of communiversity in Zimbabwe leading into KO-IDEA. I traced the various communities activated over the research period.

I then summarise the communal activation chapter by articulating emerging themes. In this chapter, at the end, an attempt to 'codify' the community activation communiversity wide is proffered.

1.10.5 Chapter 5: Unearthing the Imbalances Hermeneutically

In this section, I look at the 2nd C, that is, Context, in the 4C journey. This forms Chapter 5. I now turn from origination to foundation on the path of renewal. In addition, I employed hermeneutics to surface and understand transcultural realities, transdisciplinary realms, transpersonal rounds and transformational rhythms (Schieffer and Lessem, 2014).

In summary, this Chapter looks at individual context as the Phiri ghetto boy becomes an engineer, business executive, then a social scientist and transformational catalyst. This journey is via communities I have worked with from Mamina, Buhera and Joseph villages and at the collective catalysation as it ultimately relates to communiversity and KO-IDEA, gaining authenticity by a process of aligning individual with organisational and societal imbalances. To discover that, I turn to interpretive hermeneutics. The primary aim being to develop an understanding of how the world is constructed, knowing that the world is complex, layered and can be viewed from different perspectives and diverse cultures (Lessem & Schiffer, 2015).

A greater emphasis is put on societal imbalances as it relates to communal learning and the development of communiversity as an alternative economic model. I also present the theoretical framework and underpinnings of hermeneutics including African and biblical hermeneutics. The key texts include Gadamer (1976), Lessem and Schieffer (2010), Dilthey (1991), Bell (2002), Towa (1991), Mburu (2019), Mbiti (1986), Fanon (2016), Serequeberhan (2000), amongst many others.

The tenets of interpretive hermeneutics are used for self and societal actualisation (Lessem & Schieffer, 2015), and these are purposefully connected with communiversity pillars as follows:

i)   Reconstruct traditions in the light of modernity: Transcultural context and realities (learning communities)

ii)   Reconnect with your source: The transformational context and rhythm (transformation journey)

iii) Understand how your world is co-constructed: Trans-disciplinary context/realms (research academy)

iv)   Give the other a voice: Transpersonal context and rounds (socio-economic laboratory)

The chapter ends with a conclusion reflecting on the key unearthed transformational, transdisciplinary, transcultural and transpersonal elements. The communiversity existence is all about an imbalance between university and community, or of industry and academe, a person's life story and his or her studies and, of course, the indigenous and exogenous knowledge systems.

1.10.6 Chapter 6: Awakening Integral Consciousness

In Chapter 6, I am still on foundation stage as I look at the second aspect of C<u>A</u>RE-ing community, awakening consciousness. This is about the transformational journey aspect of the communiversity for self and others, the individual or as a collective. It is here that I involve my evolving ecosystem in awakening integral consciousness. Inspired by works of Lessem and Schieffer (2015), and others I engaged in my role as the catalyst in my communities and, in particular, within my now emerging innovation ecosystem. The linkage between indigenous and exogenous is critical here.

I was at the coordinating centre of encouraging use of the integral concepts and theories helping to shape a new integral language with members of my team. Collectively, we sought to apply the Integral Worlds approach and align such structurally through an innovation ecosystem. The ecosystem envisaged included the stewards, the catalysts, including myself, the key people identified in the community

activation section, the researchers, the co-researchers and the facilitators. I demonstrated that, within a particular ecosystem, an individual may play multiple roles. In my enterprise SLE, for example, I played both a steward and catalyst role. At KO-IDEA, as director, I carried dual responsibilities as well. Here I further look at my dual role as Sypplyline founder and KO-IDEA co-ordinator. KO-IDEA is rooted in ecosystem community while Sypplyline, as a laboratory with me journeying in between the two through the research academy (UCIEGZ) that is strongly supported by TCA.

This chapter is underpinned by integrative humanism theory (Ozumba, 2011). Other sources reviewed include Beck and Cowan (2002) (Spiral dynamics); Nonaka and Takeuchi (1995), Lessem at el. (2013), Lessem and Schiffer (2015), Lessem, Adodo and Bradley (2019a) and Chaka (2022) with the evolving K Model.

1.10.7 Chapter 7: Co-creating with Critical Theory

In this chapter, I covered both the third aspect (co-creation) of 4C as well as the third aspect of CA<u>RE</u> (institutionalised research). In the research to innovation journey, this chapter looks at collective co-creation and institutionalised research on the eastern path of renewal. The critical theory process is rooted in concrete experience, arising out of suffering of people and self. Reality is regarded as socially constructed with multiple interconnections, uncovering power relations, strongly emancipatory in orientation. Critical theory is explicitly focused on promoting self and others' liberation (Lessem & Schieffer, 2015).

Given the focus on the communiversity, the essence of my critique is therefore epistemic. In addition, my focus is therefore on works on decoloniality by the likes of Boaventura de Souza Santos, Sabelo Ndlovu-Gatsheni, Walter Mignolo, Molefi Kete Asante, Paulo Freire, Munyaradzi Mawere, Anselm Adodo and Ronnie Lessem. I used the tenets as laid down below to liberate or indeed decolonise my mind and others.

I also explored the history of critical theory from the Eurocentric and African perspective. Furthermore, I reviewed critical theory tenets and as a methodology as well as concepts such decoloniality and the catholic social teaching.

Catholic social thought presents itself as a reflection by the Church on socio-economic issues. The Church in its teachings has always had, and continues to have, an

ambivalent attitude towards the capitalist economic system. This ambivalence has not always expressed itself in the most effective and appropriate ways. Both social analysis and a critical theory perspective can effectively capture the ambivalence which Catholic social thought feels towards capitalism, and to put into a broader theoretical context many of the critiques levelled against the Church's teachings (Reed, 1995). As for Ndlovu-Gatsheni (2018), what is emerging then is the importance of epistemic freedom as the foundation of other freedoms. It has the potential to create new political consciousness and economic thought necessary for creating African futures.

I then apply critical theory around the concept of communiversity to produce new knowledge on the subject drawing on imaginary of tree in this case *muuyu* (baobab tree) and grafting the model of communal learning.

1.10.8 Chapter 8: Emancipation through Institutionalised Research and Innovation

This chapter focuses on the third aspect of the ca**R**e process, the innovative institutionalised research whose main purpose is to co-creatively seek answers to current socio-economic challenges and imbalances, more so worsened by ever increasing VUCCA (Volatile, uncertain, complex, chaotic, and ambiguous) environment, through conducting research thereby effectively supporting the re-GENE-ration process. Key to that process is to eliminate the silo mentality that the traditional way of research proffers and that treat people as research objects. In this case, we research with people not on people.

Of paramount importance is how such institutionalisation should take place in a way, that I created a potent force for institutional transformation and to disseminate transformative research and education. This was both indigenous and exogenous, within and outside my enterprise/community, so that full-fledged embodiment could take place.

In this chapter, I look at the emerging university community academy born from Joseph Village community and Manicaland State University of Applied Science (MSUAS) which aims to institutionalise innovation driven **r**esearch and fully activate tools and concepts developed in Chapter 7. These are tools, concepts and programmes like the

planned journey to mastery programme as a transformation journey, in order to build resilience in individuals, and the community eventually and foster *rugare* (development) that is sustainable. There is a strong and growing impetus for universities and colleges to ensure that their presence within various communities is productive and transformative (Boyer, 1996; Sandmann, 2008), this desire is also at the heart of the MSUAS.

The chapter also looks at the background to establishing a research academy in Zimbabwe, including the structure (form), substance, and processes for the academy. It further looks at key educational programmes imbedded in it and the role of such in the academy. Furthermore, it highlights the role of the journey to mastery Transformation Programme in the Rugare inspired Centre for Integral Ecology /Green Zimbabwe. *Rugare* is a Shona word that means harmony, peace, development, prosperity. *Rugare* has therefore a deep meaning as each of those worlds can describe the aspirations of each of the communiversity elements. For example, harmonious learning community, peaceful transformation journey, developmental research academy and prosperous socio-economic laboratory. I further built some literature for its operation.

1.10.9 Chapter 9: Contribution and Transformation through Cooperative Inquiry

Now I turn to transformative co-operative inquiry (CI) taking on from where critical theory left. It is the last of the C of the 4C trajectory. I start by looking at CI as a research methodology and its relevance to the innovation unfolding. Here I engaged in a political oriented process that was participative in nature, knowledge-oriented process that was epistemic in nature, both informative and transformative undertaking the research in successive action reflective cycles (Lessem & Schieffer, 2015).

I had three separate CIs. The first one comprised Pundutso members focusing on the communiversity concept as well as review of the IGZ initiative. The second one consisted of the founding member of KO-IDEA in both the emerging communiversity and catalyst. The third one focused on communal learning with Joseph Village educators. It is important to note that Pundutso CI historically took place much earlier in the research journey and therefore the communiversity model came latter to the

conclusion via KO-IDEA CI. The historical perspective remained relevant to the evolution of communiversity hence captured in the thesis.

According to Lessem and Schieffer (2015), a CI is geared towards social research and development, thus, integral development and education, as well as the renewal of enterprise and economy. This is as far as it evolves from the experiential to imaginary then propositional and, finally, the practical. CI has two wings, that is, political or value based, and epistemic or knowledge based. It is about researching with other people who are invited to be full co-inquirers with me.

I also tested the validity of co-operative inquiry by making sure knowing is grounded in the experience of participants (experiential), and that knowing is expressed through stories, images, songs (imaginary). Furthermore, that the knowing is understood through theories that makes sense to us (propositional), and that knowing is expressed in worthwhile action (practical).

1.10.10 Chapter 10: Embodying of Integral Development and Conclusion

At this final CARE-stage, my research-to-innovation was actualised within myself and became a sustainable reality, focusing on the ultimate goal to **e**mbody integral development all that has come functionally through CAR**E** and on the other hand structurally **e**ffecting integral enterprise and economy (Lessem, 2017d). I started by looking at the summary of new knowledge that the research to innovation co-created and evolved towards releasing the economic GENE-ius of the ecosystem. At core of the research journey was a Process of Holistic Development (PHD). I therefore personally reflect on my transformation journey and the embodiment of that transformation together with relevant others. I further gave an account of individual embodiment arising from the PHD/PhD transformational journey leading me to becoming KO-IDEA co-ordinator, rooted in ecosystem as well as embodiment through Sypplyline Enterprises as a laboratory.

I then envisaged that my research-to-innovation journey embedded in a fully activated community, with an active innovation ecosystem, and institutionalised in sustainable structures, will provide, altogether, the enabling conditions to embody the innovation fully institutionally and thereby maximise impact, in relation to the burning issue.

I was mindful of the fact that the embodiment of the research-to-innovation journey in the life of the researcher/innovator is a key prerequisite for sustainable social innovation to take place (Schieffer & Lessem, 2014). I also tried to demonstrate that, for true sustainability, there must be ownership outside my involvement as a researcher and therefore "collective ownership" within my enterprise and community of the actualised innovation and achieved impact is important.

This chapter ends by reviewing the return on social innovation, summarising the research to innovation journey from calling to contribution. It also discusses the research limitations encountered and possible research areas for the future.

I conclude the chapter by summarising the entire thesis, chapter by chapter, following the entire thread-line of the research to transformative innovation. I traced how the inner and outer calling gave rise to the burning desire to face the burning issues and how, from the burning issues, research questions arose.

I further narrated how I used the integral world view and TIPS alike to build a compelling research journey on self, organisation, community, and society. The chapter further summarised as with TRANS4M and DaVinci, per mode two, the research being not on people but with people. I explained the entire process on the CARE trajectory taken and the research methodology I would have used.

As with the stories unfolding, the research to innovation is a journey that, as it nears the end, just like the horizon, it has no end but shines a new light for future research areas. Similarly, the world continues in its quest to find answers to the many made problems we have created for ourselves, that is, the creating of communiversity.

In the next section I look at the first C of the 4C, inner calling of my story informing the research to innovation.

Chapter 2

Grounding and Origination: Inner Calling

2.1 Introduction

> Since many have undertaken to compile a narrative of the events that have been fulfilled in among us just as those who were witnesses from the beginning and ministers of the word have handed them down to us; I too have decided, after investigating from the beginning accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realise the certainty of teachings you have received.
>
> Luke 1: 1-4 (The African Bible, 2008)

In the previous chapter, I highlighted the various aspects of my innovation research journey to the eastern path of renewal. In this chapter, I explore the inner driving force that set the burning platform for me to follow integral development as a means for self, organisational and societal transformation.

The opening of the book of Luke, which is believed to have been written around 80-90AD (The African Bible, 2008) put the author as both a historian and theologian. This was not an easy assignment for Luke. In this chapter, I play the part of St. Luke, as it were, attempting to narrate my life from birth, my roots as showing in Chapter 1, in the south, my grounding through my spirituality, in the east, my emerging, then my desire to be emancipated through education in the north, my navigating and, finally, my self-enterprising journey in the west, my effecting. I am neither a historian, nor a theologian but sought to account philosophically from an eye of a trained engineer, manufacturer, a businessman, a family man, a human and a Catholic. In addition, as a Christian being, I am a friend of God, like Theophilus above whose Greek name means a friend of God.

In the next section, I describe the narrative method that I used in the research to bring about the inner calling - that burning desire in pursuit of the research to innovation journey.

2.2 The Narrative Method Explained

My narrative is an attempt to self-audit, self-interrogate, travel a journey into my inner soul, hear that small inner voice crying in the wilderness of my heart and bring to the fore my purpose in life. This is because I strongly believe that everyone is here for a God desired life's purpose. It is a narrative in search for life answers. Connelly and Clandinin (1990) describe narrative methodology as a distinct form of qualitative research that typically focuses on studying a single person, gathering data through the collection of stories, reporting individual experiences, and presenting the meaning of those experiences about the individual. Narrative is one of many interpretive approaches in the social sciences though perhaps less well known than case study, ethnography, or grounded theory. It has been used in sociology, organisational studies, gender studies and education. It is intricately linked to life history and biography because, like them, it involves telling stories, recounting and accounting for how individuals make sense of events and actions in their lives with themselves as the agents of their lives (Ollerenshaw & Creswell, 2002).

This chapter outlines the intertwining story of my life, utilising the narrative method of the Eastern path of renewal as mentioned in the previous chapter. In summary, the following narrative tenets of path of renewal are employed (Lessem & Schieffer (2015:223):

a) Your stories are still unfolding….

b) Leading to gripping drama and to a creative origination….

c) You tie together potentials and possibilities of your respective beginnings….

d) A plot shaped by many of the larger stories in which it is set……

According to Lessem and Schieffer (2015), the pre-emphasis on the path of renewal, is on the process of unfolding. One therefore ought to let go of the old, at least in its former guise, with the view to becoming the new, whereby the raising of consciousness, becomes all important.

In one of his arguably the best, simple but beautifully written book, *Total Quality Learning*, Lessem (1991) asserts that individual and organisational learning need to go hand and hand. This indeed is applicable to the process of holistic development (PHD) and thereby all linked to the co-evolution of KO-IDEA.

Lessem (1991) further urges that, if all managers, like Chaka, Mboweni and I are to grow and develop over the course of their careers, they tend to evolve through distinct seven phases. It is that transformational growth that I was part of individually and institutionally as communiversity

In the next section I used the narrative tenets to discover and gain new knowledge and insights from my life leading and building towards the communiversity agenda. For Randall (2014) the object of narrative method is not to merely describe the experience, it aims to uncover the stories we are becoming individually and ultimate organisationally and societally.

2.3 From Ghetto Boy to Corporate Leader to Integral Development Practitioner

My narrative is set, albeit politically, partially in colonial Africa and partially in post-colonial Africa. However, the continent has remained colonised in many aspects of life as the African people are yet to experience the economic and political freedoms they fought for in the colonial period. Ndlovu-Gatsheni (2018) defines epistemic freedom in Africa as the struggle for African people to think, theorise, interpret the world, and write from where they are located, unencumbered by Eurocentrism. Epistemic freedom, then, is one area of concern, so is economic freedom, social and cultural freedom divorced from Eurocentrism. In narrating my story, it is important then to attempt to unveil the mind's coloniality in me, given the westernised education and work system that I went through. According to Mignolo (2011), coloniality explores 'the violence' that colonialism caused rather than direct criticism of colonialism which postcolonialism achieved.

Although I use the first-person narration and singular pronoun 'I' in this thesis, it is worth mentioning right on the onset that this research to innovation is far from the conventional as it was a collective. In my instance, as shall be explained later, it was not an individual journey but in association with key others. From the onset, it was not a life unfolding only for me but also for Dr Daud Taranhike and spouse, Christine

Taranhike, as well as their Integral Kumusha concept; Isheunesu Chaka, a fellow research fellow and Dean of Students at Manicaland State University of Applied Science (MSUAS); Prof Douglas Mboweni, Group CEO of Econet Wireless as well as a birth right citizen of Joseph Village; Prof Ronnie Lessem, Founder of TRANS4M Communiversity Associates; Prof Alexander Schieffer Founder of TRANS4M, Dr Chipo Ndudzo, Managing Director of Providence Human Capital (PHC); and Wellington Mutyanda, CEO of WEPH Commercial Agencies and fellow PhD Research associate; just to name a few key significant others. Their role in this research journey was imperative in the development of the concept of communiversity and the emergent of KO-IDEA. Given the number of elements within the emergent communiversity, the collective method was the appropriate approach as it helps in tearing down the silo mentality and individual approach that is common in conventional learning.

2.4 The Unfolding Story of a *Mukwerekwere* (a Nomad)

My narrative is my life's transformational journey both within and without. It is a continuing pilgrimage on earth as witnessed by ever nomadic nature of my life since birth. This could qualify me a derogative name *mukwerekwere* as per Nyamnjoh (2016) definition in his book, *Rhodes Must Fall* (see later section). As alluded to in Chapter 1, *mukwerekwere* is a derogative name for a foreigner and nomad.

The narrative of my story starts from my own upbringing growing up in the ghetto township of Mufakose in Harare. It traces my roots connection with Malawi. So vivid are the childhood memories of seeing my mother, a small-scale urban peasant farmer, spending many hours trying to sell her produce by the roadside for us to earn a living. These memories shaped the way I see and view life and my desire to correct the societal imbalances I faced when growing up.

According to William (1993), the original African education constituted in age sets of primary childhood education, then secondary teen hood education and tertiary personhood education and post experience. I lens-viewed these age sets to parallel Smart becoming Phiri.

The rise of my spirituality and belief system during my adolescence, my early struggles with the various social imbalances of the day and how a burning desire to correct this led me to vent my frustration into academic studies. The story unfolds with my life

through university, marriage and early working life. My life has both the worlds of being an employer and being an employee giving me both eye views of being the 'master' and 'the worker', and similarly the scholar and the student.

My working life too has plots within plots and each unfolding to the next even having to work across boarders back and forth and bring the south and north connection together in the process. Struggles of being a foreigner, that is, a *mukwerekwere*, within my own land of Africa. The effects of colonisation almost 28 years after Africa was now fully supposedly independent with the final fall of apartheid in South Africa in 1994.

My experience working with communities, enterprises, academia on a transformational journey (individual, societal, organisational), and having experienced the inter-dysfunction relationships amongst these drove me into the social innovation research on the development of communiversity.

When it came time to embark on a PhD programme, as part of our emerging KO-IDEA, I searched wide and deep for a programme that could address some of the fundamental flaws I felt remain unresolved in the most academic programmes. I was looking for a relevant programme that would quench my desire for knowledge, be an answer to some of the issues affecting me personally, my society and the world at large. As an engineer and scientist, my first battle was to remove the veil on me to consider a social science and innovation-oriented approach to research. It was not an easy decision given that I am a naturally systematically oriented person. Added to the twist was the choice of the research between mode 1 and mode 2. Mode 1 being the traditional university, largely western, and working within boundaries. Chief characteristic of conventional mode 1 being the preoccupation and fundamental research with little or no interest in the application of the knowledge, especially in the social sciences (Lessen, Addo & Bradley 2019), research is on people. However, for Nowotny *et al.* (2001) mode 2 is knowledge production that transcends disciplinary boundaries, and you research with people.

Even when I embarked on the PhD journey, I realised that it was not going to be a straight path. My research journey has been both transformational and like a *pilgrimium*. The pilgrimium, according to Lessem *et al.* (2019a), is a place in which a community in communion journey towards a transformative experience of the

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academy and, ultimately embark on new innovations within our co laboratory spaces, with potentials and possibilities. Pilgrimium is now reconceived as a transformational journey. This is important as that is what the researchers are engaged in through the envisaged journey to mastery programme together with MSAUS catalysed by KO-IDEA. I narrate my local involvement with Pundutso Centre for Integral Development Zimbabwe, the success and shortcomings, my involvement with socio-economic laboratories like Schweppes Zimbabwe, Best Fruit Processors and Providence Human Capital (PHC). Regionally, my narrative is on my interactions with South Africa and early attempts to birth Transform Communiversity Associates South Africa and the final birth and embodiment of Ko (co)-mmunity of Integral developmental Economics in Africa (KO-IDEA).

Globally, I narrate my involvement with TRANS4M Centre for integral development, research visits to Jordan in 2018, 2019, and 2021, research visit to green Slovenia, altogether leading to Hotonnes-based Home for Humanity. I trace my journey culminating into KO-IDEA converging both the PhD and PHD impulses.

According to Randall (2014), as with once upon a time, so with happily ever after, a plot has countless variations. What all stories have in common, however, is that they represent attempts to tie together the possibilities and potentials implied by their respective beginnings. The middle is where the trouble is. The middle is where we encounter the conflict required to fuel the story further. A story has to have conflict, whether conflict within characters, between characters and circumstances, or conflict of many kinds at once. Randall (2014) further says no struggle no story; no trouble, no tale; no ill no thrill. Mine is a story of struggle. I am no hero yet, but I am aware that, according to Campbell (2004), a lonely hero is one trying to find himself – and facing sudden and unexpected journey promising adventure and peril. The story of a hero illustrates a test of character, strength, and skill. It is an ultimate battle that tests the hero's resolve, and a triumphant return home.
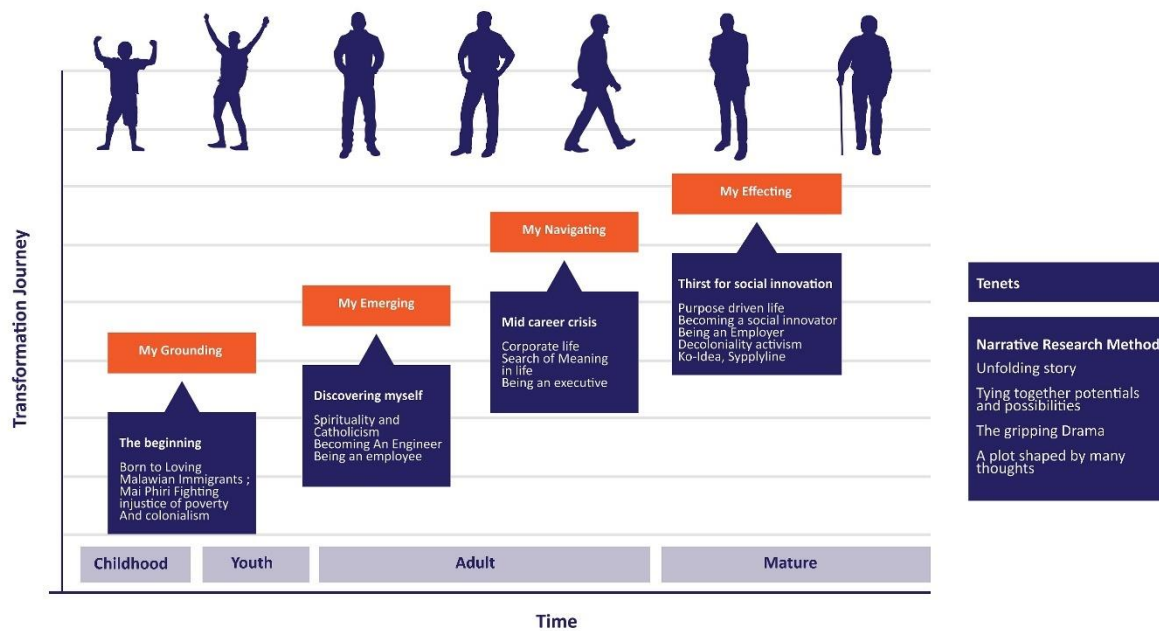
Figure 2.1: My life unfolding from childhood to maturity

(Source: Own Illustration)

My unfolding story as summarised above was preparing me as a change agent. In essence, my life unfolding from childhood to maturity was my grounding to my effecting. The poverty I experienced in my youth means I relate to the communities as they embark on transformational journey. My Catholicism and understanding of the catholic social teaching mean I can articulate role of spirituality in sustainable development. My life unfolding indeed was a necessary precursor to the development of the communiversity in Zimbabwe. KO-IDEA appears in my late midlife giving meaning to my life and the full communiversity as it evolves rightly so into maturity.

In the following section, using the ages sets, I narrate the gripping drama that shaped my early childhood. Before I do that, I explain how the age-sets, as described by William (1993), and my life cycle, can be contrasted with the elements of communiversity.

2.4.1 My life in the African age-sets leading to gripping drama and creative imagination

My unfolding story began in December 1972 when I was born in the ghetto township of Mufakose, southwest of Salisbury (now Harare), capital city of Rhodesia (now Zimbabwe). I was born to financially deprived Malawian immigrants. I was baptised

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three months after birth on St Patrick's Day in 1973 and was Christian-named Patrick. I grew up being called Smart Patrick, quite westernised names. I was called by my African name, Phiri, at the onset of my PhD studies, four decades later. Perhaps this too indicates how long it takes for one to kick start the journey of decolonising self. Of note is that Catholicism and Catholic social teaching have been part of my life and had an influence on this research to innovation as it unfolded.

According to Schieffer and Lessem (2014), the American development psychologist Daniel Levinson's seasons are a helpful model for a developing person, or evolving manager, to examine where he or she stands in life. They further argue that, like nature, we face seasons. Like all life in nature, human life moves in a cycle. In traditional societies, each stage of a person's life cycle brings a new function and altered responsibilities to the community.

According to William (1993), the original African education was constituted in ages sets as follows:

Table 2.1: Adaption of the age sets and communiversity concept

	6-12 years: Age group A	13-18 Years: Age group B	19-28 Years Age Group C	29-40 & On wards Group D & E
African Age Set	Childhood	Youth	Adulthood	Midlife and Maturity
	Games and play, storytelling, and Naming	Life skills, geography, and history	Industry / learning the craft	Post experience
GENE	Grounding and Origination	Emergent foundation	Emancipatory Navigation	Effecting Transformation
Education	Primary and Childhood	Secondary and Teen hood	Tertial and personhood	Experience
Communiversity wise	Learning community (Joseph Village) Buhera - Integral Kumusha	Transformation Journey (The Master's Programme	Research Academy (MSUAS)	Socio economic Laboratory (KO-IDEA, PHC, Sypplyline)
Tree Life	Germination	Seedling (Growing)	Mature Plant (Flowering)	Fruit giving (Seed)
Self	Patrick – the pupil	Smart the Student	Smart the engineer and Executive	Phiri the transformational catalyst

(Own Adaptation from Williams, 1993)

Williams (1993) argues that the then age-grade or age-set, was the specific organisational structure and process, through which the community-and-society were governed, thereby, and in a way, combining research and education, economy and polity altogether. Each grade had its own educational, social, economic and political role. Each grade mirrored the GENE, and likewise the communiversity as depicted above .

The above can be further compared with Levenson (1986) stages of adult development as depicted below:
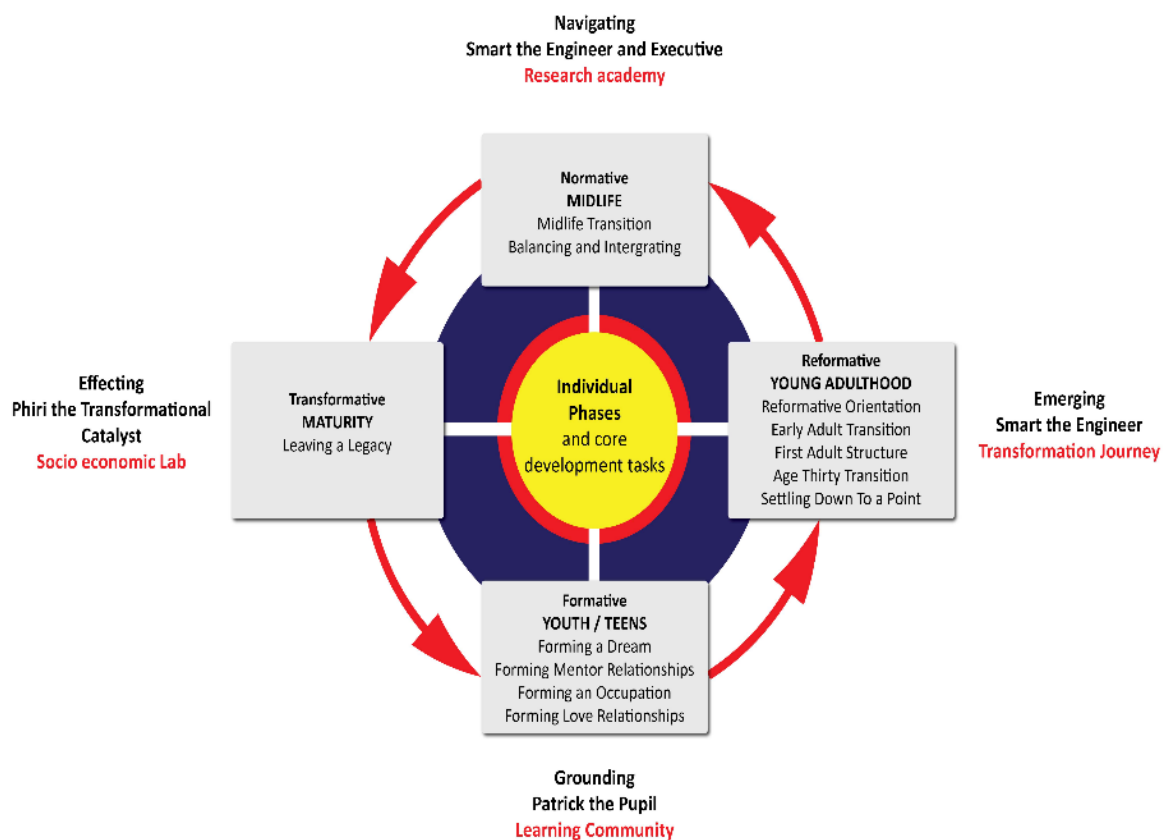
Figure 2.2: Individual life phases and core development tasks

(Adapted from Levinson's Individual Life Phases, as depicted in Schieffer & Lessem, 2014)

My unfolding life from a ghetto boy through corporate and now to transformational catalyst is a path that has been designed to quench my burning desire and KO-IDEA

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and communiversity gives me an ideal platform for me to live a purpose driven life and live a legacy that generations to come can build on

Whilst Levinson groups together Williams' group A and B above into youth formative stage, they both refer to the grounding phase, almost as if the germination stage in the life of a tree, forming of a dream. The environment that the germination takes place may shape the future plant. However, we know that the seedlings can be transplanted and transformed and adapt to the environment for survival in a transformative journey akin to the communiversity transformational journey.

2.4.2 Complicated beginning: Childhood, grounding and origination

Within a year of birth, the entire family decided to migrate back to Malawi from Rhodesia. In 1973, the family was living in Chikwawa, southern part of Malawi, about 30km from Blantyre the commercial capital city of Malawi.

Jenkins (2005) mentions that the name Malawi comes from the Maravi, an old name of the Nyanja people that inhabit the area. Chikwawa was the first town in Malawi to be seen by European explorers when David Livingstone's Zambezi Expedition steamed up the Shire River in 1859. The surrounding region was ravaged by Portuguese slave traders in the nineteenth century. In fact, Shire River was at one point called the River of Death. I could see Shire River from my mountain village. The Chikwawa people are predominantly of Mang'anja tribe. Jenkins (2005) further posits that history has it that the Mang'anja were part of the large Nyanja migration from central Zaire to Malawi in the fourteenth or fifteenth century. I am therefore a Mang'anja and my totem being Phiri, a Maravi name for mountains, of the Hill clan of the Karonga Chieftainship. Little is known about the origins of my grandfather Dzongololo Gomeza. However, oral evidence has it that he was known to be an elusive character and was known to 'suddenly appear' and hence the name Dzongololo which is the Nyanja name for a millipede.

Gripping drama was awaiting the Dzongololo family in Nyangwazi Ntchatha village in Chikwawa. Poverty, witchcraft, jealousy, diseases made the stay in Malawi unbearable and thereby short-lived. My mother could not take all that and, in 1975, the family ran away from Chikwawa in the middle of the night. The family took the train via Mozambique back to Zimbabwe. This was just in time before the 1976 war in

Mozambique permanently shut the rail service between Malawi and Rhodesia. We arrived in our new home of Rhodesia leading to a new creative origination.

We were a family of ten: my parents, seven siblings, and myself as permanent residents. It was very normal to also host at least two-three cousins or uncles at any given time. How we all lived crowded in a four roomed house still baffles me to this day! In fact, it was three rooms given that the other room was rented out to supplement my father's only meagre formal income from the municipality manual job he held. The three rooms comprised of the kitchen, living room and parents' bedroom. You can guess how we slept at night!

Figure 2.3: My beloved home for the first 30 years of my life, with my parents

The move from Malawi to Rhodesia interrupted my siblings' education and this had a negative life-long impact on their education and well-being. This was largely also to my parents' inability to send them to school as they could not afford the school fees. It was as if the script was written that once born of poor parents you are doomed for poverty for generation after generation. Then how does one break this chain of poverty created by yesteryear imbalances, prejudices and injustice as schooling is but for those who can afford it? The answer was in another motivation for urgent decolonisation of the social system.

In 1980, education was declared a basic human right by then Prime Minister Robert Mugabe, the leader of the new Government of Zimbabwe at independence. Unfortunately, for my siblings, already grown-up, the damage had already been done

as they lacked the much-needed childhood school foundation to mould their psychological and intellectual outlook.

Free education was liberating, for only then did my parents manage to send me and my younger sibling to school. This initiated new potentials and possibilities for my respective beginning.

2.4.3 Urban peasant farming: new potentials and possibilities

The most positive indirect addition to the family income was through my mother who was the most industrious person I have ever met. Being domiciled in the township of Mufakose, my mother resorted to peasant urban farming as a way of survival. The family members all helped in tilling, planting, weeding and harvesting the crop. It was always a struggle to be waken early in the morning to walk an average ten kilometres to the fields especially in the cold or rain, sometimes holding a hoe or a bag of seeds.

There was huge school enrolment during early years of Zimbabwe independence due to Education for All policy, education infrastructure was inadequate and therefore forced schools to have classes alternate morning and afternoon every week. I hated the afternoon sessions for they meant I had to go to the field first before I go to school. No wonder I found it difficult to concentrate in class during afternoon classes.

To motivate ourselves in walking the long distances, we would sing many Chewa religious and folk songs. One of my favourites was the following Chewa song:

> *Mlungu wathu, Mbuye wathu* (Dear God, almighty Lord)
>
> *Dzina lanu lalikhulu* (Your name is great among all names)
>
> *Inabuka Mbili yake* (All bless your name)
>
> *Kumwamba ndipatsi pano* (in heavens and on earth)
>
> *Abale pang'ono pang'ono* (Friends slowly slowly)
>
> *Mulungu adzamwela* (The Lord Shall come)
>
> *Adzalowa mtima mwanga* (And enter my heart)

MaPhiri, would come back from the fields just after mid-day to take a bath and have the first meal of the day which was mainly a cup of tea and *mbambaira* (sweet potatoes). Her typical afternoon involved going around the neighbourhood selling

vegetables, and depending on season, selling pumpkins, pumpkin leaves, beans, sweet potatoes and tomatoes from the garden and the riverbank field.

It pained me to see her do it. She sometimes could cover ten to fifteen kilometres trying to sell, because standing by the roadside was not effective as only so many people could pass through her residential street.

By the time she got back home it would be late afternoon around 4pm and she would start preparing the evening meal. Since we did not have electricity, my grown-up siblings would have gathered firewood and lit a fire where we would sit around whilst MaPhiri prepared the most important meal of the day. Supper was also time to connect as a family sitting by the big fire. End of supper signalled the end of day.

I still treasure the mealtime by the fire up to this day. We could hear folk tales and stories that were meant to shape our thinking and how we view life. A folk tale has a significant role in knowledge transfer and personality development. It also has power to influence a person's perception, attitude, behaviour, and many other factors important to human life as well as the society. Folk stories were meant to also prepare ourselves for the obstacles ahead of our life. On a deeper level, it might be useful to see these obstacles from the perspective of the "Hero's Journey" - a mythological pattern shared by all humanity, extensively elaborated in *The Hero with a thousand faces* by Joseph Campbell (2004) and later in *The Hero with an African face* by Clyde Ford (1999).

One such folk story that is engraved in my heart is the story of the tortoise (*Kamba*) which agreed to enter a race with *tsuro* (the Hare). On the surface it was no contest at all. But Kamba had a plan; he asked to have say in the design of the route and, in so doing, he designed a route that favoured his built nature and included crossing a flooded river. Tsuro could not swim when he got to the river, but the slow Kamba came and swam across the river to win the race. This folk tale taught me that, no matter the obstacles ahead, with better planning and execution one can always be victorious. And never take success for granted no matter how easy it may seem. I am good at planning due to the great teaching I received from this folk tale.

It was always the case that my mother cultivated more than enough for the family. However, she could not sell the excess because she did not have access to the

market. To avoid the produce going stale, she gave the excess away to friends and family. Only if we had a ready market, we could have improved the family's livelihood by selling the excess. The hard work was never rewarded. As a result, most of my siblings could not go beyond primary school, only four making it to ordinary level. I was awarded a municipality bursary that saw me being the only one that finished high school and proceeded to university. These childhood memories are so vivid in my head.

My mother's incredible persistence in upbringing is a tremendous inspiration to my life that I must continue my life journey against all odds.

Imprinted in my heart is how the colonial system in a way disadvantaged my family as my brothers failed to go to school at the appropriate time. However, there was communal learning through folk tales and that is why the concept of communiversity become relevant in bringing the appropriate knowledge generation, preservation important for a society to self-develop. Also, sad that I grew up with the notion that my mother was unemployed. But as narrated above her day started before dawn and ended well after dusk. She was gainfully self-employed contributing to the family income. At the core of communal learning is the need to change mindset of the community to view their efforts as self-employment. In fact, the concept of employment needs to be relooked at because it has a colonial brainwashing element in it.

My childhood trauma and struggles and the colonial system then prevailing always made me approach life knowing that, no matter what struggles we face, there is always light at the end of the tunnel. The fighting spirit in me always pushes me never to surrender. Even my PhD/PHD has had multiple instances that could have led me to give up, but the inner strength built in my childhood kept me going. There was also the negative in the colonial system that was designed for me to distance myself from the reality by embracing exogenous from the indigenous, and naturally more towards PhD as opposed to PHD. This is a fault line that sits with most graduates in Zimbabwe and Africa who remain more theoretical than practical.

In the following section, I look at the new potentials and new possibilities that my adolescence shaped my life and the burning desire I harboured.

2.4.4 Adolescent and early life in the ghetto: new potentials and possibilities leading to emergent foundation.

Mufakose Township is one of the oldest African townships in Harare which sprouted in the early 1950s. Before then Africans were staying in Mbare and Highfield. Mufakose was built with sections to segregate the different classes of African labourers, in terms of affordability, largely divided into zones unofficially called *Boterekwa* (dust roads, rural) to the south, OB (made of old block bricks) to the north, *Cherima* (darkness – no electricity) to the west *Magandanga* (as thieves were known to waylay labourers on foot or bicycles to and from work to the nearby industrial area) to the east and *Kumagetsi* (those with electricity) in the centre. Africans working as office orderlies, teachers, nurses could merit allocations at Kumagetsi area, municipal general labours got allocated in Boterekwa, Cherima and Magandanga. Others employed in government got themselves houses in OB. Most Malawian immigrants who came to work in Southern Rhodesia during the Rhodesia Nyasaland confederation era were allocated houses in the Boterekwa, Cherima and Magandanga sections of Mufakose. That included my father Clement Dzongololo Phiri who was employed as a municipality road maintenance general labourer.

Most houses in Mufakose were either three or four small roomed with squat toilets, no electricity, no tarred roads and heavy population density. Ghetto life was not easy due to poverty. School dropouts were the order of the day despite government offering free tuition at primary school. Poverty led to drug abuse, prostitution, robbery and general violence. It was a way of survival during those times. Our neighbours ran a shebeen then and kids next door had full access to all array of drugs. Such social injustice to a growing child was too much to handle. I too was not spared and was exposed to drugs and social ills in my early ages.

It was not all gloomy in the ghetto. There were pockets of excellence. Some neighbours could afford electricity installations and others could buy cars and appliances such as the television. In contrast, my family could not afford even to send all the children to school, my father having to cycle 40km to and from work daily for 25 years. A core finding of Levinson is that our life structure consists of a series of alternating stable and changing periods. We can refer to these as structure building

periods and transitional structure-changing periods. Together they make up transformation (Lessem & Schiffer 2010a:375).

A lot of questions rang most of the time in my mind. Why were we poor? How come others could afford the television sets, electricity, eat three meals per day? The why questions created a burning desire to want to turn the tables. I remember each time I would come from school and there was no ready food, I would sleep on the *rupasa* (reed mat) and cry myself to sleep, woken up sometimes when my mother came back from the field and prepared something to eat. The crying created some energy in me to work hard. I wanted to make a difference in life. I found solace in books. This helped me and in no time my group of friends shifted from the drug and alcohol abusers to school loving friends. It was not an easy transition in the ghetto considering the closeness with which we lived. In most cases it was a case of bad friend next door, and the good friend is a street away. The moment you are perceived you are out of the gang, punishment was always the consequence, which could come in form of repeated bullying unless you are brave to report to the elders. Most went unreported so most kids, including myself suffered the abuse silently. There are certain streets I never used to walk as I was a target from the street gang there. Even years and years later each time I walk in those streets, memories of gangster activities flash back in my mind.

2.4.5 Stuck in one class: My struggle with rote learning

The municipality amenities used to work well, and I was fortunate to be able to attend preschool at Municipality Area J preschool in 1978. At the end of the year, I was selected to participate at some annual Christmas party at Stodart Hall in Mbare. I was only 6 years old, and I remember the trip very well. It was my first trip outside Mufakose since returning from Malawi.

Life at Rusununguko Primary school, which I attended between 1979 and 1985, was a mixed bag. I was stuck in one class from Grade 1 to 7. Newer methods encouraged constant rotations to assist in building the psychology of children. I desperately needed that because for those 7 years I played second fiddle in the class. I almost believed that I was never better or could not do better than first and second placed boy and girl as I always came third every term. How wrong I was as years later in secondary school I academically performed better than these two.

As a result, I never got to receive a prize at all during my entire seven years at primary school. Each school prize giving day was like a torture. I could cry for long hours alone after the event and used to promise myself to work harder the following year only to come third again. They were only rewarding first and second in each class.

Another contributory factor about being in the shadow of my true performance at my primary school were some social factors. Most of the time I went to school shoeless in those 7 years. I remember my Grade 6 teacher recommending me to be chosen a prefect and the process meant the prefect candidates had to parade at the assembly point in a straight line. The schoolteachers then moved from pupil to the next inspecting and taking notes before they chose the final list of prefects. I still believe I did not make the grade because I was not wearing shoes on the day and that my shorts were slightly torn at the hem!

The national Grade 7 curriculum was evaluated on two subjects only, English and mathematics. Yet during the seven years we were taught practical subjects such as agriculture, woodwork and domestic science (food and nutrition as well as fashion and fabrics). We were also taught Shona, history, geography and science. But the final evaluation was only for English and mathematics multiple choice for that matter. We were being taught to memorise (rote) to pass. We were being prepared to become good workers and managers not thinkers. All subjects, except Shona were taught in English which was second language to the majority, for me English was my third language after Chewa and Shona. Imagine the injustice of not learning in your mother language from the onset. No wonder the education Act was amended later section 62 of Cap 25:04 that '' ensure that the native language is to be used as a medium of instruction at early childhood education. And that the school curricula shall as far as possibly reflect the culture of the people of every language used or taught in terms of this section'' (Government Gazette, 2019).

The Nziramasanga Commission (1999) reported that the curriculum was irrelevant to the country development needs because it offered very little to develop children's natural talent that are useful in the local context. It further urged against its inability to equip pupils with practical and entrepreneurial skills to enable them to do self-help projects.

2.4.6 Secondary school: Spirituality and academic life unfolding

Attending secondary school at Mufakose (1) High School came as a relief. Now I was in a bigger school, had access to a library and was with fresh faces in my class and now facing eight different subject teachers. I simply fell in love with my books.

I enjoyed mathematics and within the first two terms I had finished Book 1 Math's textbook. For the first time I had somewhere to hide away from the crowded home. I spent long hours in the school library. My inner thoughts hovered on the dream that of doing better to be able to change my life, my family life and society at large.

I was bitter most of the time due to the social injustices I observed around me. The harsh life in the ghetto was taking a toll on me, sometimes getting me confused, and sometimes leading me to become incredibly angry on trivial issues. I remember taking to pen my frustration into an essay that I then slipped in my unsolicited language book for marking. As anticipated, my English teacher, a lady fresh from her university studies saw it and read it. When the book returned from marking a week later, I realised that my essay write up was missing. I did not panic; at the end of the class she asked me to see her. What she told me has remained with me to this day. She told me that I had a beautiful mind of looking at life and that one day I was going to become a great philosopher or society leader, as my essay touches the core of issues that need to be addressed by society. She looked at me in the eyes and said, "Don't let me down - be one of the change agents when you grow up". She taught for two more terms and moved on. I wonder if she remembers my essay, but I kept the essay and I totally forgot about it until I stumbled on the piece of paper. I cried when I read it afresh. I still have the same questions:

> My essay as a 12-Year-old:
>
> "Why are other people rich and others are poor? Was this designed like that from the day creation came to be? Why would a rich man go to bed and sleep soundly when next door, next suburb there are people going to bed hungry. Why are other countries rich and others not and why are they going to sleep knowing a fellow citizen of the world is hungry?
>
> Somewhere somehow things went wrong against the design of God. God gave us adequate resources for us to share and enjoy earth. We are not of the same height and built, others are tall, others are short, others are fat others are thin so we will have degree of differences I agree, but not the extent of the gap between the have and have nots. Imagine if other human beings wee to grow to ten metre tall and others only to 1,6m tall – how will

that work- how will we live together, share things, design common things to use e.g., cars, houses – it becomes difficult. How will we relate? So how is it that governments allow others to be so rich ''grow to 10metres tall or more'' and others are so poor say 'stay 1.6m tall'' or how has it come to be over time? Will rich people ever go to heaven?

Who caused this difference? Is this correctable in our lifetime? Who can correct it? Will the rich or the '10m tall' be comfortable to let go of their tower position?

In life I want to fight and work for equality, I will play my small part. I do not think I want to be rich in life – I do not think I will enjoy being rich. But where will I start – again I know sin started by the very first people Adam and Eve, will I fight a losing battle? Is it worth trying?

Maybe I will limit it to myself in my life – as much as I can I want to maintain my height with the people I round me. If I see myself getting 'taller' I will cut some centimetres and give the one needing them most, that way will keep those around me of the same. That way I will sleep well, that way I will die a happy man …"

I cried because I was asking myself if at all I have not disappointed my English teacher's prophesy!

Now back to my time in secondary school, at some point I contemplated suicide, and later that day I sobbed myself to sleep and on waking up I longed to go to church. In fact, from that day until university I could count the number of Sundays, I missed Sunday Church! In addition to schoolwork, I got a new additional escape from my social concerns. Spirituality. Each Sunday I could shed tears during each Mass Celebrations - a cry to God. I needed transformation and indeed I received it.

The same year, in 1987, I got my holy communion and was confirmed a Catholic. Life was never the same again and, for the first time, I was top not only of my class of forty-five but the entire school grade with 11 classes thus +450 pupils.

I will return to my Catholic faith and how it has shaped my life and believe system the later section of this chapter

2.4.7 Top of the class: Tying together my respective beginnings

I came top at school in my 'O' Level examinations of 1989. It is intriguing to note how my character then evolved as you will see later from this reserved person, introspective in several ways, on the one hand having contemplated suicide, on the

other hand a lover of books, on the other appalled by the injustice I saw around me, all this had a psychological and social impact of my becoming.

I then enrolled at Marlborough High School for my Advanced Level studies. This time, with the help of a government of Zimbabwe scholarship, I became a living-in boarder. Life at Marlborough was different from the life I had experienced at Rusununguko and Mufakose High 1. Marlborough High was a former Group A. Let me attempt to explain the historical background to this.

In 1979, a new Zimbabwe-Rhodesia government called for an education reform that created a three-tier school system. The Education Act of 1979 regulated access to each type of school through a zoning system based on residency. Before the act, Zimbabwe's education system was divided between African and European schools. After the shift in policy and leadership the education system split into government schools, community schools and private schools. Government schools were also split into three divisions called Group A, B and C. White students historically attended Group A schools that offered highly trained teachers and a quality education (K12 academics, 2020). These schools were in white suburbs that denied housing opportunities for Africans, reinforcing segregation based on ethnicity and race. Group B schools required a low-fee payment and C schools did not require a fee beyond educational materials. Both were only available for African students. Group B and C schools had less resources, funding and qualified faculty compared to Group A schools (Kariwo & Shizha 2012).

For the first time I was in an environment that nurtured talent. The principal had a keen interest of all his enrolled pupils. He knew us by name. Student to teacher ratio was exceptionally low. I played rugby, soccer, and athletics, was in the debating club, chess club and represented the school in a televised annual school quiz show which was hosted by the late economist Eric Bloch. In fact, I later became the school's fastest athlete at 11.5 seconds in 100m dash. Academically, I was tops and I came tops as well in the Cambridge Advanced Level enabling me to enrol at the University of Zimbabwe.

My adolescence unfolding life incorporating the plots with plots, beginnings and endings and gripping dramas within, build the communiversity within me. In fact, my

burning desire aimed at closing the gap between the have and have not germinated during my adolescence time. The yesterday imbalances were so glaring that in my youth I started to probe better means to correct the imbalances. Communiversity then is societal vehicle that I believe will try to quench the desires of my adolescence heart

In the next section, I enter my young adult and early working life and explore the emancipatory navigation

2.5 Emancipatory Navigation: Young Adult Life at University and Early Working Experience

I enrolled for an engineering degree at the University of Zimbabwe at a time Zimbabwe had two universities only. There was the University of Zimbabwe in Harare and other one being then the one-year-old National University of Science and Technology in Bulawayo. This meant that competition for university places was exceedingly high.

The decision to enrol for an engineering degree was not an easy one. I had four options. I got an artisan apprentice place at one of the leading breweries in the country. Simultaneously I also obtained a parts management cadetship job at a farming and agribusiness conglomerate then, a place at London City University to study computer Science, as well as place to study mining engineering at University of Zimbabwe. Despite pressure at home to start earning income and look after my parents and siblings, I opted to enrol for the engineering degree.

Within a month of starting mining engineering studies, I switched to Mechanical Engineering having successfully obtained a full scholarship from a leading gas company. At the university I quickly established myself as an above average student and took position of leadership culminating into being elected the President of Engineering Students in my final Year. Something significant was also to happen whilst at university. I met a wonderful girl in 1994 and we started a friendship which culminated into a wedding five years later. Since then, Grace has been part of my life.

2.5.1 Why mechanical engineering

It was very unfortunate, but the truth is that there was minimal career guidance then. Back home, my uneducated mother and father could not give me career guidance.

Chitani Bambo. Mbuye adalitsa (Just do my son, God will Bless) was the usual normal advice they will give.

At school, the moment you were perceived to be good at sciences, it was either you end up taking engineering, medicine or specialise in the sciences. I ended following the footsteps of my friend who had enrolled for mechanical engineering (peer influence).

My guess is that, if my form 2 English teacher had resurfaced and reminded me of my 12-year-old essay, it could have had an impact on my career choice at university. However, everything happens for a good reason. In retrospect whilst my natural inclination could have been on commerce and humanities studies, the engineering career that I took remain a backbone as I venture into the world of integral development and sustainability

In reflection, the mechanical engineering syllabus that I went through at university was incredibly challenging and extremely mental stretching. I also sadly realised that I used less than 10% of the concepts I learnt at university in my twenty-five plus years of working. In short, what I leant was inappropriate and irrelevant to the needs of Zimbabwe. However, if I were to work in Europe, I would have become a relevantly trained Engineer I guess, given that the syllabus is a copy and paste from United Kingdom.

We need to decolonise our universities and education system at an accelerated rate in Africa. I can bet that Europe has gone through changes in their curriculums and yet Africa still holds on to the pre-colonial syllabi. As Massaquoi (1996) noted, most African engineering faculties were founded by former colonial governments and the curricula and engineering education system modelled along the European institutions, thus the programmes are not designed to address the needs of the African societies. The education is therefore unable to respond to the socio-economic and technological needs of the continent.

2.6 Young Adulthood Consolidation and Role Substantiation

I was one of the few students to get an employment offer before we finished university school. I joined a global company Colgate Palmolive as a Projects Engineer to kick start my career.

For the first time I was a free soul. Now I had an opportunity to shine. I was determined to prove a point. I immersed myself into my work as a young engineer under the guidance of two bosses Arif Hussain, my immediate boss and Owen James, the head of manufacturing, who was an expatriate working from United States of America. Owen James (OJ as we called him), a Jamaican by origin had a profound impact in my life as a mentor. Today I also mentor a dozen or so people, young and old, and having realised importance through OJ. Just as what Lawson (1997) noted that we exist temporarily through what we take, but we live forever through what we give.

In his book, *Mentoring 101*, John Maxwell (2008) postulates that if one must succeed as a mentor, one needs to first seek to understand oneself and others thus putting me onto a continuous inner and outer learning mode as I mentor youngsters.

During the following four years OJ took me as his own child, as a business colleague and future leader not only for the company but for the country. I could see it that he was willing to invest unselfishly into turning me into a young executive at an accelerated pace. Within months of joining Colgate Palmolive, I was already involved in the strategic planning of the business at the highest level, attending, at OJ's invitation the company's annual budget reviews with directors and Regional and international leaders of the business. Moreover, OJ gave me international exposure that saw me assume assignments in countries such as South Africa, Reunion Island, Morocco, Senegal, Cameroon, Côte d'Ivoire, Zambia, Nigeria, Kenya, Malawi, Botswana, France and United Kingdom. Such travel and exposure opened my mind. At this early age I could see the opportunities and potentials opening out. I enrolled for financial studies followed by a Master's in Business Administration to broaden my tools as a manager.

At the age of 27years, I had been exposed internationally, had worked at the strategic level of the business, and had matured as a person and was now looking for fresh challenges in life. Soon I moved to the south of the country, Bulawayo, 456Km from

Harare, and joined United Refineries as a Production Manager and within three months promoted to be the Plant Manager. Within 6 months I was appointed Manufacturing Director and when the company restructured, I became General Manager for one of the divisions. I was only 30 years then. One of the board members of United Refineries saw my immense potential as a leader and quickly snatched me to Anchor Yeast, a company he was in the process of acquiring from its foreign owners. I was hired first as a Manufacturing Director then got promoted to General Manager.

I remember soon after my appointment the new Mayor of the town sought an appointment to see me as part of his engagement with business leaders. I refused and I insisted I was to be the one going to his office. How can a mayor of a city come and make a courtesy call to a Mufakose ghetto boy? However, the mayor insisted. For the first time I then realised how far I had grown in my life and career, from being a shoeless poverty-stricken school kid to be a senior executive of a big organisation worth a courtesy call by a City Mayor.

The meeting with the mayor was one of the many meetings I held with the people of honour in the city including the then Resident Minister and Governor, the late national hero, C. G. Msipa. Now I could use the networks to influence for the disadvantages and I remember working with the council in getting an allocation of residential stands for my lowly paid employees at my company. It is when I started to feel that God has a purpose in me and want me to use my talent, network in bettering the lives of people around me. The inner flame though then small started to create a burning sensation for community enrichment works using my corporate influence.

More gripping drama was yet to come as the company was exchanging ownership, the senior executives of the business felt that it was going to be more empowering that management and workers be included in the transaction as potential shareholders. This was not received well by the boss, who arrogantly felt that the ''cake'' was for him only to partake and was only willing to give phantom shares to his executive only in the distant future.

Three other executives and I tried to influence through the board, of which I was a board member, to no avail and, as a result, the trust relationship broke off and we had to leave the business, one after the other. Was it an irony then that during that time I

was enrolled for an executive master's in business administration, and my thesis focused on implementing learning organisation philosophy at a manufacturing company in Zimbabwe? Senge (1990) defines a learning organisation as a group of people working together collectively to enhance their capacities to create results they really care about.

Reflecting on my university and working life, and the nomadic nature of it is evident that I was prepared to understand corporate life and the missing ingredients needed for sustainable socio-economic laboratories (integral enterprises). In fact, these organisations where quite capitalist in their approach and employees were mostly treated as pawns in a chess game.

In the next section I narrate, with my life still unfolding, also a stint as an entrepreneur and how this shaped my inner calling further.

2.7 A New Plot Unfolding: New Smart Ways in Entrepreneurship

Newman Madanhi, my fellow director fallen out of favour at Anchor Yeast, had an idea. An idea that was to take me on a new untravelled road. We met at a hotel room in early January 2004 and within two hours we agreed to form a company and laid out our strategy to offer baking customers an alternative supplier of yeast thereby end Anchor Yeast's monopoly in Zimbabwe. I liked the idea and agreed. We had no capital, but we had faith in our business model.

By end of that month, I had registered a company Msomi investment trading as NewSmartWays taken from our names **New**man and **Smart.** Within a month we launched our new product in the marketplace and within 6 months we had captured +40% of the market from zero. Years later I realised the Msomi is a Swahili name for scholar. Little then did I know I was to take a scholarly journey a decade later.

Within a year we grew our business by acquiring a Spar Franchisee supermarket in the central business district of Harare and added other supermarkets/ shops in suburbs areas of Chitungwiza, Budiriro, and Mbare and Mufakose. Yes Mufakose. The Ghetto boy from Mufakose was now an entrepreneur!!

Altogether as NewSmartWays we were now employing two hundred people within 18 months of starting our business. We were flying. On the side-line, away from

NewSmartWays, I was also running a bottle store and two Sports Bars in Hatfield and Kadoma. It also meant I spend some considerable time talking to my patrons in the bar repeatedly.

We were driven by desire for profit, we did not have any employee centric activities and our staff retention was poor. In fact, a lot resorted to stealing from the business. We were only involved with community as far as offering the poor about to expire groceries. Due to ravaging inflation of the time our business did not survive.

On reflection, NewSmartWays failed as a business for we chased profits ahead of being humane, we never grounded our business on nature and community. There was no room for our spirituality and belief system. We embraced *ubuntu* the wrong way. We just employed relatives, which is not *ubuntu*, that is nepotism that backfired. All these lessons are paramount when we then look at socio economic laboratories (integral enterprises) within the communiversity loop.

With NewSmartWays closure, now unemployed for the first time in my life, with no capital to start another venture and Zimbabwe facing massive economic challenges and job losses being the order of the day, I decided to move to South Africa as an economic refugee and look for employment.

In the next section I look at the mid-career crisis and how that shaped by burning desire.

2.8 The Unfolding Story: Back as an Employee and Life in South Africa

South Africa was a country of possibilities and opportunities. So, within a month of leaving NewSmartWays I joined Kellogg's company of South Africa as a projects manager and later joined Unilever South Africa in a similar role.

According to Schieffer and Lessem (2014), developmentally, mid-career crisis is the period when the creative tension between self, organisation and society comes to a head. *The midlife transition becomes a time of severe crisis.*

As a 36 years old, I started asking myself what my true calling was. For some few months I tossed around. The '*Purpose Driven Life'* book by Rick Warren (2002) was ringing in my head continuously. In the famous book, Warren (2002) posits that

everyone has a God given purpose life. Its everyone's responsibility to seek and pursue it. I even started to question my career. Was I following my career? I embarked on a journey of self-discovery, engaged a psychologist to help me with some self-analysis. The results were shocking then to me. Pastor, counsellor, consultant, researcher, academic were some of professions that the various psychometric tests were yielding. How could that be? Was I living a lie being an engineer, a manager? I was indeed on crossroads. Was I prepared to make a career move?

It was not until I turned forty, when a huge calling was waiting for me in Zimbabwe.

2.9 Following My Dream: Returning to the Origin and New Plot within a Plot

I left South Africa to return to Zimbabwe in early 2013 to join Schweppes Holding Africa Limited (SHAL) as its Technical Executive it was a difficult decision that many could not understand. I had a particularly decent job with a reputable corporate, enjoying a decent standard of living in the city of Johannesburg. Asked by the then Vice President of my organisation on why I was leaving South Africa for troubled Zimbabwe, I responded that I wanted to be in the community, with the community for the community together creating harmony and purpose in life – and the opportunity in Zimbabwe was going to give me that.

Having had the experience of working for global international corporates as well as running my own business I came to realising that the imbalances set by yesteryear and modern-day capitalists are not being corrected but are widening in the name of profits. Even as companies preach triple bottom line approach (social, environment and financial) in most cases it is lip service or just a tick box exercise.

The essay, *Economic common good as a path to true prosperity*, resonated very well with me. In the essay, Alberto Barrera (Finn 2010) asserts that attaining true wealth requires a fundamental commitment to the following essential intermediate means:

a) Pursuit for an overarching good

b) Integral development for self

c) Integral development for others

d) Care of the earth

Therefore, when opportunity to co-create Best Fruit Processors (BFP), a subsidiary of Schweppes, Zimbabwe, arose, I was overly excited. There was an opportunity and platform to work in the community, with the community for the community. Now I was tasked to build an organisation which was well placed to touch the lives of many people through its value chain especially the agronomy aspect of the business. I could start to see an opportunity to quench my passion on sustainable integral development. I based my approach on the Chinese proverb that, *"Give a man a **fish** and you feed him for a day. **Teach** a man to **fish** and you feed him for a lifetime."*

Embarking on this integral journey was a great step towards realising that life dream. I believe our continent and in particular Zimbabwe has massive potential to transform and 'catch up' with the rest of the world in as far as sustainable development is concerned. One area with such potential is in agriculture.

New beginnings unfolding at BFP, my role was to general manage an agro processing concern. Part of my responsibility was to produce workable and sustainable models for out growers who supply the business with fruits such as tomatoes, mangoes, guavas, oranges and lemons. The out-grower base included commercial, middle scale and small-scale farmers. Déjà vu MaPhiri, a small-scale farmer, although urban in her case, is an example of many of our people, who battle to make ends meet despite their industriousness and abundance of land resource. How can the imbalances be corrected and bring harmony to our people?

BFP concern was to get the right fruits, at the right quality and at the right price at the right time. Understanding the value chains and factors affecting them and producing working models for small scale farmers was to go a long way in ensuring BFP meet its objectives. Such a model was meant to I assist small scale farmers in employment creation for themselves as well as contributing towards the rural development.

Unfortunately, this led to a gripping drama and disaster with problems bigger than envisaged. Sadly, as you will see in Chapter 3, the farmers failed to meaningfully produce and supply as required, only achieving a mere 25% of expected output, compared to 80% achieved by commercial farmers on the same programme (BFP, 2017). In fact, it was whilst at BFP that I witnessed the effect of a dysfunctional

ecosystem around farmers which the whole concept of communiversity aims to address.

There were other two plots within the emerging major plot, I left Schweppes after 7 years and returned to South Africa to join Davita Trading part of Tiger Brands. It is a business unit with close to five hundred employees and I was its Director of Operations. Within 6 months, I felt I was now deviating from my calling further by drowning myself in deep corporate life. The job was too divorced to the integral development path that I was now following for the previous years. I then resigned and took a giant leap into the world on communiversity initially focusing full time on my PhD Studies and then the evolving KO-IDEA as well as my Sypplyline Enterprise. This was a business that I had started in 2015 in Zimbabwe. It employed fifty employees as of April 2022. I see Sypplyline Enterprises as a socio-economic laboratory in my transformational journey.

2.10 The Bantu Person in Me: *Makwerekwere* for Life

Nyamnjoh (2016) defines a *makwerekwere* as a mechanism for detecting strangers, outsiders or those who do not belong to the native soil. A *makwerekwere* often comes uninvited and without consent from those who regard themselves as bona fide sons and daughters of the native soil or homeland. His definition puts me at the same par with imperialists like Rhodes; hence, I disagree with Nyamnjoh's definition of *makwerekwere*. I however agree with the definition proffered by Smakhuzi Mfecane, senior lecturer in Anthropology at the University of Western Cape (Nyamnjoh, 2016) who opines that a *mukwerekwere* is specifically Black foreigner from the African continent who is hosted in another country.

I have been a *mukwerekwere* my whole life. My parents were *makwerekwere* since they were Malawian born and migrated to Zimbabwe, which they called it home and now their bones lie in Harare, making me a *mukwerekwere* in Zimbabwe by origin. Now I live in South Africa, which makes me a *mukwerekwere* in South Africa as I was born in Zimbabwe with Malawi blood.

I would attribute my history of being a *mukwerekwere* to the effects of colonisation. My father was forced to become a *mukwerekwere* when he left Malawi in his teens to come and work in the gold and diamond mines of South Africa in the late 1930's from

South Africa he them emigrated to Zimbabwe to work briefly in the mines in Zimbabwe before settling as a municipal worker in the early 1960s. Malawi was a source of cheap labour to the colonisers in Southern Africa (Rhodesia and South Africa).

Today I find myself walking in the same footsteps of my father and being labelled a *mukwerekwere*. just like many African brothers and sisters who are seeing South Africa as the land of opportunities.

My Malawi-Zimbabwe-South Africa linkage makes me a true Southerner. A True SADC citizen. a son of soul, therefore I am a *mukwerekwere* individually and the communiversity, institutionally.

This aspect of my life is an important aspect of my story unfolding especially with my catalytic role in the merging KO-IDEA. It makes me easily see issues in the lens of a south African, in the lens of a Zimbabwean both Ndebele and Shona and in the lens of a Malawian, in the lens of diverse cultures in southern Africa. No wonder I can easily collaborate with communities in Mamina, in Chivhu, in Mwenezi, just to name a few.

2.11 The Integral Development Transformational Journey and the Process of Holistic Development (PHD)

The mid-career crisis I felt through in 2008 when I was 36 years only left me wondering whence from here post my life as an engineer and manufacturer. It was apparent that my desire was to become a scholar, a researcher, and social scientist. I went shopping for a master's or PhD that would help me into my next career phase post working as an engineer. That saw me explore universities in Zimbabwe, South Africa, Zambia and Europe. It was not until I met Pundutso Centre for Integral Development member, who then become a fellow PhD scholar, Wellington Mutyanda. He introduced me to Pundutso Centre for Integral Development that in turn introduced me to TRANS4M Centre for Integral Development (Geneva) in 2016. I remember vividly well my first encounter with the Professor Lessem and Professor Schieffer, and how I immediately saw a perfect fit with the aspirations of a TRANS4M / DaVinci PhD and my aspirations. I particularly liked the mode two emphasis of the programme as opposed to the traditional mode one and the process of holist development (PHD).

Being on the PhD/PHD was transformational individually and communiversity institutionally. This began my major transformation from corporate man and

entreprener to catalyst for transformation via communiversity through KO-IDEA. The process took me to places within Zimbabwe, namely Buhera, Chivhu, Mwenezi, Mhondoro just to name a few, in South Africa on various TRANS4M/TCA conferences, In Jordan three times, and Slovenia. As you will see in the later chapters especially with the communities that were activated and an ecosystem that was built during the research, every stage was preparing me adequately and I am not surprised that on formation of KO-IDEA I was seconded to be the inaugural interim director

Figure 2.4: Research visit to Green Slovenia and Jordan

(Left with students of Biotechnical Centre Naklo Slovenia; on the right with a lady farmer in Jordan where everything on this farm is done by women)

2.12 Major Transformation from Corporate Man and Entrepreneur to Catalyst for Transformation via Communiversity through KO-IDEA

A man is always a teller of tales
He lives surrounded by his stories and
The stories of others, he sees everything
That happened to him through them,
And he lives to live his life
As if he were recounting it.
(Jean-Paul Sartre (1949), Nausea)

2.12.1 Sypplyline Enterprises – Socio economic laboratory

Sypplyline Enterprise was founded as part of my response to my inner calling, but also to play the significant role in the emerging communiversity as a demonstration

laboratory set alongside my own transformational journey, KO-IDEA and the CIE/Z academy. Beginning with four people, and as of April 2022 the headcount was fifty with a vision of five hundred associates (employees) by 2025. Currently the enterprise operates in fuel retail, hospitality, and energy. The dream is to also include agriculture hence the five hundred is not a farfetched number given the labour intensity of farming operation, except in my case I envisage a learning community within a communiversity. Below is a picture taken during a 5-year service award ceremony with part of the Sypplyline team.

Figure 2.5: The researcher with Sypplyline Enterprise recipients of 5-year service awards

I conclude the unfolding story, plots within plots and gripping drams in between offering new potentials and possibilities. It is important that the inner calling of my colleagues, Chaka, Mboweni and Lessem who are on the same communiversity and KO-IDEA transformational journey are indeed part of my outer calling and will be covered in the next chapter.

2.13 Chapter Conclusion

In this chapter set on the eastern path of renewal and using the narrative method I related my inner calling starting off with my unfolding life story and how new potentials

in primary school ended up as in beginning in Secondary school that also created new potentials and new beginnings in University life and again potentials leading to work life in corporate starting as an engineer and ending as an Executive but again brining new possibilities into the integral development world in general and communiversity in particular. It has been repeating cycles of twelve stages and still unfolding as in the journey of Campbell's hero.

The story is pregnant with various gripping dramas that included in my childhood, family running away from home (*kumusha*) due to witchcraft to live in the ghetto, near committing suicide as an adolescence, to confusion as a youth on what to study at university, adult dramas as a manager searching for meaning from one organisation to another, one country to another, one department to another, being an employee then employer then employee and now employer

My story is punctuated with plots within plots. In the south, there is Mai Phiri with peasant farming and the Mamina experience; in the east, my spiritual journey as a Catholic and my whole PhD transformational journey; in the north, is my university education experience, my experiences with Pundutso Research academy, the connection with MSUAS and the development of the master's programme; and in the west, is the formation of Sypplyline and the KO-IDEA. All these plots are interwoven to portray the burning desire to bring together various elements to work together in regenerating communities and societies hence my vocation towards communiversity, which is now amplified by outer calling in Chapter 3.

In the following Chapter 3, I am still grounded on the eastern path of renewal and origination as I turn towards the outer calling, that invisible force that is clamouring for new social innovation communiversity wise.

Chapter 3

The Burning Issue: The Cry for Communiversity and Catalyst Socio-Economic Laboratory

Tell me I will forget, teach me I remember, involve me and I learn
– Benjamin Franklin (1706-1790)

3.1 Introduction

The previous chapter, still on the eastern path of renewal, was about my story, my upbringing, and my professional life. How my journey has been like a hero's journey albeit I am still in that journey – the transformational journey. I narrated how plots within plots, and various gripping dramas in my life have led to my inner calling and burning desire to this innovation research on the development of a communiversity, and the KO-IDEA as a catalyst, are vehicle(s) for socio-economical sustainable transformation. I further alluded to the fact that this transformation journey is not individualistic but is a collective involving member of KO-IDEA, namely Isheunesu Chaka, Douglas Mboweni, Ronnie Lessem, Daud Taranhike and Chipo Ndudzo.

My challenging childhood, the story of my mother MaPhiri, the failure by the academic system that I was subjected to in addressing societal issues such as those at Mamina, or the organisations I worked for, and, in part my PhD journey via TRANS4M and The Da Vinci Institute gave birth to this burning desire to research on the new alternative to the current. This chapter draws on the work of Randall (2014) who believes that the objective of the narrative method is to uncover the stories we are becoming, individually, as well as, ultimately for us, organisationally and societally. I also underpinned my narrative similar to the tenets that Lessem and Schieffer (2015) posited; my stories are still unfolding, leading to gripping drama and to a creative origination. Tying together potentials and possibilities of my respective beginnings is a plot shaped by many of the larger stories in which they are set. William's (1993) seminal work on the age-sets also sets the stage for the development of the communiversity.

My inner calling, coming at the back of more than twenty years working in corporate environment, gave me an unusual view that ordinary scholars do not have. It is palpable that the burning desire is to have a communiversity, a catalytic organisation

that would go a long way in aiding in the knowledge creation around decolonisation of the traditional university and the further development of the communiversity concept body of knowledge. The chapter concluded by looking at a transition from corporate man and entrepreneur to transformational catalyst leading the KO-IDEA and the evolving communiversity.

My inner call in Chapter 2 took me through a series of self -transformations, just like a hero's journey to prepare me as a transformational catalyst for the outer calling. My life seems to be following the path of change (Lessem, 1991), if not renewal (Lessem & Schieffer, 2010a) as my total quality learning, so to speak, manifests itself, in that being a manager of change, while becoming a change of transformation altogether with others naturally seeking out a path of learning and change in the process embodying the spirit of change, growing as free thinkers, and embodying the cause for communiversity development locally and globally.

This Chapter 3 then is an outer calling following up of the previous chapter in that it draws in the burning issues that have fuelled this research to innovation external to me. Using the narrative method on the eastern path of renewal and tenets, as explained in Chapter 2, I narrate the missing link in the generic concept of communiversity, the crisis of Mamina and small-scale farmers, the crisis of the university, the shortcomings that has led to protests such as Rhodes Must Fall, I explore the call for epistemic decoloniality. I zeroed in on the call for Education 5.0 by Zimbabwean Government but how that remains inadequate.

Closer to TRANS4M/Davinci – I explored the mode 2 relevancy, but also why a platform for post-doctoral studies and research remains a yawning gap calling for its existence. This is because the brilliant work done today through Integral Research, e.g., Integral Enterprise (Ndudzo, 2020), Integral Kumusha (Nhakanomics) (Taranhike, 2021), Communitalism (Adodo, 2017), Economy of Love (SEKEM, 2017), Care Programme at Medlabs in Jordan (Al-Nimer, 2018) need a place for incubation and further propagation. More importantly, I look at the inner burning call of fellow KO-IDEA members as it is outer in my instance.

In the next section, I look at the unfolding story of rural small-scale farmers and how a dysfunctional ecosystem contributed to the social issues recurring and perhaps while communiversity is the answer more so with a catalyst such as KO-IDEA.

3.2 The sad unfolding story of Mamina Irrigation Scheme

My seven-year stint at Schweppes Africa Holdings and, in particular, as business leader of Best Fruit Processors (BFP) with their inclusive approach to business, and Mamina Irrigation Scheme in rural Mhondoro facing multiple imbalances provided a perfect recipe for an intriguing integral development and innovation story unfolding.

Mamina Irrigation Scheme is one of the many schemes that Best Fruit Processes worked with by offering a ready market for their produce. The scheme had 194 farmers each owning half a hectare. Nature had endowed the area with beautiful mountains upon which the government through the assistance of German funded Kreditanstat fur Wiederaufbau. KfW built a dam in 1995.

When I visited Mamina Irrigation Scheme in October 2015, I was touched by the plight of the small holder farmers of the area. They had a dam 95% full, capable of irrigating their fields for five consecutive years in the absence of any rains- yet the scheme was not functioning at all. The power utility had cut of power due to non-payment, so without power the farmers could not irrigate. I left the first Mamina encounter with many questions within me.

1) The Mashona people are generally industrious: Why are they failing to utilise God given resources to make a living and better the livelihood? Where is the Ubuntu?

2) Zimbabwe is a net importer of food: Why are importers not creating an ecosystem with communities like Mamina?

3) Where is the missing link within the farmers, consumers, retailer, processors, financiers, etc.? Where is our *Ubuntu* in creating sustainable model?

4) Why is productivity and output for farmers low?

5) Why are there pockets of excellence? There is Mai Farai, a widow, who has managed to send children to university through her efforts on the plot.

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6) How can we use horticulture farming at small scale level to transform lives? Zimbabwe is a net importer of horticulture crops. How can the efforts of people like MaPhiri and others contribute to the GDP of the country?

I mobilised several players to support Mamina Irrigation scheme that included Agribank with loans, NGO's like TechnoServe giving technical support, Prime Seeds offering agronomy support, so was Agritex officers. BFP provided the inputs in anticipation for buying the fruit off the farmers with the farmers benefiting on the profit. We also had university students conducting research. The result was not pleasing. Against a target of 80 tonnes per ha the farmers managed a paltry 11 tonnes per ha (BFP, 2017).

The villagers were left poorer as they could not service the loans from the bank and could not meet the out-grower programme contractually produce output. In fact, several small-scale irrigation schemes in Zimbabwe are characterised by low production, minimal contribution to the economy and inability to cover development and operations costs because a number of factors and challenges (Moyo *et al.*, 2017), that include poor infrastructure, poor soil fertility, lack of farm implements, water and agricultural knowledge.

What went wrong given all the support rendered to Mamina Irrigation scheme? This question created a burning desire in me in pursuit of communiversity research to innovation. In fact, poverty in Zimbabwe is primarily a rural phenomenon although urban and peri-urban poverty have grown since the 1990s. Reducing poverty therefore means giving high priority to rural development and sustainable natural resource management (Rukuni *et al.*, 2006). The performance of agriculture is a key determinant of rural livelihood resilience and poverty levels. Land issue is a legacy issue from colonial times. Other general challenges facing Rural population include low and erratic rainfall, periodic droughts (climatic impart), low and declining soil fertility, low investment, shortages of labour due to rural – urban migration leaving mostly women, poor physical and institutional infrastructure, poverty, and recurring food insecurity. Agricultural production is also vulnerable to periodic drought.

3.2.1 From integral farming to communiversity

BFP's disastrous start as a socio-economic laboratory (Lessem *et al.*, 2019a) in relation to several out-grower programmes it had with communities such as Mamina, prompted me to rethink around the PhD thesis, that instead of focusing on integral farming, why not zoom in on development of a communiversity in Zimbabwe. This would take a broader view integrally speaking on how we can bridge the gap between the south east (communities and culture) and the North West (knowledge, economics and enterprise). The discovery awakened my consciousness around issues affecting the small-scale farmers and an attempt to focus solely on the small-scale farmers integrally would miss an opportunity to introspect on the entire ecosystem which perhaps has gotten us to be where we are, where small scale farmers are battling with self-sufficiency let alone participating in commercial activities. As illustrated in the next chapter, communal learning is a fundamental sustainable development pillar of focus if we are to address the 'Mamina sad story' or challenges facing the rural population.

Now we turn to the crisis of university still on the unfolding story, and advancing the notion of communiversity in general and KO-IDEA in particular

3.3 The University Crisis: Unfolding Story

The disconnect that exists between the ability and grounding needed to handle socio-cultural and economic issues in society and the disjointed attempts by the very actors that purport to be working towards the same is worrisome. These actors include governments, university, research bodies, industry and communities.

Zimbabwe moved from having one university in 1990 to having twenty-one universities by 2022 (Ministry of Higher and Tertiary Education Science and Technology Development, 2022). You would expect that such an increase of universities would translate to better and improved handling of socio-cultural and economic issues. The response is a sad no. One would argue that the universities are chasing against statistics of enrolment numbers and graduates. Sadly, it may be that knowledge itself is not seen as the product of higher education, but students are.

Industries continue to look to the west for technology and yet universities have been in existence in Africa for many decades. Professor Arthur G.O. Mutambara, a visiting

Professor at the University of Johannesburg lamented when he asked the following questions regarding Covid-19 Vaccine development in Africa (IOL, 2021):

> How can 55 African governments, 1.3 billion Africans, a collective GDP of USD2.5 trillion, the entire African diaspora (in the United States and beyond), all these African businesses, universities, entrepreneurs, intellectuals, and scientists fail to produce a single Covid-19 vaccine?
>
> We have vaccines from Pfizer, Moderna, Johnson & Johnson, Oxford-AstraZeneca, and from the Russians and Chinese. And absolutely nothing from the African. We need to become organised. With this inexcusable collective ineptitude characterising both the continent and its diaspora, why should other nations and races take us seriously? Really? '

One would not expect such a gap in science and technology; you can then imagine the gap in social innovations; it is wider. This is just a relevant and recent example which shows that we do have a crisis of the university which is supposed to be at the centre of knowledge generation. This crisis is apparent be it medicine, law, automobile, power generation, chemicals, knowledge creation, social systems, cultural issues just to name a few.

In fact, talking about culture, Readings (1997) in his book, *The University in Ruins,* which he wrote before he sadly passed on at the age of thirty-four, argued that it is no longer clear what role the university plays in society and that the structure of the contemporary university was changing rapidly. For the EU (2011), for example, universities have the potential to play a pivotal role in the social and economic development of their regions. They are a critical "asset" of the region: even so for less favoured regions where the private sector may be weak or relatively small, with low levels of research and development activity. Successful mobilisation of the resources of the university can have a disproportionately positive effect on the regional economy and achievement of regional strategies.

3.4 Zimbabwe Education Transformation Journey from STEM to Education 5.0

Nziramasanga (1999) report on The Presidential Commission of Inquiry into Education and Training, detected a disconnect between Zimbabwe's university curriculum and national development, it reported that, ''Stakeholders wondered why poor links exist between industry and commerce on one hand and universities and research on the other''. The same report alluded to the fact that ''the local universities were inflexible, failing to respond to the local development needs of the country''. The curriculum was

alleged to be elitist in that it groomed people for office and white-collar jobs. Even people with technical and engineering skills do not want to make their hands dirty.

Mberi and Phambili (2016) noted that after a presidential speech that was delivered in 2013 underscoring the need to equip learners with knowledge, skills and values that guarantee economic growth and increased opportunities for employment creation, well-rounded citizens who are relevant nationally and competitive globally, the Ministry of Primary and Secondary Education was forced to re-think the national school curriculum. According to Chitate (2016), the ministry subsequently undertook a review of the aforesaid curriculum in October 2014, which resulted in the production of the 'Zimbabwe Curriculum Blueprint (2015-2022). At the core was STEM (Science, Technology, Engineering and Mathematics) as an integrated, interdisciplinary approach to learning that provides hands-on and relevant learning experiences for students. STEM teaching and learning goes beyond the mere acquisition and transfer of knowledge. It engages and equips students with critical thinking, problem solving, creative and collaborative skills, and ultimately establishes connections between the school, workplace, community. A diagnostic study on the status of STEM in Zimbabwe (Gadzika *et al.*, 2016) revealed that, instead of just trying to promote it by paying schools fees for STEM students there was a need to undertake wide stakeholder consultations and collaboration on STEM issues in a bottom-up approach that will involve the student, the parent/guardian, teacher, government, industry, and other agencies involved in human development on an ongoing basis. Again, to make it holistic there was a cry to include Arts and heritage studies (STEAM). Unfortunately, the STEAM initiative 'died' when the Mugabe era ended to be replaced by the Education 5.0 being promoted by Mnangagwa's government.

In Chapter 1.4.3, I alluded to the Zimbabwe Minister of Higher and Tertiary Education Professor Amon Murwira criticising the education systems as it is not producing solution minded people (*Newsdzezimbabwe*, 2020). In response to that, the Ministry of Higher and Tertiary Education revised the education system from 3.0 which focused on three pillars: teaching, research and community service, adding on two additional pillars, innovation, and industrialisation. The new education system, dubbed 5.0, (Ministry of Higher and Tertiary Education Science and Technology Development, 2021) gives the research a path to follow as innovation is considered a key strategy

sustainable economic growth. This innovation takes place in industry and, as seen in universities, social innovation hubs that are sprouting up, per chance to correct the inflexibility as reported in the Nziramasanga report (1999).

The emphasis moves from the traditional teaching, research, and community service (3.0) to added innovation and industrialisation pillars to make it 5.0. It is 'dressed' as heritage-based development philosophy in that Zimbabwe is adopting an education system that impacts knowledge, which is suitable for exploitation of locally available resources for its transformation to an industrialised and modernised economy. Teaching and learning that focuses on local environment and locally available materials to develop the economy based on such resources.

Whilst it appears to be a home-grown philosophy, it is however heavily drawn from the Japanese society 5.0 which envisage a society where, through the integration of technology with daily life, the society of the future will be able to sustainably create new values and services to benefit and balance society. Therefore, their education is structured on society's aspirations to solve societal needs. (UNESCO, 2019).

Whilst Zimbabwe's education 5.0 would appear plausible and moving with the times it lacks the grounding needed. There is danger that it can be another copy and paste initiatives that is top down driven and not holistic in birthing. Education 5.0 may suffer the same fate faced by STEM if not grounded in addressing the socio-economic issues faced by the country.

The journey to mastery in transformational and ecological studies, as shall be shown later, as a product of the communiversity emerging, is an attempt to offer alternative grounded programme (community building, conscious evolution, knowledge creation, to sustainable development), set within an innovation ecosystem (stewardship, catalysation, research to development). It is process-wise, and an Oiko-muniversity (community, journey, academy, laboratory), structurally, serves to interconnect nature and culture with science and technology, indigenously (ecology) and exogenously (integrality), to come up with sustainable developmental economy that is grounded following a means of integral development which is currently the missing link to drive the SDGs on grassroots level.

The crisis of university is deep rooted and in the following gripping drama, we see how a protest about fees unearth issues of decoloniality needed in Education institution.

3.5 Rhodes Must Fall Movement: The Gripping Drama

The Rhodes must fall protests in South Africa in 2015 was a rude awakening and reminder of the remnants of colonialism which is still haunting the people of Africa in education, commerce, and most fabrics of the society. For Ndlovu-Gatsheni (2018), the South African students who spearheaded the Rhodes Must Fall and Fees Must Fall movements must be understood broadly as heirs to the longstanding struggles for an African university and the wider decolonisation of Africa.

Of course, members of the post-colonial African elite often justify the resilience of the convivial colonial epistemology and the education it inspires with rhetoric on the need to be competitive internationally and relevant to the needs and expectations of their captive humanity, institutions, and ways of life. As Nyamnjoh (2016:69-70) has argued:

> Education in Africa and for Africans continues to be like a pilgrimage to the Kilimanjaro of metropolitan intellectual ideals. And just as African presidents prefer to beg and bank in foreign currencies so is their preference for the foreign intellectual and expert over home-grown expertise. Universities moreover are internationally rated using criteria to which few universities in African have contributed to establishing, but to which they subject themselves.

Ndlovu-Gatsheni (2018) postulates that decolonisation of the university is part of the broader struggles to escape from the Eurocentrism. In his own words, Ndlovu-Gatsheni fore worded that the idea of communiversity is a welcome contribution which transcends seeking to know the world of knowledge and its politics but courageously and innovatively offers a way in which to change it (Lessem, Adodo & Bradley, 2019).

In the next section I look at new production of knowledge drawing on Nonaka and Takeuchi.

3.6 New Production of Knowledge: Integral Mode and Epistemic Freedom

Universities, worldwide, are conventionally modelled on European or American examples, so that education is "imposed" on a society, in the global South, for good or for ill, as opposed to being grounded in nature and community. The result is rampant

unemployment amongst university graduates, a waste of human nature, while much of physical nature is rendered derelict. Urban and rural communities lie idle.

Nonaka and Takeuchi (1995) assert that to create new knowledge, for a Japanese enterprise, means literally re-creating the institution and everything set within the context of an ongoing process of individual and organisational renewal. They further illustrated how, whereas a "western" or "northern" approach emphasises the absolute, depersonalised, and non-human nature of knowledge, typically expressed in propositions and formal logic in their "eastern" case, in contrast, they consider knowledge to be a dynamic human process of justifying personal belief with a view to finding the truth. Any group, community or organisation that dynamically deals with a changing environment ought not only to process information efficiently but also to creatively transform information into knowledge, in support of a profound purpose.

McNeely and Wolverton (2008) contend that knowledge has been fundamentally reinvented several times in the history of the West. In each case, one new institution has replaced the knowledge-based institution that preceded it. Today the laboratory and the research university still stand as the most evolved and overlapping intermeshed institutions of knowledge. Since the central dynamic in the history of knowledge has been for a single institution to supersede its predecessor, the time is ripe for reinvention.

Gibbons *et al.* (2010) alluded to mode 2 knowledge production that operates in a context of application and problems are not set within a disciplinary framework. As can be deduced above, our emerging communiversity in general and KO-IDEA in particular, has a role to play given the need to bridge praxis and practice which is at the core of KO-IDEA core purpose.

3.6.1 Shortcomings of mode 1 and mode 2

Mode 2 knowledge production is different from mode 1 in nearly every respect. The new mode operates in a context of application in that problems are not set within a disciplinary framework. It is trans-disciplinary rather than mono or multi-disciplinary. It is carried out in non-hierarchical, heterogeneously organised forms which are essentially transient. It is not being institutionalised primarily within university structures. Mode 2 involves the close interaction of many actors throughout the

process of knowledge production so that knowledge production becomes more socially accountable. In contrast, for the African American historian Chancellor Williams (1993) in, *The Re-Birth of African Civilisation*, traditional "age-sets" served to ground education and, at the same time, learning in the community. Such productive learning activities include:

a) Childhood: Storytelling, community songs and dances, naming plants, animals, and people).

b) Youth: The nature of soils, family/community history, regional geography; childcare, housekeeping, gardening, cooking, marketing, poetry, socio-economic relations.

c) Adulthood: Women becoming responsible for markets/formation of women's societies; men for hunting, community construction, industrial craft guilds, upkeep of village roads.

d) Maturity**:** People being elected to the most highly honoured body of society, the Council of Elders, over the course of their mature lives. "Unemployment" does not exist in such a "locally educated-productive" community.

Conventionally speaking, university education is individually rather than communally or organisationally oriented, whether online or offline, focused on standardised taught programmes rather than on catalysing "eco/systemically", that is, the development of a person, group, and organisation, recognising and releasing their genius in a particular context. Individual research, especially in the social sciences, seldom turns into social innovation, which thereby lags way behind technological innovation. Epistemologically, the result is that the "south" sinks or swims with the "west," if not also economically. Moreover, research in the humanities, and in area studies specifically such as in African Studies, is completely divorced from technologically, economically, or even politically oriented research, and innovation.

In a conventional university business school, there is invariably pressure to link research, and education, to the "real world" though seldom do business and academe co-evolve in tandem. Even more rarely does this arise technologically and economically out of a particular natural and cultural context.

3.6.2 Mode 2 and integral development: Da Vinci and TRANS4M filling the vacuum for post-doctoral research towards Integral Green Zimbabwe Renewal

In the first decade of the new millennium TRANS4M's Centre for Integral Development (TRANS4M) was established by Ronnie Lessem and Alexander Schieffer as an autonomous Research Centre based in Geneva, Switzerland. Soon thereafter TRANS4M teamed up with The Da Vinci Institute in South Africa, originally co-founded by Nelson Mandela, as a "mode 2" university focused on technology, innovation, people and systems (TIPS). The mode 2 university sought to establish a PhD in integral development, focusing on generating a "social return" to society. TIPS in effect is closely aligned with TRANS4M's "southern" (people), "eastern" (systems), "northern" (technology) and "western" (innovation), thereby an *integral* approach to development. This is in line with one of the originators of mode 2, Michael Gibbons (2010), the then Director of Sussex University's Science Policy Unit in the 1990s. Ronnie Lessem had been strongly associated with this unit in the UK, especially in *the new production of knowledge*.

At the time TRANS4M was formed, Lessem and Schieffer were aware of mode 2, as well as Nonaka (1995), and the Integral Worlds generally, but not the communiversity specifically as this came later. Interestingly, when Lessem and Schieffer wrote *Integral Research* in 2010, they referred to a budding integral university. In *Integral Dynamics* in 2013 that became a genealogy – drawing on the GENE – and informed by *the reinvention of knowledge.* Wolverton and McNeely (2008) began to evolve a genealogy but then decided the term was too remote and went for communiversity. Wolverton and McNeely (2008) also introduced the notion of the laboratory as the most advanced form of knowledge creation, alongside academic disciplines.

Over the years several research to innovation was conducted in Zimbabwe through the Davinci/TRANS4M partnership under the initially Integral Green Zimbabwe Initiative but later included Integral Marketing (Nyambayo, 2017). Integral Kumusha (Taranhike, 2021) African Integral Enterprise (Ndudzo, 2020), just to name a few.

Sadly, these innovations are being implemented at a slower rate than envisaged. Critical mass is essential to overcome challenges. The cumulative knowledge of

integral research plus Communiversity/KO-IDEA plus others may lead to a critical mass that is crucial to overcome the 'old' philosophies and practices. Without the critical mass, it is very difficult to bring impactful transformation. KO-IDEA communiversity could play a significant complimentary role as a societal vehicle by providing a platform for continuous research, nurturing, designing, implementing solutions that positively affect the regeneration of Zimbabwe and Africa through the concept of communiversity. Development of socio-economic laboratories then become ever more places of innovation to nature the innovations for scalability across the country for regeneration movement.

3.6.3 Mode 2 and TIPS in an African economic context: Southern, West and North Africa

In the second decade of the new millennium, as it spread across southern (South Africa and Zimbabwe), western (Nigeria) and north Africa (Egypt), TRANS4M attracted people from such seminal enterprises as Providence Human Capital in Zimbabwe, Pax Herbals in Nigeria, and SEKEM in Egypt. Specifically, through the Da Vinci/TRANS4M PhD programme, spanning _Technology Innovation, People and Systems_, veritable knowledge creating enterprises had been/were developing in mode 2 guise. These enterprises have evolved to become integral enterprises which we are terming socio-economic laboratories in the communiversity concept. This is aligned now in 2020 with TCA's - TRANS4M Communiversity Associates. Their approach to _integral research, integral enterprise, and_ **_integral economics_** serves to release the economic genius of a society, specifically naturally-culturally contextualised in Zimbabwe, Nigeria, Egypt, and South Africa.

Adodo (2017), as alluded in the earlier chapter, claimed that for one in _communitalism_ to become global, one must first be local. While the indigenous needs the exogenous to rise to global integrity, the fact remains that the exogenous loses its substance and transformative power without the indigenous. When there is no proper synergy between the indigenous and exogenous, education becomes artificial and insubstantial.

All the above have become indigenous-exogenous knowledge creating embodiments of mode 2, enterprise-wise in a micro context, and prospectively in a macroeconomic one. At the same time Adodo has also teamed up with Nigeria's leading Ibadan

University's Institute for African Studies, together with TRANS4M, to develop a transformation master's degree programme. KO-IDEA then via its communiversity becomes the conduit that enables the sharing of knowledge – local global necessary for amplifying sustainable development.

3.6.4 Mode 2 to communiversity worldwide: UK to Jordan, Pakistan, Italy

Outside of the African continent, participants on the PhD programme from Europe and Asia were also engaged in individual and organisational knowledge creation in mode 2 guise. Starting out in Jordan in the MENA region, Dr Manar Al-Nimer (2018), Vice President of Medlabs, with medical laboratories spread across Jordan, Palestine, Iraq and Kurdistan is serving to *create healthy communities.* Dr Manar Al-Nimer's PhD studies focused on transforming her company into an integral enterprise, oriented towards community building, conscious evolution, knowledge creation and all-round sustainable development. Aneeqa Malik based in the UK, together with Dr Amjad Saqib (2019), founder of Akhuwat in Pakistan, focused their combined research and innovation in economic and enterprise terms, on developing *Integral Finance* and *Economic Solidarity.* Drawing on Islamic spiritual principles and practices in Pakistan, they set in an overall *Integral* context, as well as potentially on *Norsenomics* in Sweden via Robert Dellner. Recently, Pope Francis (2015) was informed by *Integral Ecology* in his *Laudato Si: On Care for the Common Home.* This is a local-global, spiritually culturally infused, "southern-northern" emergent *relational* economic foundation. While such thrust emerged locally from the Pope's "southern" *Theology of the People* in Argentina, locally-globally *Laudato Si* is now also emanating from the Vatican and has become an *Integral Ecology*.

The above are research innovation set local and require a co-ordinated body that continuously function as catalyst for further research and the research academy become such.

It was set against that overall backdrop that TCA is setting out to co-evolve with its institutional partners – public, private and civic – into a newly inter/institutional and trans-cultural organism practising an "Integral Mode" of knowledge and value creation, so to speak, consciously spanning the South and East, North and West. This research draws on such value and knowledge sources, in academic terms the "ontologies", as well as in socio-economic terms the practices, of each of these parts of the world.

Moreover, the approach we take to research and education is, at the same time, experiential and imaginative, conceptual and practical, with criteria for evaluation to match. Altogether, our explicit purpose is that of regenerating at one and the same time, community and individual, organisation and society, invariably contextualised in a particular place.

So, the call is for individuals, and even more specifically institutional partners, for development underpinned by strong societal research and design, and building purposefully on community and/or communiversity development.

3.6.5 Mode 2 to communiversity in Zimbabwe: An enterprise plot shaped by many larger societal stories

I now look at KO-IDEA founding members whose burning passions and inner calling form my outer calling. Together we set on a co-creation journey for the evolving communiversity in Zimbabwe. This is the KO-IDEA whose main objectives are set out as follows:

i) To promote integral community development, that is, working with marginalised communities, rural or urban by providing tools and theoretical framework that help them meet their economic societal needs through self-awareness, training, appropriate science technology and capital.

ii) Promoting personal and organisational transformation through the various interventions we offer including but not limited to programmes and training.

iii) Conducting relevant research with the communities we work with promoting indigenous knowledge systems as well bringing in relevant exogenous knowledge systems to support new grounded knowledge creation and knowledge preservation in general

iv) Enterprise development, working with enterprises at all levels in the society, corporates, academies, government, and non-governmental bodies for sustainable and holistic development.

Professor Douglas Mboweni, CEO Econet and Visiting Professor of Practice at University of Johannesburg brought his corporate experience having been the CEO at the helm of Econet from 2002. Econet is the largest telecoms company in Zimbabwe and the biggest company overall in revenue and profits. More importantly, he brought

his love for reconstruction of the rural landscape. In a foreword extract to the book *Afrikology* (Adodo & Lessem, 2021:x) Mboweni mentions that:

> At village level, I am using the worlds-wide dimensional perspective to Afrikologically to uplift Joseph village to be a local and global player without losing its local grounding.

Professor Ronnie Lessem (Samanyanga): His passion for regeneration of Zimbabwe is unparalleled. He is an author for more than forty books on integral development and of late focusing in developing the idea of communiversity. It is also interesting to note that Professor Ronnie Lessem was also my supervisor of the research innovation journey.

Isheunesu Amon Chaka, fellow researcher and PhD candidate: Chaka is the Executive Dean of Students on the recently founded Manicaland State University of Science and Technology. He had occupied a similar role at Midlands State University for close to a decade. His research is towards establishing an integral research academy at Manicaland State University of Applied Sciences. His passion is on making the university relevant to the communities it services. He is developing the 4K concept of community engagement (Chaka, 2022) by providing opportunities to students at tertiary institutions to gain relevant and appropriate exposure through community engagement, incorporating community engagement and service into research and teaching. Facilitating the processes of community engagement to respond to sustainable development and foster global citizenship.

Dr Daud Taranhike (Shumba) and fellow researcher: Dr Taranhike is a seasoned corporate business leader having worked for organisations like blue Chip Delta. He went on to become founder of King Lion and Vaka Concrete. ''The time has come for Africa to transform through a regeneration process and address its socio-economic challenges by pursuing home grown initiatives. The integral *kumusha* is one such initiatives that can assist this continent to realise its potential and release its GENE-ius (Taranhike, 2021). Shumba, as we call him by his totem, as part of his research to innovation advanced the theory and practice of the Integral Kumusha. This is a concept that looks at how to bring self-sufficiency at rural home level. Taranhike also initiated *nhakanomics*, a new and unique economic system anchored upon African indigenous cultural practices of creating legacy (*nhaka*) and integrality as an

alternative to the Western capitalism and neo-liberal economic system. Through *nhakanomics,* Taranhike would like to eradicate poverty, hunger and marginalisation of the rural communities by transforming them to become self-sufficient and becoming vibrant economic zones contributing positively and meaningfully to the national mainstream economy.

Dr Chipo Ndudzo, a fellow researcher: Ndudzo is the founder and managing director of Providence Human Capital, a management corporate organisation on its journey to become an integral enterprise providing total solutions in payroll, human resources management, staffing, health, and wellness programmes. She has also founded Kuona Centre for Integral Development Enterprise. Although still in infancy, its main thrust is to contribute to promote companies to embrace integral enterprise development.

> I have, through PHC, acknowledged the fact that we exist in the knowledge age of which the new currency is learning. It is research and learning, that is the processing of knowledge, which is critical. Knowledge, without purposeful research and learning is ephemeral, thereby constantly needing to be revised and updated. Learning is 'sense-making', it is the process that leads to knowledge (Ndudzo, 2020:248).

The shared vision of the team, as narrated above, can be summarised as regeneration of Zimbabwe as well as illustrating how we could evolve and have local global co-creating innovative solutions to local problems. The inner calling of the team is part of my outer calling.

My special focus comes from the inner calling of KO-IDEA members and thus my outer calling was communal learning and socio-economic laboratories. This simultaneously sought to answer the questions on how we learn and develop as a community based on own communal learning needs, aspirations and capacities. I also sought responses on how an enterprise or community bridges the gap between underlying societal philosophies and surface business inclinations with a view to reconstruct the enterprise within sustainable development.

3.7 The Communiversity Concept 'Movement' across the World and the Missing Link: My Unfolding Story

Admittedly there is not much literature and research on communiversity. The book, *The Idea of a Communiversity,* by Lessem, Adodo and Bradley (2019) was therefore

a good original attempt in filling the void in the body of knowledge around the subject. A better understanding of what communiversity is does help in articulating the burning desire around it and its further development.

The *Idea of the Communiversity* is an intellectually stimulating book that challenges the conventional narrative. The book advances an alternative development approach that is integral and wholesome with emphasis on the research academy that powers and fuel knowledge creation and generation involving learning communities and socio-economic laboratories. This is the process promoting endless individual, organisational societal transformational journey, that is, a lifetime pilgrimage.

Other than *The Idea of the Communiversity*, mentioned above, I have not come across a fully articulated book on the communiversity. Those books that can be identified in the literature fail to work a full communiversity argument through. For example, in his autobiography book, *Hooked at the Roots Evolution of Featherbone Communiversity*, Whalen (2009) focused on the partnership journey between schools and business that lead to the establishment of a communiversity academy focusing on teaching at Brenau University in Gainesville Georgia USA. Another piece of literature closer home and written quite recently is *The Wellness communiversity of Ghana: How We Are Using social media as a unification and capacity building medium* by Groves (2020). In the book, Dr Carnita Groves collaborates with other Africans in diaspora in giving a narrative using WhatsApp media to strengthen reunification among Black Africans and building capacity among the same. It is an in-depth of the workings of people coming together driven by Pan Africanism.

In summary the two books are a mere narrative of the community engagement efforts by the respective authors. They lack the scholarly substance compared to the Idea of communiversity.

Apart from the three books mentioned above, the rest are hundreds of internet articles across the world where communiversity exists in one form or another. The following few selected extracts that can give us required insights.

Communiversity as an organisation:

a) An organisation that is formed by a relationship between a university and a community.

b) Hine, and others (1973) describe the development of the communiversity as a school designed to fulfil the post-secondary needs of the community through a systematic process of identifying a school curriculum by finding the needs of the community and placing them in some hierarchy of priorities. Key descriptors being *community involvement, community needs, educational administration, educational objectives, educational philosophy, higher education, models, postsecondary education, student needs*.

Communiversity as a programme / event / project:

a) Startpoint was a 3 year communiversity lottery funded programme that started in April 2019. It is a platform for community engagement (Startpoint, 2021).

b) Becoming a communiversity: Thinking about what and who are universities for? Sheffield University in Alpha City in 2015 came up with a communiversity event – which they describe as an agenda where stakeholders from with and outside the university would meet. The communiversity event began with little in the way of an agenda, rather it was a day in which folk from inside and out of the university were invited to discuss the challenge of what we think a university should be for its local communities. Should we engage outwards or invite inwards? What is effective and what are the barriers? (Atkinson *et al.*, 2015)

Communiversity as a school:

a) The Communiversity of South Africa was created to offer a "bridge to somewhere" for both school leavers and matriculants via an innovative, low-cost, holistic, time-efficient and work-relevant, community-based education programme for "pre-professional" development (Communiversity South Africa, 2021). The communiversity is a high-impact, innovative venture in community education, focused on college preparation, job preparation and pre-professional development.

Communiversity as partnership:

b) For Williams (2009; 2013) working with the communiversity would specifically mean partnering with institutions working to improve the African American community, such as churches, civic organisations, non-profits, businesses, healthcare facilities, and social service agencies. Its graduates and students would work to promote community change, development, and empowerment with the education they acquire. Communiversity curriculum would use Pan-African studies/Africana studies, history, and other disciplines to engage the community and attempt to develop an educational institution that could serve as a vital nucleus of community change and development, supporting the work of local churches and other religious institutions; one that is squarely situated in the community but partnering with nearby colleges and universities, as well as churches and local civic groups. Such an institution, I passionately believe, would connect the needs of the people to the resources and expertise of those trained in the study of Africana life and culture. Taking it a step further, we must then proceed to train community residents to become the professors, professionals, and leaders of their own communities and promote a much-needed enhancement of collective self-esteem and community development.

c) In 2005, former Warren Featherbone Company CEO and philanthropist, Gus Whalen, founded the Featherbone Communiversity. Communiversity is more than a place to become educated; it is an evolutionary way of learning. At Featherbone Communiversity, people from all walks of life and ages come together to collaborate, to engage in the flow of ideas, and to make discoveries that ultimately extend benefits outside the walls of a building (Whalen, 2009).

It is evident that the various communiversities cover the area of individual learning, community engagement and to some extent the socio-economic laboratories. What is glaringly missing is the knowledge creation and generation and the grounding in particular nature or culture.

3.7.1 Common theme and missing link: Leading to creative origination

The word can be broken done as COMM- University - which in most cases means a university with a strong community connection or community fused.

These are just few examples, there are hundreds such organisations, projects, community initiatives, schools that relate to communiversity. The common theme emerging from all such communiversity can be summarises as the existence of a community that is going through a transformation journey. This may be linked to an institution of learning like university, or an organisation like Featherbone above.

What is missing then is the knowledge generation, continued research that will propel such COMMuniversities thereby making them whole and complete, the scholarship needed for knowledge creation and generation is what is lacking. In other words, they lack the required grounding that will ensure sustainability of such.

It is also interesting to note that sprouted so called communiversities tend to lack integrality in their form and shape. Others lack element of communal learning, nor are they rooted in particular nature or culture. Having identified the gaps, the idea of communiversity is a befitting attempt to close the gap.

3.7.2 The idea of communiversity: Tying potentials and possibilities

The word can also refer to COMMUNI- Varsity – which, according to Lessem, Adodo and Bradley (2019), means an innovative approach to the economic, social technological, educational, and moral transformation of society. As a catalyst for the regeneration of society, they envisaged that the communiversity would go a long way through integral learning and appropriate knowledge transfer in transforming people's lives.

The idea of communiversity, for Lessem *et al.* (2019), is outlined in four key themes of vital significance for this term. These are:

1) The solidaristic principles of communalism for **G**rounding community engagements (learning communities).

2) The transformational spiritual principles for **E**merging human being (the journey).

3) The Principle of Academy for **N**avigating towards the emancipation of cultural knowledge (the research academy).

4) The Social Principles for **E**ffecting new learning bases, research to innovation enterprises (the laboratory).

The communiversity is therefore aligned with, e.g., GENE model (Lessem, 2010) discussed earlier in Chapter 1. So, we are talking about something greater here which I henceforth differentiate and call Integral Communiversity (IC).

Furthermore, I describe the whole philosophy around Integral Communiversity (IC) as *communiversitism* being the innovative approach in releasing the natural, cultural, technological, and economic GENE-ius of societies. *The communiversitism* therefore is an act of putting into practice the theory of communiversity. In other words, the focus is on the communal as well as individual, institutional as well as societal focus, also bringing in nature, culture, science, and enterprise. This initiates communal learning and socio-economic laboratories as places of innovation to drive the process of transformation.

3.8 Chapter Conclusion

This chapter looked at my burning desire for an innovative approach, *communiversitism*, one that drives Re-Generation of societies using the narrative tenets as explained in Chapter 1 and Chapter 2. The Unfolding story includes that of Mamina Irrigation Scheme representing the majority of Zimbabwe rural population, and how the dysfunction ecosystems are contributing to the continued socio-economic issues that a communiversity would assist to address. The unfolding story also includes the crisis of the university, and the huge cry to decolonise epistemologically such institutions.

The Rhodes Must Fall movement set up gripping drama. The issue of Rhodes Statue took centre stage on the exterior, but at the core of the protest amongst other things was that education institutions were built to cultivate European ideologies and to create an 'enlightened' Africa, whose ideas were impregnated using European ideas of modernity, patriarchy, capitalism and racism. There is even more gripping drama as I explored the inadequacy of mode 1 and the mode 2 university education. I further looked at the crisis of the university in general and in Zimbabwe in particular, I further looked at the heritage-based Education 5.0 philosophy that the government of

Zimbabwe has embarked on. This is clearly a plausible initiative but lacks the grounding needed for effective transformation journey.

Tying together potentials and possibilities in the beginning, I looked at the development of communiversities around the globe and how they lack the engine required for transformation. I further acknowledge the stellar work of TRANS4M and The Da Vinci Institute doctoral research and how there is a danger of extinction of such innovation unless there is a platform for continued local and global regeneration of ideas.

Smaller plots withing the larger plots, I narrated how the transformational journey by TRANS4M to TCA, evolving relations with The Da Vinci Institute and closer home the evolution of Pundutso indicate the burning issues arising out of our community. This illustrates that people tend to be more engaged in their transformational journey individually, and admittedly, others consistently and sustainable more than others. However, progress largely remains individualised.

Required are new forms of research academies, and no other transplants from the North and the West - research academies that push innovation-driven institutionalised research, socio-technical design and organisational knowledge creation. The research academies, therefore, ought to be seeded and grounded in solving socio, cultural and economic challenges of our communities. The solutions ought to come from within although could be local global in nature.

KO-IDEA co-creation, as part of the emerging communiversity, was the logical step to consolidate and strengthen the efforts for robust research tying together new potential and possibilities to new beginnings. However, we regard it as just one milestone on a 'long walk to freedom' - to use the legendary title of Mandela's (1995) autobiography. The long-term vision that we carry is that of an African Integral University. This is a new type of CARE-ing University that would take our collective efforts to date to a whole new level.

The unfolding story moves towards the next chapter which is community activation which in essence are the communities that I activated as part of the broader ecosystem around the development of communiversity in Zimbabwe and KO-IDEA in general. The focus as narrated in Chapter 3 being communal learning on one hand and the

socio-economic laboratory on the other hand. Given that the overarching theme is communiversity, the other two elements, namely transformational journey and research academy, were also discussed but less prominently as these are part of Chaka's PHD/PhD.

Chapter 4

Community Activation

You cannot develop people. You must allow people to develop themselves

Julius Mwalimu Nyerere (*1922-1999*) *African Nationalist*

4.1 Introduction

In Chapter 2, I narrated my historical family background, my childhood and adolescence experiences, my adult life excursion leading to the deep desire and inner calling to being a willing transformational catalyst in closing the gaps caused by yesteryear imbalances. This was as far as bringing integral transformation to myself, my organisation, my community(ties) and the world at large.

In Chapter 3, I looked at the burning desire for the need to have an innovative approach, communiversitism, one that would drive Re-GENE-ration of societies. I looked at the development of communiversities around the globe and how they lack the engine required for transformation. I further looked at the crisis of university and the need to decolonise epistemologically such institutions. I further acknowledge the stellar work of TRANS4M and The Da Vinci doctoral research starting off at Integral community herein referred to as Chinyika story (Lessem, Muchineripi & Kada, 2013) and the Integral Green Zimbabwe initiative. This work includes the *African Enterprise Renewal Towards an Integral Enterprise: The Case of Providence Human Capital, Zimbabwe* (Ndudzo, 2020), *Integral Kumusha: A Case of Buhera: Towards Self-Sufficiency in Zimbabwe via Nhakanomics* (Taranhike, 2021), just to name a few. There is a danger of extinct of such innovation unless their platform for continued regeneration of ideas local and global through an establishment of a home-grown research academy.

I looked at the crisis of the university in general and in Zimbabwe in particular, the inadequacy of mode1 and the death of mode 2 (Gibbons *et al.*, 2010). I further looked at the heritage-based Education 5.0 philosophy that the government of Zimbabwe embarked on. This is clearly a plausible initiative but lacks the grounding needed for effective transformation journey. I explored the transformational journey by TRANS4M to TCA, evolving relations with The Da Vinci Institute and closer home the evolution of Pundutso (Lessem, Mawere, Matupire & Zongololo, 2019), indicate the burning issues

arising out of our community. This also highlights, hitherto, that people tend to be more engaged in their transformational journey individually, admittedly others consistently and sustainably more than others. However, progress largely remains individualised, rather than communal learning taking place amongst the individual doctorates.

Now this Chapter 4 is the first of my "manifestation chapters". In other words, as the initial one of the four CARE chapters, this being the first on C = Community Activation. In this chapter, I illustrate how I began to activate the relevant social field around communiversity, to share the thinking, engaging in co-learning, dialogue - so that from an early stage, I evolve, in community, the communiversity thinking, and "test" the resonance of the aspired research-to-innovation in society. This Community Activation process then was meant to test resonance, and to sharpen the thinking and the focus of development of communiversity in Zimbabwe. It is also an important precursor to developing an innovation ecosystem of key people that I was working very closely with (which will then come in the next CARE Chapter on Awakening Integral Consciousness). Moreover, and most specifically in relation to this communiversity oriented thesis, this chapter ought to be aligned with communal learning, the local grounding and origination of the communiversity as a whole, as well as the socio-economic laboratory and transformational effecting.

In this chapter, I therefore, illustrate how I conducted purposeful conversations (and their outcome) around communiversity theme, what kind of engagements I participated in, be it meetings, workshops that I set up activating my community.

In summary this Chapter 4 covers:

a) Literature review and theoretical framework on community activation

b) I review, critique and draw lessons from the various care circles set up within the Zimbabwe context, namely learning community or *nhaka* circles (Taranhike, 2021), transformational journey or the *ubuntu* circles - under Pundutso (Lessem, Mawere, Matupire & Zongololo, 2019), and integral enterprise the *rumuko* care circle (Ndudzo, 2020). Such a review was important in light of the fact that these are all elements within the emerging communiversity in Zimbabwe.

c) At the core of community activation is the activation done within the communal learning space, rural small scale farmers domain, starting off at Mamina Mhondoro, then Taranhike Village Buhera and, finally, Joseph Village in Mwenezi.

d) I also draw on the community activation at Sypplyline Enterprise, my organisation on their journey as an integral enterprise but also part of the emerging communiversity.

e) I then spell out the community activation around the development of communiversity in Zimbabwe leading into KO-IDEA. I traced the various communities activated over the research period.

f) I then summarise the communal activation chapter by articulating emerging themes. In this chapter, at the end, an attempt to 'codify' the community activation communiversity wide will be proffered.

4.2 Understanding Community Activation in the Context of Emerging Communiversity

Lessem (2017) postulates that community activation is about evolving into "middle-up-down-across" and the process is born and bred locally in particular societies, with a view to their being further evolved, locally and globally, in developing societies. In their book the idea of communiversity, Lessem, Adodo and Bradley (2019) posit that communal learning and activation is primarily about relationships; first, between one and ones' immediate learning community. Secondly, involving ones' external community, organisation and society in undertaking collective learning and research, as opposed to a conventionally individualised version. This includes the recovery of history and, according to Freire (1970), one can recognise and co-evolve folk culture, thereby producing and diffusing new knowledge. Through reconciliation, without surrendering ones' individuality, but opening oneself up to the 'other', one enters the space between, whereby one exchange places with the other in social/economic conversation that takes beyond oneself. Finally, boundaries between human community and nature are not rigid and hard, but permeable; economics is not separated from nature and community (Lessem & Schieffer, Tong, Lima, 2013).

Building community is difficult, if not impossible, if people have lost contact with the ground as their point of strength. For it is only from a point of grounding and centredness that people can give back to their world, to their community. Without grounding, people tend to take as much from the world as possible, since they are missing the nourishment that the Earth offers.

In looking at the theory underlying learning community, which is the "southern" part of the communiversity, I further looked at it from the "Integral Worlds view' as explained in Chapter 1. In other words, within the "south" there is learning taking place integrally from nature and community, to be followed by and aligned integrally with culture and spirituality, science systems and technology and enterprise and economics - the southern (communal and natural), eastern (cultural and spiritual), northern (scientific and technological) and finally western (economic and managerial) realms, respectively. This could be paralleled to the communiversity's learning community, transformational journey, the research academy and the socio-economic laboratory.

Before I delve into the key learning communities I activated in my research journey, I revisit the community activation that was done in Chinyika Zimbabwe. Chinyika is a good case towards self -sufficient community.

4.2.1 It started in Chinyika Valley: Towards a self-sufficient community

The Chinyika story, emanating from Chinyika in rural Zimbabwe in which TRANS4M was involved through Dr Muchineripi and Dr Kada, is a seminal case of economic self-sufficiency. It is a story that is firmly grounded in nature and community (Mamukwa *et al.*, 2014).

Initially, it started with five thousand people involved in the project and eight years later it has impacted as many as 300 000 villagers. The Chinyika story is a good example of a community activated into communal learning. Driven by finger miller (rapoko) production in the community, the Chinyika model is demonstrated through the self-propelling blades fired by the finger millet and energised by the balancing weight as in the illustration below (Muchineripi, 2012).

Key to the process was the role played by the community itself after the realisation that it is only themselves who can make a difference to their lives if they root themselves in their culture and natural set up.

It is important to note the role that the researchers, Muchineripi and Kada played working with TRANS4M, community leaders like Mai Mlambo, corporate intervention coming from Cairns Foods, the Chief, the headman, the counsellors, village development committees and the extension services persons, brought together the relevant support to the communal learning.

Unlike the Mamina case that I will discuss in the next section, Chinyika communal learning was bottom up driven by the community itself. There was ownership of the process and hence the transformation was effective.
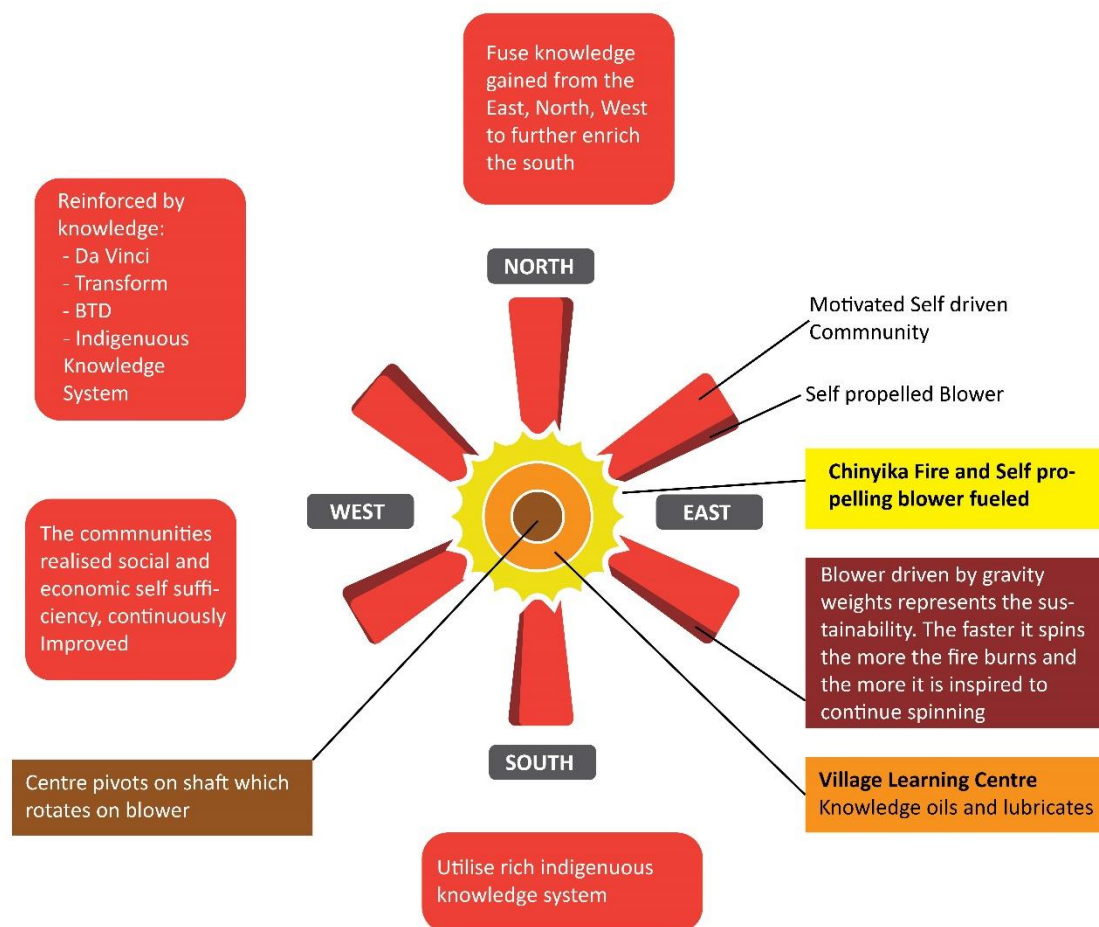
Figure 4.1: Self-propelling Model of Communal learning

(Adapted from Muchineripi, 2012)

In terms of the communiversity model the Chinyika model could therefore be mapped as below. Although the first two stages were undertaken, the latter two remained scientifically, technologically, economically work in progress which KO-IDEA sought to pick up into the future.

Table 4.1: IFW in the context of communal learning and Communiversity

	Integral Four Worlds	Communiversity guise
South	Southern relational path in nature and African indigenous systems	Learning community
East	Community renewal and reawakening	Transformational journey
North	Science and technology gaining knowledge through learning at the village centre	Research academy
West	Effect on the west pragmatic West to achieve economic self-sufficiency enhanced by knowledge from the North	Socio-economic laboratory

I then start in the following section with a review and critic of community activation covering the four elements of communiversity.

4.3 Key Learning from Various Community Activation within the Emerging Communiversity

4.3.1 Grounded in the South: Taranhike Integral Kumusha community activation

In his address to the members of the *Bravissimo Education* Foundation on

25th June 2018, Pope Francis said:

> Only by changing education can we change the world." He then offered three suggestions, "First, it is important to network, Second, we must not allow ourselves to be robbed of hope! Third, all our educational innovations

must respect three criteria in order to be effective: identity, quality, and common good (Vatican 2018:1).

As part of my research, I activated a community involving Mr Daud and Mrs Christine Taranhike and the members of their village building earlier transformational journey to the 'south' taken by Daud Taranhike on a PhD programme and Christine Taranhike on a Process of Holistic Development (PHD). Christine Taranhike had accompanied Daud Taranhike to Slovenia and Jordan on Daud Taranhike's PhD module class sessions. In the process, she was inspired by case studies, for example, as in Slovenia Green economy and what integral development had to offer. With Dr Taranhike now working on *Integral Kumusha* (self-sufficient rural homestead), Mai Taranhike packed her bags and bid goodbye to the city life and fully embraced *kumusha* (rural home) as she sought to walk the talk on *Integral Kumusha*.

Fast forward 3 years, the Taranhike *kumusha* (home) had been transformed from being just an ordinary homestead in Buhera, but rather to an oasis in the desert, a place to draw inspiration from and provide new renewed hope to rural life in general. The village transformation had attracted the attention of many stakeholders. By end of 2021, the list included neighbouring villagers adjacent to Taranhike village stretching to Murambinda business centre. They came in droves to learn and have an appreciation of Integral Kumusha. Visitors included various neighbouring secondary schools, academics from Manicaland State University of Applied Science and scholars like myself, officials from rural and central government departments, Minister of Agriculture, Minister of Small Enterprise Development, Minister of Information and Publicity, Minister of ICT, not to mention the councillors, chiefs and the district leadership from the nearby villages, business organisations such as the Traditional Grains Association, and non-governmental organisations like World Vision. It had also attracted both national radio and television journalists who were stampeding to tell a story to the nation about the transformation at Taranhike's Village in Buhera. In fact, during the cultural week ZTV, the Zimbabwean main television featured the Taranhikes' integral *kumusha* in May 2021.

As part of his research and subsequent thesis, Taranhike (2021), and I, having now learnt from my own, if not also the prior Chinyika, experience, worked middle up down across with the community of Buhera. Key to the community activation he and his wife Christina undertook was to involve people of influence in the area, namely the Member

of Parliament, the local chief, and the local secondary school headmaster. Buy in from such influential persons was important an ingredient to the community activation. In fact, the mapping of key stakeholder becomes a crucial step in such an exercise. For Taranhike (2021), meeting with the influential members of the community was aimed at raising their awareness on the great need to secure good livelihoods and, in so doing, creating and preserving *nhaka* for future generations.

The so called nhaka circles (*nhaka* meaning heritage in the indigenous Shona language) were meetings with the local community. These circles were meant to encourage all members to participate freely in a non-hierarchical manner. The nhaka circles discussed issues relating to the four elements of creating *nhaka* (inheritance relationships, stewardship, teamwork and co-ownership). The primary focus of the nhaka circles, as I shall further articulate below, was to achieve sustainability through releasing the internal innovation potentials of individuals and communities while at the same time accepting external support to blend indigenous and exogenous practices. Taranhike further alleges that he followed the middle-up-down-across approach as per Lessem (2017a).

Figure 4.2: Field research visits to Taranhike Village, Buhera

Whilst the nhaka circle was a welcome innovation, it remained driven by the Taranhike's and seemed to promote Taranhike integral kumusha (homestead) transformation as opposed to the entire village transformation. On one hand, this is plausible as the Taranhike household (*kumusha*) becomes the beacon of hope, the oasis in the desert, a pilot model home from whom the rest of the villagers could learn

from. However, true authentic communal learning takes place when the whole care process is driven and owned by the villagers.

4.3.2 Emerging in the East: Lessons from activation via *ubuntu* circles

Ubuntu is the inspiration derived from value of helping others, and thus the core of our Zimbabwean culture. As Desmond Tutu (2000) explained, ''I am a person through other people. My humanity is tied to yours". *Ubuntu* is embedded within *budiriro yevanhu* (people transformation).

The Ubuntu circle then becomes a place where one draws inspiration. On reflection and action, the researchers realised that *ubuntu* is at the centre pulling of the communiversity or, at least, they would like to believe that. Inevitably, there is a gap between intention and reality. This is in part because of the pressures of life and work, and because communal learning outside our immediate family and community is alien to us.

For the researchers, Ubuntu Circle is allegedly a forum where the four modes of knowing (experiential, imaginal, propositional and practical experimental) are also at play. This involves learning, sharing and evolving ideas in successive reflective and action cycles triggering even bigger ideas thereby even evolving going beyond Reason and Heron (1995).

The ubuntu circles were designed to awaken integral consciousness. The need for a speaker was just to spark the process of engagement amongst the participants. Hence the structure of ubuntu circles was such that minimal time was given to the speaker with the majority of time set aside for the co-creation engagement.

As part of this research to innovation, I facilitated several Ubuntu circles on integral enterprise, integral agriculture, communiversity, to name a few. See below:

Figure 4.3: July 2018 Ubuntu circle notice on integral farming

Figure 4.4: September 2018 Ubuntu circle on development of communiversity

Figure 4.5: Mr Nyekete Chairman of Mamina Irrigation Scheme

The above pictures illustrate a learning community contributing to integral agriculture during an Ubuntu Circle.

As can be seen above, the very setting of a traditionally cast Ubuntu Circle militated against communal learning. Whilst communal learning was indeed taking place within my Pundutso team, little learning was permeating to the communities we were endeavouring to co-creatively impact.

Furthermore, we also arranged an annual conference where the expanded community lessons would converge as part of the process. One such conference was the Regenerating Zimbabwe towards Self Sufficiency held at Rainbow Towers Zimbabwe in February 2019.

The topics for discussion under a panel included:

1) **From University to Communiversity – Regenerating Academe: Key Address: Regenerating C (K)umusha, Culture, Communications, Capital and Constitution** by Professor Ronnie Lessem - author, academic, co-founder of TRANS4M Centre for Integral Development

2) **Nature Power and Communitalism: Case of *Pax Herbals* in Nigeria** by Dr Father Anselm Adodo - author, Nigerian scholar and a pioneer of alternative medicine in Africa.

3) **Regenerating Knowledge and Communications: Key Address: Regenerating the Economy through Digitalization** by Mr Douglas Mboweni -Econet Zimbabwe Chief Executive Officer

4) **Key Address: Role of Industry in Closing the Gap between Industry, Research and Communities** by Mr Charles Msipa - Schweppes Zimbabwe Managing Director

5) **Nature and Community – Regenerating Agriculture: Key Address: Importance of Innovation through Research in Agriculture** by Mr B Nyabadza **–** ARDA Chairman

6) **Improving Livelihoods and Self-Reliance of Rural Small-scale Communities through Integrated Farming Focusing on Created Shared Values and the Extended Core Value Chain** by Mrs Patience Magodo - Tafadzwa neChiyedza Managing Director

7) **Awakening consciousness – Regenerating People and Culture: Key Address: Towards an Integral Enterprise: Providence Human Capital, Zimbabwe** by Mrs Chipo Ndudzo **-** Providence Human Capital Managing Director

Indeed, the conference was a good platform to share ideas, and promote the integral development agenda and the development of communiversity. Such forums were key in drawing feedback that shaped the nature and scope of the emerging communiversity. Figure 4.2 shows Mr Charles Msipa, CEO of Schweppes Zimbabwe, talking in the regenerating Zimbabwe workshop that I, together with Pundutso hosted. The conference was attended by more than 120 delegates drawing from private, civic, and government, farmer groups, scholars and researchers.

Figure 4.6: Regenerating Zimbabwe Conference in Harare Feb 2019

Contributing during the conference is Mr Msipa on the left and the author on the right.

4.3.3 Ubuntu circles and Pundutso annual conferences: Review

In as much as the platforms were great sanctuary places for transformation, the idea was as good as a paper fire that is quick to flare but does not last like a log fire. It is plausible that the purpose and role of a panel discussion was to spark conversation between a group of experts in industry and thought leaders so that the audience could learn from their discourse and interaction. However, these could only generate much enthusiasm amongst participates but acted as mere lectures where there is assimilation of concepts.

On the positive side, Ubuntu circle and annual conference managed to awaken integral development and development of communiversity consciousness amongst student, academics, government, and non-governmental practitioners. Apart from that Ubuntu circles and annual conference failed to effectively play a significant desired role in the desired vision of regenerating Zimbabwe. These were more like formal lecturers, there were no adequate follow up to the agreed actions and thus became mere talk shows.

Evidently there was no building up on each other's ideas and knowledge, a situation we seek to address in our research academy through the communiversity. Why, we might ask, was that the case? Was there a need, in fact, to blend the community of the "south" with the developmental inclinations of the "east," the "group spirit" of the "north," and the "action orientation" of the "west." Could it be the case that communal

learning, though embedded in the "south" needed to incorporate, to some degree at least, all our worlds?

Based on these experiences, ubuntu circles needed to evolve as a community activation tool by ensuring there were regular engagements with follow up and small groups following up on actions and reflections. These remain relevant in as much for continued awakening of integral consciousness. In the learning community space, the more appropriate circles were the *vaka*, the *rumuko* and the care circles. .

4.4 Navigating in the North: Community Activation of the Pundutso Research Academy

In 2019, efforts to launch a Pundutso Research Academy (PRA) gathered steam. The justification for setting up of the PRA was as follows:

> Given the background that +70% live in rural areas (Zimstats, 2021), Pundutso sought to recreate productive rural and other integral communities by the establishment of a communi-versity, embracing the academia, business fraternity and the community as communities attain sustainable livelihoods. Because approaches to agricultural research and development often described as sectoral and disjointed with little or no involvement of relevant stakeholders (Lynam & Blackie, 1994), Pundutso practices integral research with various key stakeholders to create new knowledge skills, systems and technologies that result in new innovations, high productivity and sustainable optimal use of local resources. Thereby aligning socio economic structures of the rural communities with technology driven systems (Pundutso, 2019).

The vision of the PRA was to be the centre of innovative solutions to community challenges in Zimbabwe through its mission of regenerating Zimbabwe towards self-sufficiency through Integral Ecosystems.

4.4.1 Mandate of Pundutso Research Academy (PRA)

PRA was mandated to take interest in and support the work of PhD students. Significant research innovations were to be derived from there by getting directly involved with the laboratories and have first-hand information of the innovations pipeline as well as maintain active links and effective communication with TCA and other Research Academies in Africa and beyond. These would encourage and facilitate sharing of ideas throughout TCA/Research Academy communities through research and publishing journal articles.

The PRA was duly launched in October 2019 at a lavish function at a local hotel. Dr Elizabeth Mamukwa was appointed as the PRA director assisted by Tafadzwa who was seconded by PHC who offered to fund the first-year costs of running PRA. PHC also provided the offices for the director and the assistant.

One could have thought that the PRA would rise like a Phoenix and deliver the mandate. It was not to be. After 1 year the director resigned and thus putting the PRA into 'care and maintenance'.

It is important to investigate why the PRA did not take off as envisaged. The following are perhaps a summary of key issues amongst all the issues:

i)   There was no buy in from all Pundutso members. From the onset the ownership of the research academy was a thorn in the flesh. The Pundutso Centre for Development trustees believed it belonged to them. Others had a different view that it must be an independent body. Dr Matupire and I were nominated to oversee PRA on behalf of the Pundutso community. That was inadequate. The absence of a properly constituted body of directors affected the operation of PRA. Although the structure of the board was discussed, and names put forward the ownership 'wrangle' meant there was no appointing board.

ii)   There was almost a consensus regarding the fact that the PRA must be linked to an existing academic institution. However, the discussions to link it to several local universities failed. The efforts were lukewarm and when Manicaland State University of Applied Science (MSUAS) came into the picture, it was too late to save PRA.

iii)   Divided attention within Pundutso larger community revealed that members were chasing their own 'academies' such that there was little or no effort to concentrate efforts on PRA. Daud Taranhike was seized with Nhakanomics Research Academy, Chipo Ndudzo had launched her Kuona Research Academy, Patience Magodo was coming up with her Duranomics Research Academy and sooner it was Isheunesu Chaka's MSUAS Research Academy. Such a proliferation of research academies at a time when PRA was in infancy meant that PRA did not get its due support from the very same members who were supposed to support its early growth.

iv) It lacked the prerequisite scholarship to drive release of an academic journal capturing the works of the research academy and group of researchers.

Key learning is that there was minimal communal learning as it would seem there is respect for learning but not for knowledge creation per se. It would be important that, as we progress through the development of communiversity in Zimbabwe and thereby renewing Integral Green Zimbabwe initiative, we produce solutions to the problems that initially affected PRA. This would ensure the new research academy, and the rebirth of Integral Green Zimbabwe take the form and shape that deliver the PRA mandate and be sustainable beyond the founders.

I have covered community activation from the learning community through transformation and Research Academy. I now turn to community activation for a socio-economic laboratory, in this case Providence Human Capital.

4.5 Effecting on the West: Lessons from a Socio-Economic Laboratory via Providence Human Capital

For Ndudzo (2020), her community action was on two levels: primary level which she termed *nhimbe* and secondary level that involved the company employees. *Nhimbe* is a Shona word that denotes a cultural practice of working together communally with the intent of helping one another in tasks. The Nhimbe team, comprising Omega, Sibonginkosi, Thomas and Tafadzwa, was responsible for co-creating with her the African integral enterprise. This was the team that was responsible for co-creating with the African integral enterprise from the conventional PHC. For purposeful activation of her *nhimbe*, she replicated its indigenous structure where roles depended on complementarity and individual strengths. These roles would then be supervised by the Project originator *(muridzi we nhimbe/Host)* who happened to be Ndudzo herself (Ndudzo, 2020).

Indeed, the Process of Holistic Development (PHD) was at play at PHC. We at Pundutso could call the team of Thomas Chibatebate, Omega Mugumbate, Sibonginkosi Moyo and Tafadzwa Sihlahla, the Chipo Four. The Chipo Four were the visible face of PHC working within and outside PHC on integral development and the development of the communiversity.

It is interesting to note how through the Chipo Four, the Nhimbe's role and responsibilities were laid out which could have contributed to its effectiveness or lack thereof.

Table 4.2: The Nhimbe's role and responsibilities

Team Nhimbe						
Chipo Ndudzo	Muridzi Originator					
Omega Mugumbate	Catalyst	Animator				
Sibonginkosi Moyo			Interpreter	Steward		
Thomas Chibatebate					Specialist	
Tafadzwa Sihlahla						Integrator

(Adapted from Ndudzo, 2020)

It is interesting to note that the integrator, who normally is the community steward (Lessem, 2017b) was in this case not Chipo, but the role was split into two and given apiece to one of the Chipo 4. Whilst in the long term it does take away and address the founder syndrome, given that Chipo is the founder of Providence, it does however affect the short and medium performance of the community in that the integrator and stewardship reside in persons without the full authority and command. As we shall see later, the community activation companywide had a false start which could have been contributed to the fact above.

It is at secondary level that Ndudzo came up with Rumuko Circles as the centre piece of her community activation. *Rumuko* being a Shona word for awakening. According to Ndudzo, the Rumuko circles are dialogue platforms that ensure that every employee at PHC is conscientised on the integral journey that the organisation embarked on. The idea was for both individual and organisational learning to take place simultaneously.

According to Ndudzo (2020), the PHC employees agreed that their Rumuko circle would have the discussion topic posted 24 hours in advance in the PHC's WhatsApp platform so that everyone had an opportunity to research on it. Rumuko started

between 0750am to 0810 am. Each co-researcher had a responsibility to air one's view as well as to respect, critique and question constructively the views of others. There would be an appointed circle leader to facilitate the topic. There was no hierarchy in the Rumuko session and that everyone was equal, and every worldview was important regardless of position occupied within the organisation.

As admitted by Ndudzo (2020), the Rumuko circles became rhetoric, were haphazard and lacked substance. They had to refocus and broke the teams into four, as per the integral four worlds, with each one of the Chipo 4 leading the group in a structured CI.

Whilst these are good for awakening consciousness the desired learning effect of activating that community is not easily evidenced. It became more of a ritual rendering the entire process useless.

We have now looked at the various community activation around the four elements of communiversity from learning communities, through the transformational journey, the research academy and now the socio -economic laboratory.

In the next session, I summarise key lessons from the care circles with a view to build more robust care circles for the evolving communiversity and KO-IDEA in particular

4.6 Some Lessons from the Care Circles

Grounded in livelihood:

a) *Ubuntu* provides the original ground and the purpose; The only way poor organisations and poor societies can create competitive space of themselves is through transformative processes and practices (Mbigi, 1995). Desmond Tutu (2000) further explains *ubuntu* in his book, *No Future Without Forgiveness*, with these words:

> A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed (Desmond Tutu - 1931-2021).

b) Naturally based value is the foundational source of emergent contribution.

c) Social capital is the emancipation of community, effectively and transformative leading to a common ownership; at best such communities make a powerful socio-economic contribution to society; at worst patriarchy ethnicity / partisan politics prevails,

Communal function:

d) Communal learning and development through which communities reclaim their source of livelihood.

Integrator role:

e) Paramount is the integrator role – "pulling the strings of the care circle".

4.7 Community Activation at Rural Village Level

As I mentioned in the introduction, I activated communities from my work at Mamina to via Buhera and, finally, at Joseph Village. Such a journey was key to enrich the eventual production of a community engagement manual. The process saw me engage with hundreds of villagers enriching my research domain. Mamina alone was 190 villages, Taranhike village were in excess of 50 villages and Joseph village another 44 households, just to name a few of the villages I interacted with during the course of the research discourse,

4.7.1 Mamina community activation

During my integral farming research journey with Best Fruit Processors, especially at Mamina Irrigation Scheme, I realised that various actors did not regard development, or indeed communal learning as an emergent process rooted in the grounds of farming community's history, cultural tradition, human psyche, and existing indigenous system such as *nhimbe* (teamwork). The various actors including government, non-governmental organisation, corporates like Best Fruit processes and Schweppes, and research bodies mainly from local universities were all seeking to devise mechanisms and procedures to make small scale farming communities fit a pre-existing imported model that embodied the structures and functions of modernity. In contrast, the American economic anthropologist, Stephen Gudeman (2001), regards development as not primarily about capital accumulation, but about innovation in the relationships of you, your immediate learning community, your external community, organisations,

and society. Community, in this wider sense, according to Gudeman, offers a reservoir of possibilities, and the key to development is to unleash the innovative potential that lies in it.

In the early years of my PhD research, I spent a considerable amount of time co-researching with my immediate learning community. These were Ropafadzo Gwanetsa, then Community Development Manager from Schweppes Zimbabwe; and Fadzai Chari, then working for Agromall Holdings as Community Mobilisation and Research Officer. We were working with the small-scale farming communities around Zimbabwe and a considerable time was spent working the Mamina community in Mhondoro district in Zimbabwe.

Fortnightly, we could have farm engagement with my wider learning community, the irrigation scheme management committee, and monthly with the wider farming community.

Figure 4.7: Researcher engaging the Mamina Irrigation Management and village farmers

4.7.1.1 The Mamina ecosystem

In Mamina, I became a facilitator and catalyst bringing together an ecosystem that was meant to work together to bring self-sufficiency the Mhondoro Mamina Community. I mobilised a team of researchers, including Ropafadzo Gwanetsa and Fadzai Chari above, TechnoServe came through with grant funding to assist with capacity building for the farmers. AgriBank also provided loans to the farmers. Government was well represented by the Agritex agronomists, ZESA officials and the district officers. Political representation included the local chief and the local Member of Parliament.

My company then, Best Fruit Processers, provided agronomy support as well as offering the farmers a ready market for their produce. It included a team that was meant to work together to bring transformation to Mamina.

These engagements were mostly driven by the passion to unearth the underlying performance issue on viability of a small-scale farmers in the communities. The performance included their output per hectare and costs per hectare with a view of driving self-sufficiency but more importantly on the social factors driving the performance.

The enthusiasm that existed at the start of the project vanished as the project and research progressed. Why? The farmers did not drive the process themselves, or even, if you like, middle up down; the programme was top to bottom. The bank was after its interest and payment at the end, ZESA was after its payment of bills, TechnoServe wanted to 'report back those grants have been administered (tick-box exercise), BFP was after the crop for their production. In all this, the farmers were meant to ensure that they succeed regardless of the deep-rooted social, cultural issues that affected them. There was no opportunity to look at what historically has worked for them. What indigenous systems into which they could tap? Were they growing appropriate crops? What indigenous methods work to protect crop from pest and diseases. Indeed, and overall, we did not start by promoting communal learning, in purposeful, integral, communiversity guise. There was no *ubuntu* amongst villagers themselves as a splinter irrigation scheme was formed aligned this time to one regional Agritex officer.

Indeed, no communal learning took place. The community was left poorer with a further burden to pay back bank loans and utility bills after the crop failed due to pest attack that hit the community. Whilst the pest may be an external factor to the success of the community – there was no deep-rooted sense of communal learning taking place.

I now turn to Taranhike Village in Buhera

4.7.2 Community activation at Integral Kumusha Buhera

In understanding and appreciating the unfolding story at integral Kumusha, I activated communal learning amongst Mr Daud Taranhike and Mrs Christine Taranhike, the villagers and myself. This community would regularly interact with the Nhaka circles on the ground. I also managed to experientially engage with several villagers in the neighbourhood including Mbuya Mahachi, who is a Village Head's wife. I marvelled at Mbuya Mahachi's level of wisdom and intelligence. I remember on one of my research visits to Buhera, she asked me a 'million-dollar question': "Mr Phiri, so what are you going to do with your research once you are done? *Zvichatibatsirei isu vemuno muBuhera*? (Are we going to see transformation here in Buhera because of this research?). I also participated in two sessions where I witnessed 'communal learning' taking place with Mrs Christine Taranhike (Mai Chimuti) taking through the villagers (students) around Kumusha. In both cases Mrs Taranhike took her time to explain integral *kumusha.*

According to (Lessem *et al.*, 2019a), communal learning and activation is primarily about relationships; first, between one and one's immediate learning community; secondly, involving one's external community, organisation and society. Lessem *et al.* (2019a) further allude to the fact that undertaking collective research including the recovery of history, one recognises and evolve folk culture. This results in producing and diffusing new knowledge that leads to enterprise and social and economic conversations that take beyond self. It also acknowledges that economics is not separate from nature and community but that the boundary between human community and nature is permeable and not rigid.

I interviewed Mrs Taranhike (Mai Chimuti) during one of the community engagements at her Integral Kumusha. As I interviewed her, her voice oozed with passion and exuberant confidence and reassurance. You could see she had fully embraced her life as a daughter of the soil and that she was in commune with nature having left the city to stay at her rural home. Mai Chimuti is a symbol of a feminist rural woman. During the interview granted to author by Taranhike (2021), She described Chimuti:

> *Chimuti* is a Shona word that mean a rod or a tree. A rod can be a *munongedzo* (pointer), as with the biblical times. It was the symbol of authority used by the shepherds to guide the flock. (Psalm 23:4). *Chimuti,* as a tree, is the source of life, a reminder that a tree is life and fruit bearing,

therefore Mai Chimuti must bear fruits through her hands, through the rod in her hand, that she can use to till the land and tender the flock. Just like biblical Moses, the rod was a source of life for the Israelite, the rod that took them from slavery of Egypt to the promised land Canaan, it was Moses' rod again that stroke the rock to give water to the Israelites in the desert. So, Mai Chimuti is so instrumental and pivotal on the journey from poverty to self-sufficiency. The rod can also be used to wade off emerging danger, like a snake. Thus, Mai Chimuti is at the centre of wading off all unnecessary or potential elements that may set her and fellow villages backwards in their transformational journey. Rather she will use the rod to fight in her struggle against patriarchal oppression and exploitation and advancing feministic agroecology. In Shona, there is a saying, *Ane chimuti ndiye ari panyanga*, meaning the one with a rod is the one on control. Thus, Mai Chimuti symbolises and empowers the rural woman in reminding her that she needs to empower herself and take charge of her and family destiny.

Such is depicted in the diagram below, and we start to see the connectedness of the various elements in the development of the Buhera Taranhike mini communiversity.
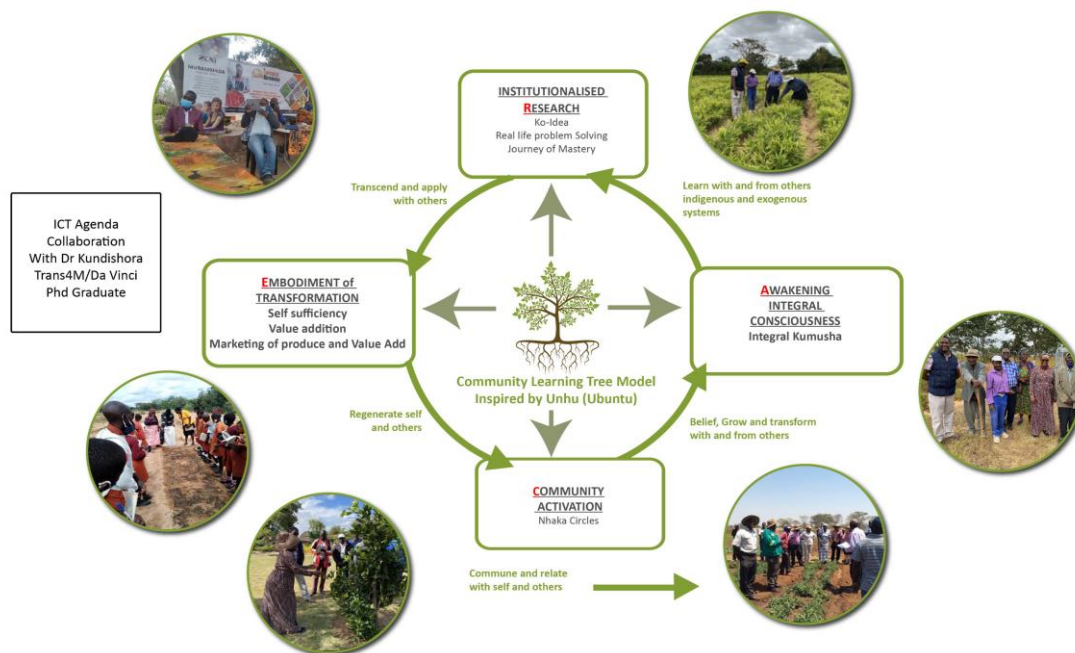
Figure 4.8: The connectedness of the integral kumusha

(Source: Own Illustration)

Earlier in Chapter 1, we defined the communiversity as simply a place of transformative change for a group or community, where contrasts are worked out in communion (Lessem, Adodo & Bradley, 2019). In the south, the grounding we have seen Mai Chimuti and the community engaged in the learning process via the Nhaka

circles. This translates into an emerging force of awakened integral consciousness that, indeed, even in the dry forgotten places like Buhera life can be transformed.

The process of awakening consciousness is enabling the community to start to interrogate some cultural practices that hold the community back. For example, there is a practice of "*chisi*" day where every rural village is forbidden to undertake any form of work. Those found in breach are fined heavily by the chief. Almost like the Christian sabbath – except for a Christian's sin of breaching sabbath is between one and God. Flexibility around "*chisi*" becomes important given that with science, knowledge and technology, we know that growing crops is a science. Planting, fertilising, irrigating or pest control regimes may detest that work be performed even on *chisi* day. However, failure or a day's postponement may affect crop yield and output eventually.

Christina Taranhike has self-belief that propelled her to leave her city job and return to the village. It is the self-belief that is needed - the soil in which the seed of communal learning can geminate. "*Chinongodiwa kuzvipira chete*" these Shona words mean ''What is needed is self-belief and commitment'' and the process of kumusha transformation is underway. These words were echoed by the various villagers during the various community engagements (nhaka circles). Pope Francis, (Vatican, 2018) noted that the need to rekindle hope was ever more paramount to address the rural to urban migration that was due to the lost hope by most rural people.

According to Nolan and Stitzlein (2011), it is often assumed that hope, as a universal construct, is a commonly understood concept with a common meaning; however, this is not the case. While the capacity to hope is regarded as universally human, its definition and expression are significantly influenced by many factors. These include upbringing, worldview, cultural and social norms, as well as individual experiences. Most established hope theorists agree that the construct is multidimensional, is significantly linked to human well-being, and can be strengthened or weakened according to one's biological and social circumstances. Scioli and Biller (2009:204) described hope as a "manner of experiencing yourself, the world, and the future". Hope can therefore be described as involving an active orientation that enables agency and interpersonal engagement directed at pursuing purpose and well-being.

There is an African proverb that says, "you can take a donkey to the river, but you cannot force it to drink the water". What it means is that the villages must invoke the inner spirit, inner drive, inner passion that must come from within to drive the transformation. The good thing is that this hope, this self believe is contagious and can be transmitted from one villager to another. What is transpiring at Taranhike village, the passion, zeal and hope that Mai Chimuti is exhibiting, is having a positive impact on adjacent villagers. Its stimulating them, its renewing their hope, and it is regenerating them.

The transformation and integral awakening consciousness are happening within the community and society as shown by various key stakeholders, including government ministers who have visited Mai Chimuti. We also have already witnessed knowledge generation, assimilation and sharing happen within the people and community. This is now the integral research realm. Through the establishment and association with, in this case the emerging communiversity, KO-IDEA, Mai Chimuti's work was codified, and case study written and available to other communities to use and build on the knowledge. Corporates can now also see how they can interact with rural folks. Government and policy makers now have material at their disposal as they craft policies that enhance rural people in particular and rural development in general.

A simple definition of technology is that it is the skills, methods, and processes used to achieve goals. Here we are looking at Integral Kumusha going beyond a self-sufficiency homestead to an income generating homestead. In agriculture, technology has been used in making proper utilisation of land, reclamation of unused land, introducing innovative cropping patterns, distribution of improved techniques of cultivation, usage of improved seeds, agricultural tools and marketing facilities and post-harvest technology. A Zimbabwean born farmer, Mr Brian Oldreive, is acclaimed to be the man behind the Pfumvudza agricultural concept which was piloted in Zimbabwe and is now used in several African countries (Buchanan, 2022). Mai Chimuti also embraced Pfumvudza for some of her summer crop with momentous success:

> When I turned to maize farming, I started to ponder on the best concepts
> that I could work on. I realised that in those days, most people preferred
> deep ploughing. But this method was not bringing desired results, as it
> caused tremendous soil loss and droughts became severe because water

was running off. So, the yields were poor. That was around 1982. So, I prayed, and God revealed to me that deep ploughing is not part of natural creation. The best results would come from God's natural system. So, I decided to copy what God does in natural creation and I observed that the leaves fall on the ground and the grass dies down and there is a protective blanket over the earth, and that is how God preserves soil to infiltrate the water that we receive. The water holds better in the soil through this method, rather than when we do deep ploughing. So that is why I stopped using deep ploughing (Buchanan, 2022).

Embracing such low-key technology could open massive doors for the rural villager in their transformational journey.

Animal Husbandry – As a branch of agriculture that focus on production and care of domestic animals for food and selling. Therefore, improvement in livestock, cattle rearing, dairy improvement in fodder supply, development of fodder, pigsty, poultry, fish, culture, milk products, etc. Mai Chimuti identified poultry as the appropriate complemental activity to agriculture.

Water minor irrigation – Which is the use of ground water for purposes of agriculture. Effective water management systems within the rural areas; storage and conservation of water, repair and maintenance of water supply systems is key to effective water management. The Taranhike have managed to install 400KL tank of water storage. They have a water harvest system.

Energy – Development of practical application of renewable sources such as solar, wind and waterpower, introduction of smokeless stoves are some of the sources of energy, use of sunshine to dry crops (*mufushwa*). The solar system is a game changer in that with it comes ICT development and connectivity with the outside world.

Now with technology and enhanced continuous knowledge production, Mai Chimuti is in a better position to be enterprising with produce from her farming activities. Producing an economic model that guarantees self-sufficiency but also that value add the surplus for trade with the outside world. She is now in a place where she can plough back her fruits into herself, and community and the circle of development continues.

As narrated above, the process of communal learning has psychological, technological, social, cultural, economic and epistemological dimensions. Such can be further illustrated as below.

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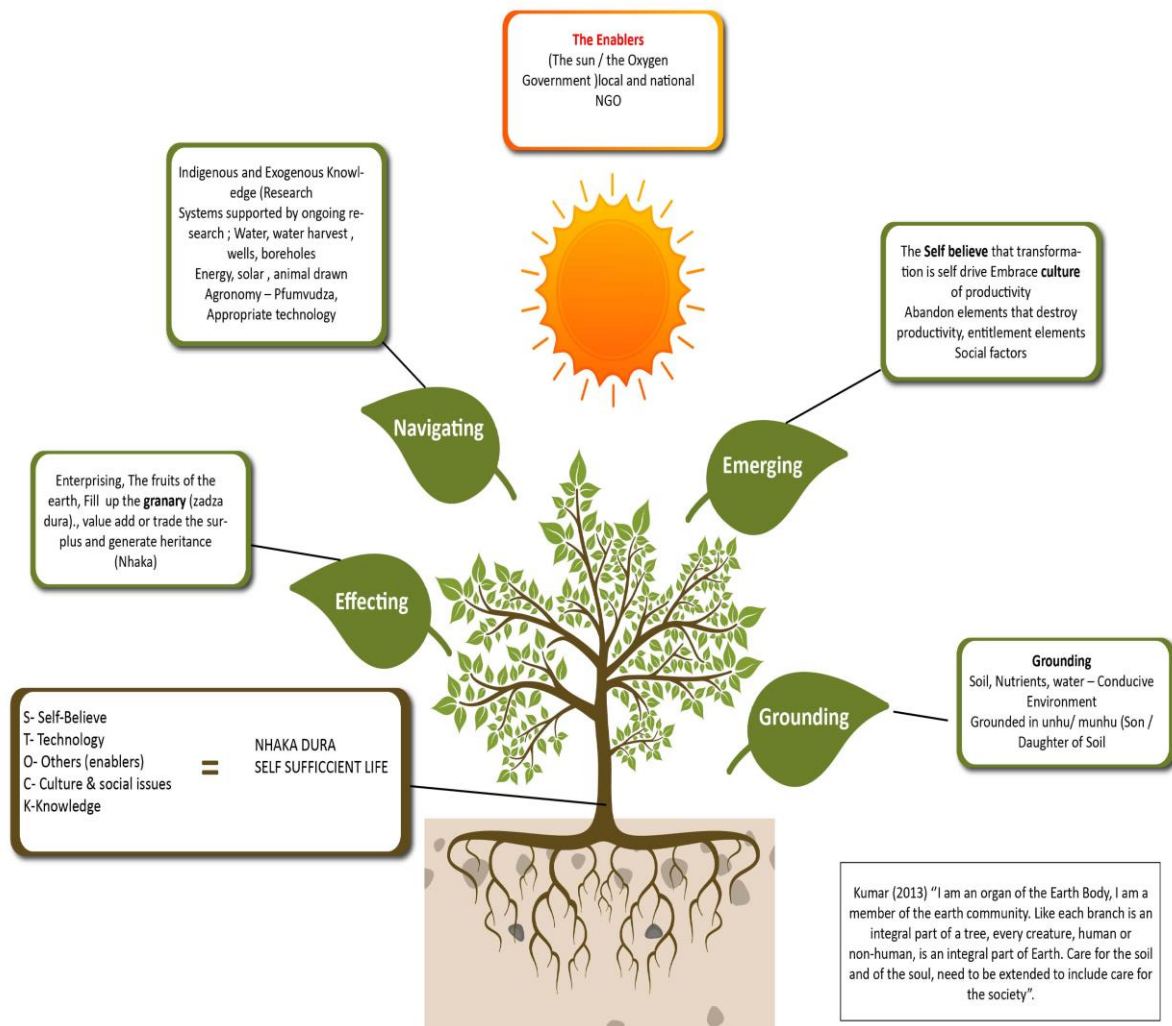
Figure 4.9: Stock model (Own Illustration)

The STOCK model summarises the transformational journey of Mai Chimuti: **s**elf-belief, **t**echnology, **o**thers, **c**ulture, and **k**nowledge are key ingredients to communal learning and development. She is now a change agent providing a social and economic ecosystem running parallel through a community.

Maybe the questions to ask are:

1) Is there sufficient communal learning from the activation as depicted above?

2) In the absence of the integrator will there be communal learning?

3) How can communal learning be self-driven – in other words bottom up?

Further development questions are relevant (Lessem *et al.*, 2019):

4) How do we learn and develop a community based on our own communal, learning needs, aspirations and capacities?

5) What do we know about the life of our communities and their ways to renew themselves?

6) How do we best inter- relate local, Indigenous, and global, exogenous knowledge in the way the community can learn best?

4.7.2.1 Community learning model

The community was engaged with the questions in a series of reflections and actions on several engagements over a period. What came out of the engagements inspired by nature is what I have termed the *unhu* learning tree model inspired by *ubuntu.*
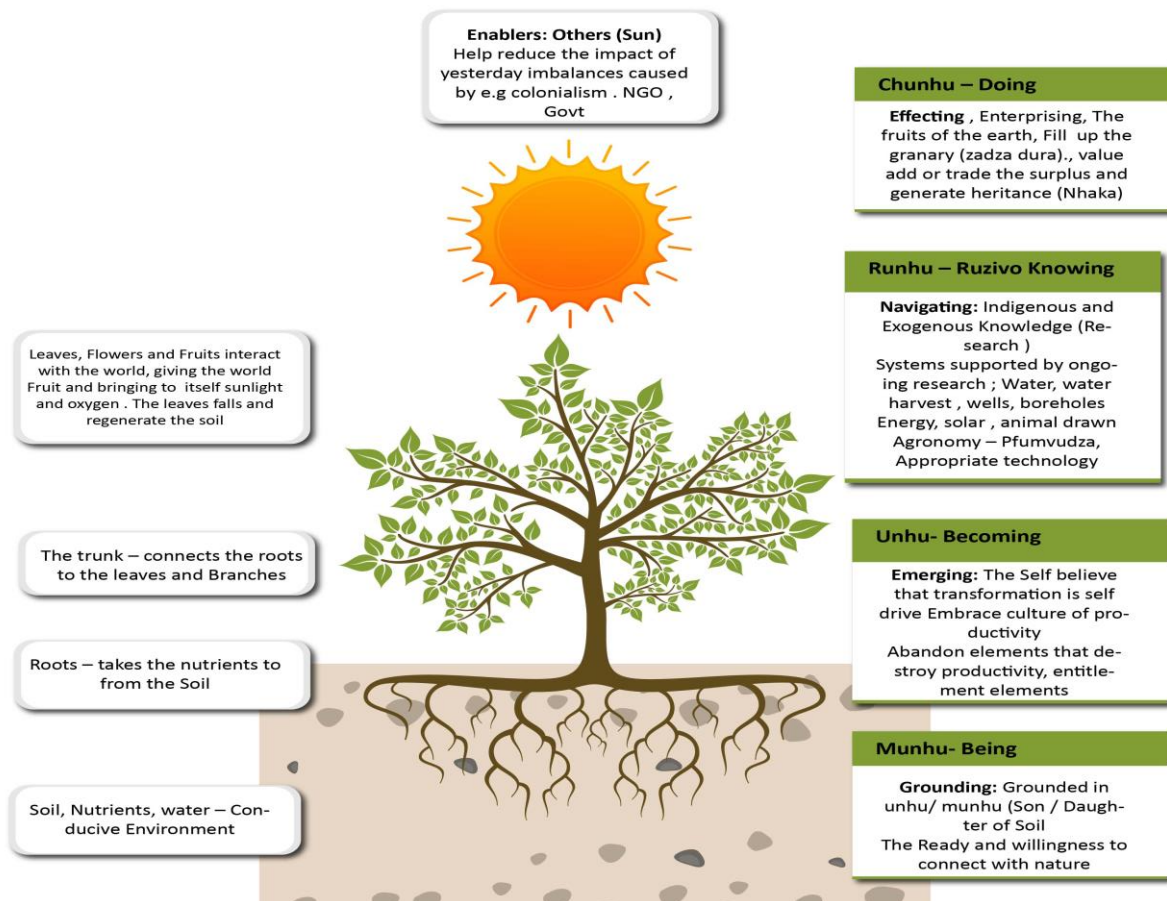
Figure 4.10: Unhu Tree Learning Model – Own Model

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The ULTM supposes that learning within a community is possible provided its grounded in *ivhu* (soil), that is, nature. This should be immersed in self-belief and the transformation (roots) navigated through indigenous knowledge systems (trunk) thereby effected through filling of granary (fruits) with an enabling environment that include the support from the rest of the ecosystem.

4.7.3 Community Activation at Joseph's Village, Mwenezi

4.7.3.1 Introducing Joseph Village

> The biggest quest is to find a sustainable model for uplifting the village in a way that survives from one generation to another without having to depend on handouts from donors. Anything short of this will not be sustainable. This is about a model that does not depend on one single individual, a model that brings out the best of a community and links it to the rest of the world without obliterating the identity and uniqueness of the community. It is clear that capitalism, socialism or any other "…ism," has failed that village. So, what is it that would step in as the long-term development model for the village? - Douglas Mboweni (Joseph Village Trust, 2021).

Joseph village is a typical Zimbabwean remote and rural village located under chief Negari in Mwenezi district of Zimbabwe's Masvingo Province. The village is approximately 440 kilometres by road from Harare. Historically and currently, the village is characterised by poverty, dependence on donor/government handouts and poor access to basic facilities such as health, education, shops, transportation and markets. Joseph Village falls in natural region five of Zimbabwe which receives poor rains of usually less than 450mm per year. It has about 44 households with about 400 people whereby 35% of these are below the age of 19.

4.7.3.2 History of Joseph Village spreading the gospel through agriculture, health & education (AHE)

In 1907, the Dutch Reformed Church took over Chibi Mission after it had been abandoned by the Berlin Missionary Society. However, Chibi Mission was soon facing closure after the then missionary, Dietrich, and his two daughters succumbed to malaria and no white missionary was available to run it. That is when Joseph Mboweni, stepped in to save the mission from closure. Today the Joseph Village Trust, as a Shangani Learning Community, is engaged in an equivalent to a 21st century transformation journey that the individual part of Reverend Hugo played. It is now institutionally a university and a laboratory. Joseph, like his biblical counterpart millennia ago, became an iconic figure during that time, not only as the first black

missionary to run the mission station in the area until 1911 when he was joined by Reverend Hugo, but also for his determination to make a positive impact on his fellow Black community. Chibi mission was saved by this passionate Shangani evangelist and, to date, the mission institution has served thousands of individuals, with most of them becoming professionals such as engineers, doctors, teachers, politicians, etc. Most of all, he is known as a man who spread the Gospel of Jesus Christ through agriculture, health and education (AHE), heralding the overall transformation journey in which Joseph Village is now engaged.

Today the village is on the AHE cause, again indigenously and exogenously, this time as part of the emerging communiversity. AHE is now in tune with our current day and age, aligning agriculture and spirituality with technology and economy in an integral Village polity. Joseph Village is consciously evolving indigenously Shangani and and exogenously Christian history and culture. Communitalism-wise, community building is taking place cultivating heritage, hospitality, retailing, tourism and public relations. Association-wise, Joseph Village is creating knowledge through interactive indigenous-exogenous education and training, research and development. Sustainability-wise, the village is pursuing sustainable development through appropriate technology and infrastructure, production and distribution. Joseph Village is culminating Integrally Ecologically in society building through renewable energy, food security, and the overall building of a healthy society.

Joseph Village inhabitants have risen to assume the bold responsibility of developing their own community. This bold move is very much in line with the present government's mantra which says: "*Dunhu rinovakwa nevaridzi varo*" which means "An area is developed by its owners" as part of its devolution and decentralisation policy. A major objective of the policy is to promote "sustainable" representative, accountable, participatory, inclusive governance and socio-economic development in Zimbabwe.

Development initiatives in Joseph Village are advanced under the Joseph Valley Project which is accountable to the Joseph Valley Trust (JVT). They have identified 12 clusters for development, namely History and Culture; Natural Resources; Food Security; Power and infrastructure; Health and Sanitation; Education; Training; Research and Development; Production and Marketing; Retailing; Hospitality and Public Relations. In pursuit of its developmental goals in Joseph Village, the JVT is

seeking partnerships in the following areas: developmental ideas in line with the JVT 12 strategic areas; funding initiatives to oil the execution of required tasks; and documentation of the Joseph Village story.
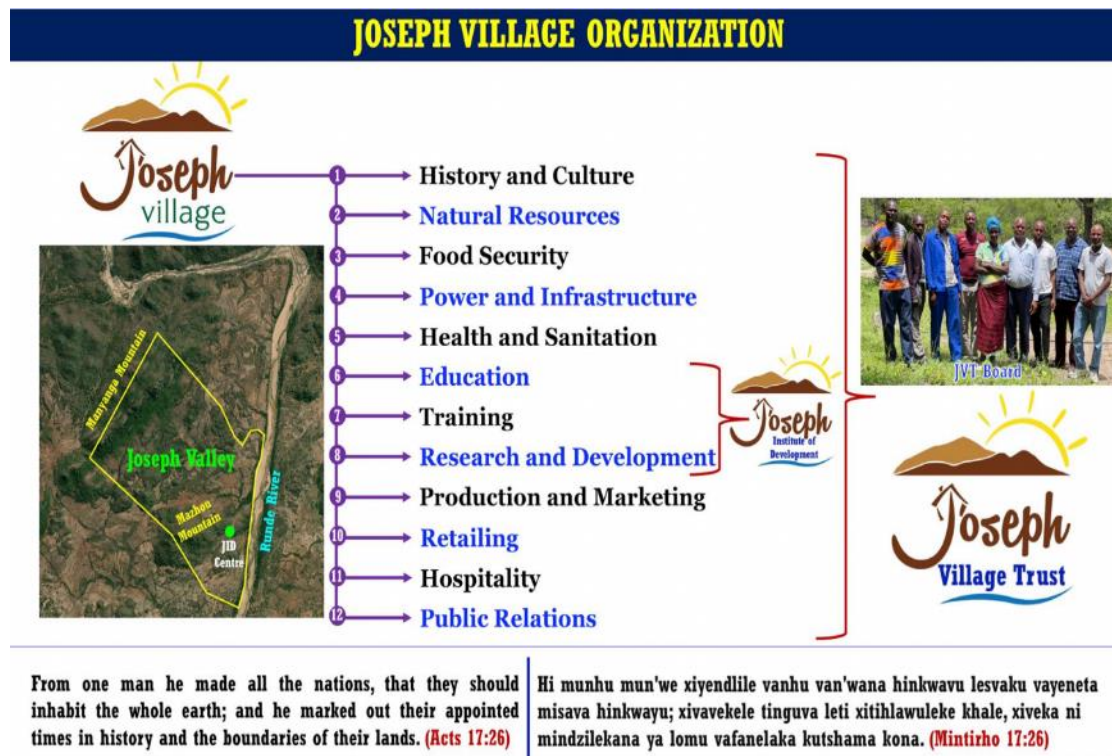
Figure 4.11: Organisation of the Joseph village

Source: (Joseph Village Trust, 2021)

4.7.3.3 Joseph Village community activation

Community activation happened on two levels. The first level involved the researchers drawn from prospective researchers to the journey of mastery programme together with members of the Village Trust, including Mr Lawrence Mboweni and Mr Chawatama. The second level, which is an extension of the first one at KO-IDEA level, involved the co-researchers and founders, namely Mboweni, Chaka, Lessem, Dellner and Zongololo.

For seven days the researchers engaged the villagers in 18 different activities with the community of Joseph Village as well as the community leadership (including Chief Negari and Sabhuku Gurimuchandu of the village that neighbours the Joseph Village). The main economic activity at Joseph Village is market gardening. However, most gardens are funded by NGOs like World Food Programme (WFP) and Plan

International. Interactions with villagers reveal that market gardening is done at a small scale, mainly for subsistence, and its proceeds are barely enough to feed their own families. The Village is predominantly female populated due to male emigration to neighbouring countries and cities in Zimbabwe as well. The main age groups in the community are 0-9 years and those above 40 years of age. Thus, the community is depleted of its most economically active age-group.

Figure 4.12: KO-IDEA/ MSUAS Researcher's visit to Joseph Village October 2021

4.7.3.4 Communal learning to integral laboratory

The communal learning unfolding at Joseph Village can be summarised in Table 4.3 below.

Table 4.3: Communal learning unfolding at Joseph village

Communiversity	Learning Community		Transformational Journey	Research Academy	Socio Economic Laboratory	
Integral enterprise		*Conscious Evolution*	Research to Innovation/ *trans4mation Journey*	*Knowledge Creation*	Sustainable Economy *Sustainable Development*	Integral Ecology *Society Building*
Joseph Village	Heritage, Hospitality, Retailing, Tourism and Public Relations	Indigenous Shangan and Exogenous Christian History and Culture	*Spread the Gospel of Christ through Agriculture, Health and Education*	Interactive Indigenous /Exogenous Education & Training, Research and Development	Economic Infra-structure; Production & Distribution	Renewable Energy; Food Security; and Healthy society
GENE	Local Grounding and Origination in Nature/Community	Local-Global Emergent Foundation: Culture/ Spirituality	*Nature, Culture, Technology, Enterprise, Polity*	Newly Global Emancipatory Navigation: Science &Technology	Global-Local and Enterprise	Local Identity to Global Integrity

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The researcher's journey was primarily guided by the Four Worlds approach and the Four K model (Chaka, 2022).

4.8 Introducing the K- Model

Colonialism was about disfranchising the majority of the indigenous ways of life, socially, politically, polity, economically, cultural even technologically. Colonialism was supposed to have ended for Zimbabwe in 1980 with the so-called independence from British rule. Unfortunately, the independence was more political than anything else and, indeed, not even fully that. In fact, colonialism (*hutapwa*) has been mutating in one form or another. For example, in the universities the curriculum has remained largely Eurocentric. Our culture has been disfranchised (*tsika dzedu dzakanaka dzatakarasa*). Over the years government, non-governmental organisations and corporates, arguably alike, have stampeded to proffer solutions to rural problems without understanding what the villagers themselves want (*Vaiti vanozvigona vane pfungwa dzokuvandunza asi tarisai 40 years dzapfura tawana kuzvitonga asi tichiri kure nekuzvitonga panyaya dzezve upfumi*). So, KO-IDEA, communiversity wise is about listening and listening and listening and listening to the villagers.

Figure 4.13: K Model for listening in reflective research

(Source Chaka, 2022.)

4.8.1 We will deeply listen *(Kuterera)*

KO-IDEA sought to listen deeply (*kuterera*). Why? Because KO-IDEA believes solutions come primarily from within, albeit, with enabling support secondarily following suit from without. We have been told what to do for a long time. You need both the "healing of wounds and the awakening of your potentials if you are to find wholeness on your life path. There are parts of yourself that have been locked in the cellar of tour mind out of fear, ignorance, or preoccupation with other interests. There they wait in gloom, abandoned, and rejected, at times rattling their chains and occasionally making their way upstairs in the dark of night to haunt your mind and create turmoil in your body. What are they saying to you, why not listen to them?" (Dillard, 2014).

4.8.2 We listen to appreciate (*Kunzwa*)

KO-IDEA – as our name implies – we Ko-create ideas <u>with</u> the community and not <u>for</u> the community, in Integral guise. Developmentally, to co-evolve an economy with and for Africa, hence KO-IDEA. We listen to appreciate and build together from what we hear.

4.8.3 We will then understand (*Kunzwisisa*)

Together with the villagers we will find the common place of understanding the issues and what needs to be done.

4.8.4 We will exercise empathy (*Kunzwira*)

We with then naturally be emphatic with the programmes arising from the process knowing that it is in the doing that transformation takes place. How we translate the new knowledge to improve livelihood, social cohesion, etc.

The 4K model would help to rekindle the calling of the community and unearth the burning issues at the core of the community.

4.9 Community Activation for Communiversity in Zimbabwe and KO-IDEA

The initial community activation on the concept of communiversity was with Pundutso Centre for integral development.

Pundutso Centre for Integral Development group became a learning community as within and self we embarked on the journey to evolve and develop the communiversity

in Zimbabwe. As we saw in Chapter 3, Pundutso is made up of past and current TRANS4M/ Da Vinci Doctoral candidates. The composition of Pundutso presents in itself as a fertile place, sanctuary, place for transformational journey, inside and outside. Pundutso inner calling is wanting to see a *'pundutso'*, that is, transformation within our organisations, society, our country, in this case, Zimbabwe, and the world at large.

It would appear then, that there was a similar formidable force that united us in this call to want to see our next kin and kith in a 'better place' socio-cultural-spiritual, epistemically and economically. That high energy force common in our African-being bind us together is *ubuntu* – I am because you are. It is from whence that we draw our inspiration from. It is more than a well in the middle of the desert. *Tsime* (well) in our *kumusha* (home) set up is the source of life, the centre of our village, in this case, the core of our heart. Water in not a natural resource as the west would like to portray it but rather it is life.

As a community we met regularly to discuss the concept of communiversity. In one instance we spent weeks deliberating on the model of communiversity from a scholarly point of view and came up with the following model:
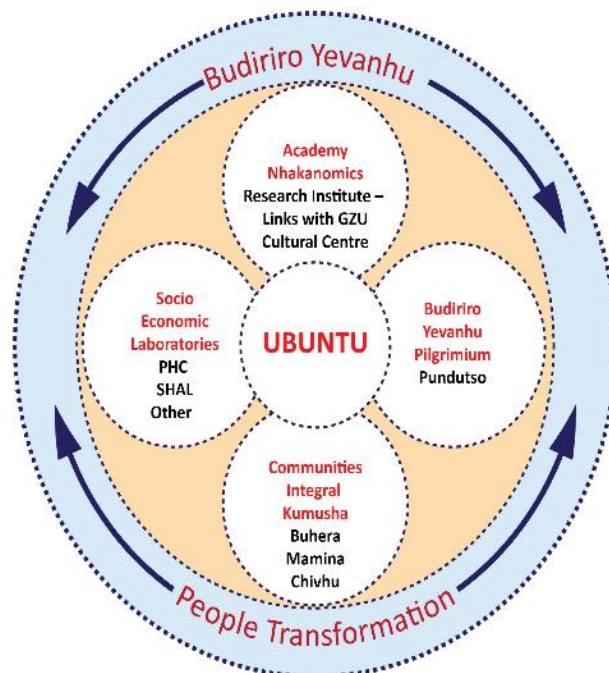
Figure 4.14: The model of a communiversity

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We further took the discussions to yet another learning community activated through Ubuntu Circles as described in earlier sections. Here we activated a community of academics, students, industrialists, government and non-governmental officials and researcher. It was a platform for communal learning.

4.10 Community Activation at Sypplyline Enterprises

As Alluded to earlier, Sypplyline enterprise was formed as part of my burning desire to close the gap between the haves and have not. It is an enterprise that sets *ubuntu* at the centre of its existence and plays a role in the emerging communiversity as a demonstration of a socio-economic laboratory.

I activated a learning community comprising Marloyne Tafirenyika, Ruth Chirau, Peter Phiri, Thomas Pasipamire and Albert Chikosha, which called itself Batanai meaning (unity of purpose). Batanai team knows that the Sypplyline Enterprise is key to development. It sought to unleash the innovative potential that lies in it as a small ecosystem player. We operate like a family unit. I am the steward and catalyst as (*baba*) – leading the family. Tanyanyiwa plays the motherly (*amai*) role – integrating all the activities on site ensuring employees are provided for and paid timeously and managing the sustainability of the business. She also looks after the bursary programme as well as the students on attachment. Ruth Churau takes the aunt (*tete*) role - running our capacity building programmes. Peter Phiri assumes the uncle (*sekuru*) role. Our associates find it easy to relate to Phiri with their social issues, always mentoring fresh staff as they join, and our numbers increase. Albert Chikasha, and Thomas Pasipamire are the face of customers, and we call them *maziso edu* (our eyes).

The Batanai group steered the growth of Sypplyline from initial four employees in 2015 to the current fifty in April 2022. This is profound given that during that time I was part time in Sypplyline until I resigned recently where I am now following the dream of Sypplyline, KO-IDEA, and communiversity on a full-time basis.

Below is a picture of part of Sypplyline team involved in morning *rumuko* before opening the shop.

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Figure 4.15: Team Sypplyline during a morning 'WE Care Circle'(WCC) or Rumuko circle (PHC)

4.11 Chapter Conclusion

In this first CARE chapter on community activation on the eastern path of renewal, I journeyed across the various communities that were activated in the discourse of this research. Given that one of the reasons was to test the resonance of the communiversity concept, it was important to ground the chapter in the review and critique the various learning circles from the research to innovation co-created within the communiversity space. Similar issues emerged across be it nhaka circle in rural Buhera, rumuko circle in corporate PHC, or ubuntu circle. In each instance, the integrator plays a pivotal role in driving the process.

From the grounding, I covered the emerging communal learning in Mamina, then Buhera and now Joseph Village. The Joseph Village was a prelude for the formation of my ecosystem, which I cover under the A of C**A**RE (Awaking Integral Consciousness) in Chapter 6.

The *unhu* learning tree model as well as the STOCK model can explain why Mamina community failed and why integral *kumusha* and Joseph Village are on a positive transformation journey. The key is self-belief and being grounded in the *unhu* – being so as to become (journeying) embracing local knowledge blended with appropriate exogenous systems to produce an enterprising economy. Sypplyline, as a laboratory,

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has embraced the ***unhu*** learning model, leading to associates who are self-driven, motivated and empowered in their day-to-day routines**.**

From the emergency, we navigated the communal learning in the failed set up of the research academy and the eventual set up of KO-IDEA in the end. Key learning is the importance of *ubuntu* – having a common goal, disagreeing to agree and not agreeing to disagree. The importance of 'others' in the STOCK model is displayed here. The others, in this case, TCA/TRANS4M, continue to play a significant role in the development of the academy in Zimbabwe. They bring the scholarly depth which remains weak and would need to be nurtured by KO-IDEA as part of the full embodiment.

From the emerging we concluded with the effecting community activation of KO-IDEA communiversity and via Sypplyline Enterprise as a socio-economic laboratory. The "fruits of communiversity" and the "filling up of granaries" become a natural output process as a community or laboratory embarks on integral transformational journey grounded in nature, culture, self-belief rooted in indigenous systems and blended with relevant exogenous systems.

In the next section, Chapter 5, I turn from origination to foundation, on the path of renewal looking at individual context as the Phiri ghetto boy became an engineer. I also became a social scientist, a transformational catalyst in the communities I worked in such a Mamina, Buhera and Joseph Village. This culminated in the collective catalysation as it related to KO-IDEA, gaining authenticity by a process of aligning individual with organisational and societal imbalances.

Chapter 5

Research Context: Hermeneutically Exploring Imbalances

Healthy social life arises when the whole community find its reflection in the mirror of each person's soul, and when the virtue of each person lives in the whole community.

– Rudolf Steiner (1977)

5.1 Introduction

In the previous chapter, I narrated on how my communities were activated within the research journey. I am now travelling on the Eastern path of renewal building on the narrative methods employed in Chapters 2 to 4. The narrative methods were engaged in recounting own stories and that of the context of the life around me. In this chapter, I look at the second C in the 4 C journey, namely Context. I now turn from origination to foundation, on the path of renewal. Origination pertains to not only uncovering of origins and root cause of my burning issues but taps into the origins and originality of own culture and community, activating its particular local wisdom and problem-solving potential. Now as for foundation, I engage into a fundamental critique of society or response to fundamental flaw in the prevailing epistemological tradition (Lessem & Schieffer, 2010).

In summary, this chapter looks on one hand at individual context as Phiri ghetto boy becoming engineer, business executive, then a social scientist and transformational catalyst, via communities I have worked with from Mamina, Buhera and Joseph Village. I also explore the collective catalysation as it ultimately relates to communiversity and KO-IDEA, gaining authenticity by a process of aligning individual with organisational and societal imbalances. To explore that, I turn to interpretive hermeneutics the primary aim being to develop an understanding of how the world is constructed. This is because of knowing that the world is complex, layered and can be viewed from different perspectives, diverse cultures (Lessem & Schieffer, 2015).

A greater emphasis shall be on societal imbalances as it relates to communal learning and the development of communiversity as an alternative economic model. The chapter is broken down as follows:

a) Understanding the theoretical framework and underpinnings of hermeneutics including African and biblical hermeneutics

b) For each element of communiversity, namely learning community, transformational journey, research academy and socio-economic laboratory, the following tenets brought to the fore imbalances with a view to alleviate them

    i) Reconnecting with the source: Transformational

    ii) Understanding how the world is constructed: Transdisciplinary

    iii) Reconstruct traditions on the light of modernity: Transcultural

    iv) Give the other a voice: Transpersonal

c) The chapter ends with a conclusion reflecting on the key transformational, transdisciplinary, transcultural, and transpersonal elements unearthed

First, I explore the theory of hermeneutics and its application as a research methodology from a historical, biblical, and African perspective.

5.2 The Foundation of Hermeneutic Methodology and Content

5.2.1 History of hermeneutics

Lessem and Schiefer (2010) posited that hermeneutics, simply put, is the theory of interpreting and understanding with a long history from ancient Greece. They further postulate that modern hermeneutics started with German philosopher Schleiermacher (1768-1834) when he explored the nature of understanding of text and modes of communication. Schleiermacher further said that every problem of interpretation is a problem of understanding. According to Makkreel (1998), Dilthey (1991) broadened hermeneutics even more by including historical descriptions thereby moving understanding from outer manifestation of human action to explore their meaning. Gadamer (1976), building on hermeneutics of his teacher Heidegger, stated that understanding always involves some interpretation and for interpretation we must understand the language and mind of the author or speaker. As a result, hermeneutics entails mastering the capability to understand things in the point of view of others and to appreciate the context of culture, politics and society that influences people's views.

On the other hand, Habermas (1986) stated that basic understanding needs dialogue because understanding is a process of cooperation requiring its participants to connect with each other in real life.

At KO-IDEA, as intimated in Chapter 4, we pride ourselves with the listening K-model that we believe helps in that understanding hermeneutically speaking, as stated by Habermas above. The issue of language is relevant in understanding the mind of the speaker and interpreter and the community. For us, it was critical to use Shona, Shangani and other local languages in pursuit of understanding the imbalances bedevilling our communities.

From the historical perspective, I now move hermeneutically to the biblical perspective.

5.2.1.1 Biblical hermeneutics

The majority of Africa and her people have embraced religions from outside. In my case, it was Christianity of which 86% of Zimbabweans are also Christian (US State Dept, 2020). It is imperative then to understand the impact of religion to the interpretation of what had transpired before colonisation. African Biblical Hermeneutics becomes an ever more fertile area of research.

Biblical hermeneutics is about the approaches of looking at the Bible and interpreting what it means. There are many ways of looking at the Bible and interpreting it, thus leading to multiple hermeneutic approaches. The ultimate goal of hermeneutics is to discover the truths and values in the Bible and what the text truly means. In reality, anyone who approaches the Bible is engaging in a hermeneutic exercise, taking in what it says and making sense of it through their own personal hermeneutic lens. In this case, the purpose of hermeneutics is to discover what God wants us to take away (Roat, 2020). So, one can draw parallel lines again when one interacts with nature and ask the same question: How does God want us to relate with mother nature? This is where ecology comes from; to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. It is said, "Through the greatness and the beauty of creatures one comes to know by analogy their maker" (Wis 13:5); (The African Bible, 2008). Indeed, "his eternal power and divinity have been made known through his works since the creation of the world" (Pope Francis, 2015: 13).

Biblical understanding greatly affect how I view and interpret the world. I believe everything happens for a good reason, as God is always with us no matter the hardship we face. For example, in the Exodus story of the Israelites from Egypt to Canaan, there are moments when the Israelites thought God had deserted them. So, when I reflect on my own transformational journey, it would appear my childhood hardships were meant to toughen me as a transformation agent. My experiences in corporate world were also preparing me for the much-needed exposure and experience necessary to coordinate an emerging communiversity.

From biblical hermeneutics, I now turn to African hermeneutics.

5.2.1.2 African hermeneutics

> Out of our liberation struggles come the poetry, the stories, the telling of Africa's suffering and indignity. From the cries of injustice, the memory and narration, come a new and broader sense of justice and the hope of the transformation of communal values to engage modernity (Bell, 2002:106).

Bell (2002) posits that we share in forming and expressing our particular life worlds through stories or narratives. it is through such narratives that we see both the uses and abuses of power and human identity.

The Cameroonian philosopher, Marcien Towa (1991), observes that Africa will not really attain its "cultural historic, political and economic maturity as long as it does not elevate itself resolutely to a profound philosophical thinking and reflection of its essential problems". Furthermore, in her book, *African Hermeneutics*, Professor Elizabeth Mburu (2019) recognises that there is little material in Africa on African hermeneutics especially to be able to interpret the Bible. She advances contextualised hermeneutics as the kind of hermeneutics that bridge the gap between the reader and standing in an African context. She uses a metaphor of a 4-legged stool as a model to explain African hermeneutics. The first leg is about drawing parallel lines to African context between the world view and the African view thereby creating a sense of connection. It draws parallel lines between the theological and cultural contexts and the biblical text. The second leg is the analysis of the theological context, the third leg is the timing of the literary context and, the fourth, the historical context. This can be compared to the communiversity guise with historical context (grounding); theological context (transformational journey), the literary context (research academy), and the connection leg (socio-economic laboratory). Mburu's view seems to concur with that

of Lessem and Schieffer (2010a) view that hermeneutic approach is to develop an understanding of how your world is 'co-constructed' in multifaceted trans- disciplinary guise thereby differentiated and integrated realms. In particular, hermeneutic research involves one uncovering historical and cultural horizons of meaning, that is, interactive story lines, building upon the interrelated stories you are becoming, whereby your worlds are mutually experienced.

Unlike their European counterparts, who are mainly interpretive in their approach, African and African American philosophers are inclined towards a narrative interpretive approach (Lessem & Schieffer, 2010a). Other noted contributors to African hermeneutics include but not limited to

a) Serequeberhan (2000) viewed hermeneutics as political in nature since, for him, the hermeneutic process is a political existential crisis which was brought by the colonial past.

b) For Fanon (2016), true and effective decolonisation means breaking down and rebuilding the total social structures that Africans fought against.

c) For Mbiti (1986), culture, experience, and motivations of the interpreter influence the exegetical process in what he terms African liberation hermeneutics.

d) For Michael Foucault (Lessem & Schiffer, 2010), his notion was that it is one thing to gain freedom and independence and another thing to exercise the practice of freedom as demonstrated by an individual's ability to find peace with one's culture, identity, and history.

As can be deduced above, addressing the scars of colonialisation is at the heart of African hermeneutics. Of relevance here is the interpretation of the effects of colonisation and the much-needed process of decoloniality as a Bantu African and, moreover, a southerner, a *mukwerekwere*. Having been in independent Zimbabwe for forty years, I concur with Michael Foucault (2002) that one cannot be independent and free unless one finds peace in one's nature, culture, identity, and indigenous systems. This involves running own economic model that is linked to the endowments around

one's community. I guess the challenge or catch is on having authentic narrative that is written by, for and from Africans.

I now turn from the African hermeneutics to its key tenets.

5.2.2 Tenets of hermeneutics

Hermeneutics, as a qualitative research methodology, is a process of a careful inquiry into the social world serving to newly understand them, and thereby produce knowledge that becomes useful (Lessem & Schieffer 2015).

a) Reconnect with your source: The transformational context and rhythm

b) Give 'the other' a voice: Transpersonal context and rounds

c) Understand how your world is co-constructed: Transdisciplinary context/realms

d) Reconstruct traditions in the light of modernity: Transcultural context and realities.

To understand hermeneutically the "discourse" of African philosophy, then, is to place it within its "horizon". This placement requires, according to Serequeberhan (2000), the use of another hermeneutic concept, "misunderstanding." Despite its name, misunderstanding is helpful because it sets hermeneutics in motion and engages its interpretative powers. Interpretive hermeneutics allows other people to share their stories and to have them recorded whilst transformative hermeneutics reconnects people to their own source, engaging in the historicity of indigenous people (Lessem & Schieffer 2010).

The following Table 5.1 summaries and shows the linkages or inferences on the historical hermeneutics, Biblical hermeneutics and African hermeneutics and the connection to the tenets used in the research as well as how these are applied in the context of communiversity.

Table 5.1: Summary of key hermeneutics

Tenets	Transformational	Transpersonal	Transdisciplinary	Transcultural	Key Sources
	Reconnect with your source:	Give 'the other' a voice:	Understand how your world is co-constructed:	Reconstruct traditions in the light of modernity	Lessem & Schieffer (2010)
Historical Hermeneutics	Interpretive; existential understanding; fusion of horizons;				Dilthey (1991); Gadamer (1989), Gadamer (1976)
Biblical Hermeneutics	Historical Context, Theological Context; Literacy context; Connection parallel Context;				Mbiti (1986) Pope Francis (2015)
African Hermeneutics	Coloniality and Decoloniality; Culture				Bell (2002), Serequeberhan (1999); Foucault (2002);

(Source: Author)

In the next section, I employ the hermeneutical tenets to uncover imbalances with a view to address the imbalance.

5.3 Uncovering Imbalances: An Overview

To transform communities, there is great need to uncover and address emerging imbalances that are transpersonal, transformational, transdisciplinary, and transcultural in nature. Imbalances were created over a long time. From the precolonial times, when strong chieftainship could cause migration of the weak, through colonial times with its harsh racial segregation and anti-black promulgations such as the Land Tenure Act and the trauma of the Liberation War (Chimurenga war). These created scars on the people of Zimbabwe. Independence in 1980 brought bliss with free education and new hope. However, western imposed economic policies, the prolonged land question and eventual reform, climatic changes, poor government policies, corruption and, many more negative variables, brought in new challenges to both rural and urban poor communities of Zimbabwe. From being an industrial hub, Zimbabwe was reduced to a consumption economy with low production and thereby relying heavily on imports. Education has remained largely westernised, churning out

graduates who end up roaming the streets because their skills are white collar designed and, sadly, irrelevant to the needs of their society at large. It is important to note that the struggles in Zimbabwe are common to most African countries, hence KO-IDEA's thrust to develop models of economic development for Africa.

The imbalances resulted in poverty, hunger, migration (rural to urban as well as across national borders), and breakdown of families, lack of competitiveness against the world and untold suffering of people including unemployment. Social and cultural traditions were also affected in the process. With regards to small scale farming, this mismatch led to imperfect markets for agriculture produce, high value chain cost making farming financially non-viable due to poor crop yields arising from poor technology deployed, difficulty in accessing funding (lack of collateral requirements) amongst many other factors.

Table 5.2 below summaries the research journey within myself, the emerging communiversity and KO-IDEA in particular and the communities (e.g., Mamina, Joseph and Buhera villages) identified under previous sections. The table shows the imbalances and ways to alleviate them from a transpersonal, transcultural, transformational, and transdisciplinary point of view.

Table 5.2: Uncovering Imbalances with a view to alleviate them.

	Integral Context Analysis	Transcultural Reconstruct Traditions Imbalanced Realities	Transformational Reconnect with source Missing depths - Rhythm	Trans disciplinary Co-Construct reality Disciplinary imbalance	Transpersonal Give others a voice Overly individualistic
Communiversity	Socio Economic Laboratories	**WEST:** Culture of profit above everything, poor alignment of indigenous and exogenous systems	**EFFECTING:** lack of innovative ways of doing business; slow to adopt to changes, failure to embrace transformation.	**ECONOMICS:** General economic downturn; over dependence on imports ;	Failure to exploit indigenous and local endowments for self sufficiency.
	Research Academy	**NORTH:** Westernized and Eurocentric models out of synch with the local needs	**NAVIGATING:** Coloniality, top down research, eurocentric curriculum of education	**TECHNOLOGICAL:** Local indigenious systems despised over exogenous systems	Research on people not with people. Knowledge production not localised .
	Transformational Journey (Self)	**EAST:** Ghetto boy mentality, Grow up deprived ; life not fair, spirituality confusion	**EMERGING:** Burning desire from childhood linking to present day desires ; impact of my spirituality on my belief system	**CULTURAL:** need to move from my engineer manager mentality to being as social scientist : failure to see big picture mentality	individualistic mindset : failure to embrace balanced view of the world.
	Learning Communities	**SOUTH:** loss of traditions, women and men cultural issues; the Shona /Shanganan traditions	**GROUNDING** :low to adopt change ; silo mentality; failure to capitalize indigenous and exogenous blend	**NATURE:** Historical, land issue, political ecological imbalance ; food insecurity, dependent syndrome	lack of Farmer self-development and knowledge sharing , top down approach and copy and paste ideas without local considerations

In the next section I look at the learning communities.

5.4 Grounding in Learning Communities: Unearthing Yesteryear Imbalances

5.4.1 Reconnect with your source: The transformational context and rhythm.

According to Lessem and Schieffer (2015), the material objects you create, the ideas you hold and actions you take are shaped in a fundamental way by the social framework in which you are raised. In order to understand the present, I am going to give a brief review of the origins of irrigation schemes and rural resettlement in Zimbabwe. Such context could help us understand the imbalances which currently exists in places like Joseph Village, Mamina and Buhera in the country.

Since pre-independence Zimbabwe and post-independence from 1980, governments have been the key drivers of smallholder irrigation development, at strategic, planning, financing, implementation, and management levels. The motivations driving smallholder irrigation development placed smallholder farmers at the epicentre of the strategies, allowing farmers to participate to the extent that was consistent with the strategic development objectives.

The pre-independence scenario, where the policy of separate development on racial lines were adopted governments, gave birth to two major groups of irrigators. First

group consisted of large-scale commercial farmers, both private individuals and institutions. These had title to land and, on the strength of the National Water Law (1912), had a basis on which to obtain water rights. The second group composed smallholders who had no title to land and, therefore, lacked a basis on which to apply for water rights (Zawe *et al.*, 2015).

In the 1960s, the government became a major player in the smallholder irrigation sector as it financed and developed government managed smallholder irrigation schemes based on a policy of stemming urban migration by rural communities. These schemes where exclusively surface irrigation schemes since 'natives' were not expected to cope with the more sophisticated sprinkler irrigation. Although the target beneficiaries of this policy were rural communities, the nature of the policy militated against any meaningful farmer participation as it excluded farmers from both the choice of irrigation technology and the processes of project implementation. The result was that farmers viewed the schemes as government enterprises in which they were mere labourers and, therefore, passive stakeholders, forced to engage in irrigation to grow crops as prescribed by government agents. Such mistrust would later manifest even at places like Mamina which were established post-independence. The top-down approach to smallholder irrigation development could be attributed to the governments of the time. Donors were not involved owing to sanctions against the country. Many schemes constructed during this period are still operational.

In the post-independence scenario, smallholder irrigation development in Zimbabwe happened in an ad hoc way. This ad hoc approach, it is argued, was a symptom of the absence of an appropriate policy to guide the process (Manzungu, 1999). As a result, some of the objectives of smallholder irrigation development in Zimbabwe have not differed in any meaningful way from the colonial era. The objectives have hovered around increased production per unit of land, introduction of new irrigation technology, decongestion of communal areas (Manzungu, 1999) and bringing the marginalised communal farmers into the market economy.

As for Mamina, the irrigation scheme was identified in the early 1990s. The funding was provided by the German funding agency Kreditanstalt für Wiederaufbau (KfW). AGRITEX, a ministry of agriculture department took part in the mobilisation of the farmers. At first, farmers were strongly against the project (FAO,2000). They thought

that they were going to lose their land to the government. They also argued that they were not consulted in the identification of the irrigable lands. Of major concern to them was the issue of land for their children. By losing their lands to irrigation, their children were going to lose out. This argument originated from the fact that children inherit (*nhaka*) or are given a portion of parents' fields for cultivation. The development of the irrigation scheme was going to make this impossible, according to the farmers. Farmers also had the impression that they were going to be used as unpaid government workers

Farmers in most irrigation schemes, Mamina as well, are dependent on each other because they share the water irrigation system. This interdependence requires a willingness on the side of farmers to work collectively to achieve their individual objectives. The domains in which farmers on irrigation schemes must collaborate include the routine maintenance of the water distribution system, payment for electricity (ZESA) for pumping and water payment (ZINWA).

In the words of frustration of the Irrigation Management Committee (IMC) chairperson, Mr Nyekete:

> We will never succeed unless government admits it made a mistake by installing an expensive to run pumping system. In fact, government is renegading on its promise to grant subsidy on the power usage on the scheme.

Unless his and his compatriot farmers are heard, it may be another 30 years before such a community become sustainable. But is the government the only solution?

Not the same could be said about Buhera and Joseph Villages which sit in region 4 and 5 in the climatic regions of Zimbabwe. These are areas that are prone to prolonged dry periods, inconsistent rain patterns, droughts and most rural people were resettled to these areas by the colonialists who then occupied all the fertile land with predictable rain pattern.

It is worth to mention that there has been spirited efforts to address these imbalances over the years. As can be deduced below that rural development approaches in Zimbabwe have been largely top down and therefore lacking grassroots sustainability and ownership.
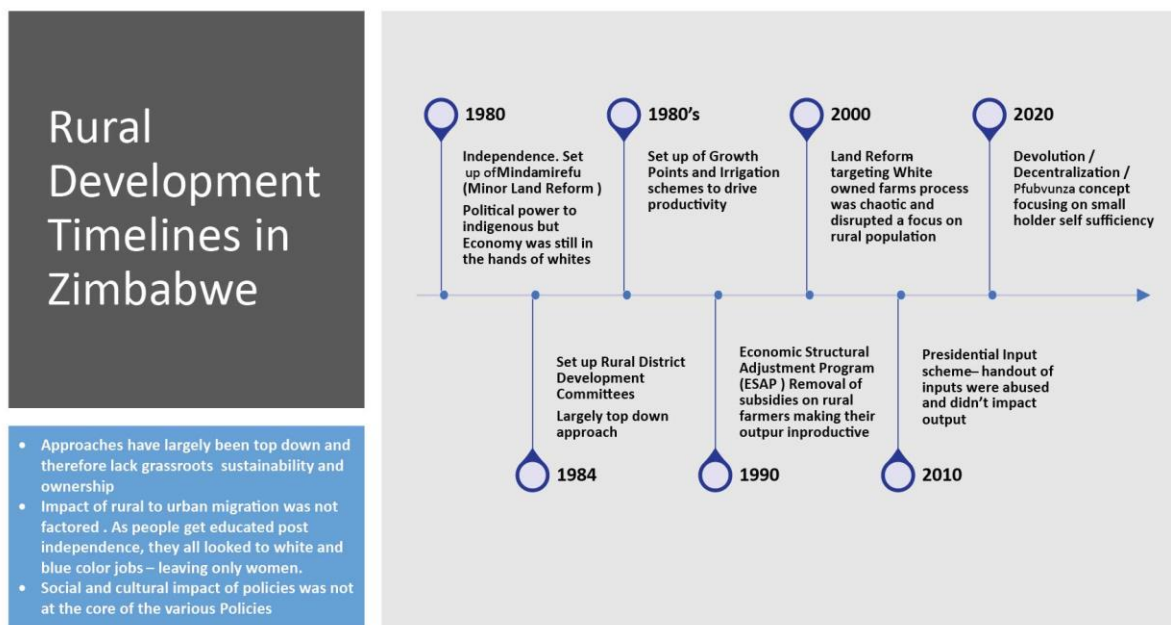
Figure 5.1: Rural development timelines in Zimbabwe

(Source: Author)

As people got educated and got schooled in the westernised education systems, they all looked for jobs in industries, commerce, and associated industries. The education system was not deeply connected to nature and communities, spirituality and culture, enhancement of indigenous knowledge systems economic systems that are ecological, sustainable, and linked to mother nature. It is such imbalances that the KO-IDEA and the emerging communiversity is endeavouring to correct by offering, for example, the master's degree in transformational studies whose main aspirations is to offer a relevant programme that aims to skill people to release the *gene-ius* in communities and enterprises they are located, be it at Joseph Village or enterprise like PHC and Sypplyline.

Opening the window of hope and drawing on own community genius demand embracing God given resources that are unapparelled to nature. As people ground with Nature and connect with grassroots levels, people such as Mai Chimuti,

Taranhike, Mboweni and many others who have fostered umbilical code connections – reconnecting with their place of birth, are leading the much-needed efforts to readdress theses imbalances. As we saw in Chapter 4, sons and daughter in towns and diaspora, who look back to their rural homes and make meaningful investment at their places of birth provide a much-needed leverage impetus to stir development in their rural communities. In fact, most of the urbanites can be linked back to a rural home. Imagine a movement where all the middle class and upper class of the urbanites were willing to look back and play a small part in turning their rural homes into an integral *kumusha*. Such an incentive could go a long way to alleviate the imbalance

5.4.2 Give 'the other' a voice: Transpersonal context and rounds

> Though seeing, they do not see; though hearing, they do not hear or understand' Mathew 13:13 (The African Bible, 2008).

Traditionally, the voices of small scale and rural farmers in most irrigation schemes have gone unheard. The various outsider stakeholders have come in with exogenous solutions to them. How many of such outsiders come and listen to these farmers before shoving solutions to them?

Over the decades, if the farmers had a voice and listened to, progression in sustainability, food security and improvement in livelihood would have been witnessed. As in the case of Mamina, an irrigation scheme in existence close to 30 years but had nothing much to show in terms of progress. Integral development therefore advocates for an ecosystem that serves to bridge understanding and connecting between self, community, organisation and society. The question is: If others live within their own framework and you live within yours, how can you understand them? (Lessem & Schieffer, 2015). As Julius Nyerere, the great African leader from Tanzania once said, "… you cannot develop people; you must allow people to develop themselves."

5.4.3 Understand how your world is co-constructed: Transdisciplinary context/realms

> The soil is the great connector of lives, the source and destination of all. It is the healer and restorer and resurrector, by which disease passes into health, age into youth, death into life. Without proper care of it we can have no community, because without proper care of it we have no life (Berry, 2004).

Imbalances remain in Zimbabwe in particular and Africa in general regardless of the endowment with abundant mineral deposits, vast land for agriculture, flora and fauna and its people. One wonders where the mismatch between nature and community, culture and spirituality, science, and technology and economic and enterprise. Such is the complexity of the world co-constructed. The key challenge then is how to reconstruct the communities for sustainable growth from where each community is situated, at the core of such being food security.

As depicted in Table 5.1, communiversity is one avenue whose transformational agenda is to bridge the gap that exists via communities. The Unhu learning tree model (ULTM) and the STOCK model that were explained in Chapter 4 are some of the proposed innovations. The ULTM supposes that learning within a community is possible with fertile ground and nature given soil, water, and light within and enabling environment, which is the significant other (government and her agencies). The STOCK model tenets of Self-belief, Technology, Others, Culture, and knowledge are key ingredients to communal learning and development.

5.4.4 Reconstruct traditions in the light of modernity: Transcultural context and realities

Norgaard (1994) offers an alternative co-evolutionary paradigm in which development is portrayed as a co-evolution between cultural and ecological systems. Rather than a future with all peoples merging to one best way of knowing and doing things, he envisions a future of a patchwork quilt of cultures with real possibilities for harmony.

Shona epistemologies tell us that, *"Muzivi wenzira yeparuware ndiye mufambi wayo"*, meaning the one with the knowledge of the path to the *ruware, idwala* (rock hill) is the one who travelled on it before. African, Zimbabwean and Mamina problems therefore are better solved by the locals themselves.

Taking the path to the *ruware* analogy further, the locals are the only ones who can tell the spot on the bush path road likely to have snakes, place where there are thick thorns, how to navigate a beehive or handle a small arachnid and where there are weak soils one may 'sink' in.

Hans-Georg Gadamer (1976) postulates that our historical consciousness is always filled with a variety of voices in which the echo of the past is heard. Only in the

multifariousness of such voices does this historical consciousness exist. This constitutes the nature of the tradition in which we want to share and have a part.

One key thread is the need to re-foster the spirit of *ubuntu* in our people. Individualism should not have a place in our African communities. The motto, "together we win divided we fall", must echo in every community, for I am because you are.

Having looked at imbalances affecting learning communities, I now turn to imbalances concerning my transformational journey and that of the emerging communiversity and KO-IDEA.

5.5 Emerging Transformational Catalyst (Self): Imbalances Relating to Transformational Journey

As I **reconnect with my source**, as an immigrant from Malawi, from a less privileged family, I could easily link my burning desire to the desires of wanting to correct what were largely imbalances caused by colonisation. I grew up being subjected to the same imbalances, be it in the type of accommodation my family stayed in, the education system I was subjected to, even the economic segregation that meant my brothers could not attend school.

I could even have resigned to the fact that life is not fair given the uneven social field. However, Christianity and Catholicism **gave me the other voice** as I found peace in spirituality. The newfound hope helped me to understand that whatever was happening around me was not God's creation. God advocates for equality. The growing Christianity as well as the social teaching of the Catholic church made my inner voice stronger and the desire to be a transformational catalyst amplified.

Sadly, as I went through adult life, I was swallowed by the western corporate culture of the organisations that I worked for on one hand and, on the other, my growing spirituality. It was as if I am living in two different worlds. This situation called for the **deconstruction of my life in order to co-construct**. So, the transition from being the engineer to executive and embarking on the social innovation journey was a necessary reconstruction to become the transformational catalyst emerging.

What then emerged was a unification of the cultures in me. An engineer, executive, social innovator with strong Catholic social teaching but also socio-economic mindset.

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The *ubuntu* as a driving force, I am because you are, **rekindled my culture and traditions** leading to inculturation of my spirituality, and adopting a self-transformational mentality. The silo mentality that exists in ecosystems such as ones being addressed by the emerging communiversity required transformational catalyst who could draw upon traditions and destiny.

From the transformational journey for self, I now turn to the research academy.

5.5.1 Navigating towards a research academy: Unearthing the imbalances

> Communitalism as opposed to capitalism is an integral approach to knowledge creation and development that is grounded in a particular enterprise in community, while ultimately affecting a whole society emerging indigenously and exogenously (Lessem *et al.*, 2019a:22).

Having looked at imbalances affecting learning communities, and self-transformation the question remained: How do we respond as a country, an industry, as a community, as organisations and as individuals to burning issues that are crippling the population in Zimbabwe? There are few jobs, millions resorting to migrating to other countries in search of livelihood, the granaries did not, as of 2022, have enough food and the country still imported food, majority of companies have closed, those still operating are limping and cannot compete globally. Furthermore, the family structure has been spilt by rural to urban migration or migration to other countries.

So, by way of emancipatory navigation social innovation aimed at **reconnecting with the source** and addressing the issues would need institutionalised research. The communiversity and KO-IDEA could be the perfect platforms. Sad reality is that the evolving communiversity is being born out of systems designed by the colonial existence. Africa today is faced with the challenge of understanding, re-inventing, re-expressing ancient knowledge (indigenous) in the light of modern scientific knowledge (exogenous). This requires synergy from both systems (Addo, Lessem & Bradley, 2019).

The ecosystematic relationship between communities, academia and organisations could be best described as operating in silos. The Mamina story in Chapter 4 demonstrated that various actors were all driven by individual agendas and very capitalist in nature. Every man for himself and God for us all is the mentality that *ubuntu* does not advocate.

Giving a voice for decoloniality is evermore requiring amplification of volume in the corridors designing new economic models that are ecological and sustainable. Ndlovu-Gatsheni (2013) stated that the key conundrum has been how to turn and influence an African intellectual community that has for years been taught and trained alongside Western lines to 'rebel' against the western episteme. This could, at the minimum, deploy such ideas to serve African purposes and the maximum to construct new Africa episteme informed by realities of the subjugated peoples of Africa.

South African students who spearheaded the 'Rhodes Must Fall' and 'Fees Must Fall' movements must be understood broadly as heirs to the longstanding struggle for an African university and wider decolonisation of Africa. These two movements demonstrated unresolved issues and imbalances of learning and education (Ndlovu-Gatsheni, 2018).

Understanding how the knowledge creation *space is co-constructed* is of relevance in ensuring Afrocentricity and Africology are at the centre and heart of such. Aimed at addressing the burning issues, poverty alleviation, and the need to close the gap that exits between academy (research) learning communities and socio-economic laboratories. In fact, closing the gap between praxis and practice thereby blending indigenous and exogenous technological and knowledge systems ought to be focal to the work of the community academy.

As Okolo (Lessem & Schieffer, 2010:193) points out, ''our hermeneutical situation is that of formerly colonised, oppressed, that of the underdeveloped, struggling for more justice and equality". Here, we affirm the methodological permeance of praxis on hermeneutics, praxis understood in the sense of an action tending towards the qualitative transformation of life.

For Serequerberhan (2000), anti-colonial struggle or, in this case, decoloniality is an attempt to end the fissure in African existence between exogenous dominance and indigenous traditions. The hope is overcoming the split and promoting *reconstruct of traditions in the light of modernity.*

As shown in Table 5.1, for example, the concept of employment needs refinement. Rural farmers working towards an integral homestead or an integral kumusha, being able to be self-sufficient in their farming enterprise, should be deemed employed. The

labelling of people working in their gardens or earning a living via fishing, animal husbandry, beekeeping, etc., as unemployed, is unfortunate for they are fully employed.

Now I turn from navigating to effecting and explore the imbalances thereof.

5.5.2 Imbalances relating to socio-economic laboratory

> The day is not far off when the economic problem will take the back seat where it belongs and the arena of the heart and head will be occupied by real problems, the problems of life and of human relations, of creation, behaviour, and religion (Keynes, 1963).

I have looked at learning communities, transformational journey, and community research and now I turn to the imbalances pertaining to the socio-economic laboratory.

Right at the bottom of Maslow's hierarchy of needs is physiological needs (air, water, shelter, food and clothing). These are the needs for survival. The ability to have these on the table let alone the safety needs (of employment and health) is a given.

Imbalances have caused many rural people to fail to have basic needs, in other words, they rely on handouts from government and non-governmental organisations for survival. Many issues highlighted in the learning communities' imbalances are also true. *Reconnecting with the source* and nature; and understanding what mother nature has endowed each community with can be a starting point for such regeneration. At organisational and enterprise level this survival, integrally speaking, entails ability to be self-sustainable.

As I *co-construct reality* I turn to Rudolf Steiner, the early twentieth century Austrian polymath, scientist, philosopher, and economist. Steiner (1977) argued that, if social organism is to function in a healthy way, it must cultivate three constituent members, namely economy, political life and culture.

It can be argued that, by looking at Table 5.3 below as it relates to the villages, what Steiner advocates in his 3-fold commonwealth is still inadequate. Technology, structural, social issues can be added to produce what I call the 5-fold commonwealth.

Table 5.3: The three-fold commonwealth

Three-Fold Commonwealth: Context and foundations of renewal	
Economics	What must be present for man and woman to determine their relation to the material world
Politics	What must be there within the social organism in relation to human interrelationships
Culture	Culture is concerned with everything, which must merge from each human individual and be integrated into Society

(Adapted from Lessem & Schieffer, 2015: 306)

In Steiner's view, the cultural sphere is intricately connected with the spiritual world and encompasses all aspects of individual consciousness. In terms of the threefold human being, it represents the thinking realm. Our culture is the embodiment of our self-reflection as a social organism. It defines our values, honours our history, and symbolises our consciousness as a population. Education, science, religion, art, and the media are all part of the cultural realm.

The political sphere of Steiner's threefold commonwealth is particularly concerned with the realm of rights and agreements, governing bodies, and the formulation and administration of laws. For example, allowing the political sphere to control the administration of social organisations such as religious groups, scientific research, and education, removes the collective human spirit and authenticity of these institutions and manipulates them to suit the agenda of the policy makers.

The main concern of the economic sphere in the threefold commonwealth is that of the production and distribution of goods and services needed to sustain a quality of life amongst a population. The success of the economic sphere is dependent on the people working together to meet each other's needs.

it can be argued that the above is inadequate and would require two further blocks added to the above to accommodate social and technology.

Table 5.4: Proposed 5-Fold Commonwealth

Economics	What must be present for man and woman to determine their relation to the material world?
Politics	What must be there within the social organism in relation to human interrelationships?
Culture	Culture is concerned with everything, which must merge from each human individual and be integrated into Society?
Ubuntu, Social	What binds people together, the beliefs What framework sees society as a complex system whose parts work together to promote solidarity and stability?
Technological	What is the relationship between human and technology?

5.5.3 Social *ubuntu* (*urimbo*) the glue

While I agree with Steiner on the cultural fold, I would add a 'missing link' that talks to the glue that connects us together, the *ubuntu*, togetherness, that is, I am because you are. This particularly relates to Mamina where the set-up demands that oneness. Some of the problems currently faced are because of the individualistic nature of certain elements within the community.

Furthermore, the demographics of Zimbabwe were affected by the scourges of AIDS in the late 1990 and early 2000 and recently Covid-19. The impact would be felt for some time to come as some families were left with no parents and in some instances one parent. This has been coupled with worsening economic condition which saw rural to urban migration in the country over the years. Women and youth are therefore at the centre of most economic activities at these irrigation schemes and, at Mamina, 60% of plot holders are women. The social issues around gender and AIDS; therefore, cannot be ignored. The founders of irrigation schemes were getting old and their children were not taught or coached or trained about the projects. The schemes were therefore left with old people who had no capital or energy to continue. Hence through communal learning, villagers and children alike ought to embark on the transformation journey that would ensure the energetic age groups self-equip themselves to take over from the aging population.

5.5.4 Technology (*Umhizha*)

I could further argue that technology is now part of the fabric of our society. Nyambayo (2017) mentions that rural communities have been slow to adopt innovative technologies because most of the products are developed and marketed outside people's culture, customs, and values.

Techno anthropology could assist in understanding inter-disciplinary impact. This, for example, could look at irrigation methods, new fertiliser regimes, integrated pest, and disease management, to digital and communication platforms for enhanced farming productivity. Rizwan (2014) advocates that mobile driven agriculture (mobile agriculture) boosts food productivity, improves livelihoods and incomes as this improves efficiency and effectiveness in procurement, farming, and distribution chain

In the public sphere, much of the focus on "the environment" is concerned with discovering scientific facts and then reporting how policy can act on these facts. At surface, philosophical hermeneutics might appear to be an unrelated enterprise. However, the facts of the sciences are given meaning by how humans interpret them. Of course, this does not mean that there are no facts, or that all facts must come from scientific discourse. Rather [it calls] for mediation, that is, the mediation that grounds the interpretive task of connecting fact and meaning through several different structures and forms (Clingerman *et al.*, 2013).

For the Congolese philosopher, Okolo, tradition in Africa is constantly interpreted and reinterpreted and therefore, always changing (Lessem & Schieffer, 2015). Accordingly, **traditions** therefore do not inhibit invention or change, create or transformation understanding culture and traditions dynamics at Mamina irrigation scheme over the years and giving meaning and context can help us in dealing with current realities.

5.5.5 *Zunde raMambo* and command agriculture

Zunde is a Shona word that may mean a large gathering of people taking part in a common activity or may refer to plenty of grain stored for future use by people in a particular community. However, Zunde normally means an informal, in-built social, economic, and political mechanism. Its primary aim was to ensure that a particular community had adequate food reserves that could be used in times of food shortage. The Zunde practice ensured that food security for a village or villages was always guaranteed (Mararike, 2001). Zunde is based on "*chara chimwe hachitswanyi inda*", that is, one finger cannot kill a flea. Therefore many people can work on a project quickly and get a result. Villagers helped one another to harvest, and all the grain is harvested in one day. Or villagers could help one another to construct a water pipeline or dam. Endeavours that one family could not accomplish alone are made possible by working together. individualism is frowned upon in the Ubuntu based community.

Zunde was perceived not only as a crop production activity whose main objective was to address food shortages, but was also regarded as a social, economic, and political rallying mechanism.

A community could further set aside a common field (*zunde* land) to collectively grow food. Produce from the *zunde* fields were used to feed orphans, the disabled, and the old members of the villages and to support those bereaved. Occasionally, members of the villages who had run out of food provisions borrowed grain from the *zunde* granary to be returned after the next harvest. The Chiefs had the power and respect of the people to direct and manage the operations of *Zunde raMambo* concept.

Over the decades, this practice was the cornerstone of most Zimbabwean rural communities, guaranteeing survival in times of disasters, e.g., famine, drought, devastating pests, floods, etc.

In comparison, fast forward to modern day comes the government backed command agriculture. The command agriculture programme was designed to mobilise sustainable and affordable funding for agriculture to ensure food security, eliminate imports of food, increase exports, and reduce poverty at a national level. The target group was communities with at least 200ha and water bodies. Some small-scale farmers like Mamina irrigation scheme qualified to participate. Initially, it was for maize and was extended to other grain crops such as wheat and soya beans. Whilst government funded it, it ran through government structures and naturally politicians were involved. The 2016 programme was not the first one command programme launched by government. A similar programme was done in 2007 called Operation Maguta (command agriculture) which was in that case targeted at irrigation schemes. Again, it was led by government structures, and, in some instances, the army was involved.

It is interesting to observe that the *Zunde raMambo* and command agriculture, although they have almost similar desired outcomes, the latter is a top-down strategy, and the former is a down up approach.

Command agriculture which borrows heavily from the former Soviet union's command economy may be seen as a south-west approach in integral guise. The Communist Manifesto begins with the assertion, "The history of all hitherto existing society is the history of class struggles". Marx *et al.* (2012) argued that if you are to understand human history you must not see it as the story of great individuals or the conflict between states. Instead, you must see it as the story of social classes and their struggles with each other.

Ironically, at Mamina, BFP led horticulture initiative clashed heavily with the government led command agriculture as if to validate Marx et al. (2012) statement above. The community was divided that at the end, with 40% of the farmers turning down BFP horticulture contract in favour of the command agriculture and the other 60% participated in both. Sadly, command agriculture is not sustainable because it is a "handout" programme. There is no exit strategy. The moment government stops distributing farm inputs, villagers die of hunger. The command scheme is also for political expediency. Farmers should be trained to buy their own inputs, produce and

sell. Government should pay fair prices on time to make farming viable, not just give subsidised inputs.

We have now looked at all the elements of communiversity, using tenets to unearth imbalances that we need to address at the emerging communiversity and KO-IDEA specifically.

5.6 Summary of major imbalances unearthed thereby surfacing potentials.

As demonstrated in this chapter and depicted in Table 5.2 the major source of imbalances for self, the communities, and organisations that I worked with is deep rooted remnant effects of colonisation hence the call for decoloniality of one's mindset and more so the decoloniality of the educational institutions which are at the centre of knowledge and skill generations. The education system was designed for workers and not innovators hence the thousands of graduates are unemployed and yet Zimbabwe is endowed with vast lands and natural resources. Jobless people are roaming the streets of the cities and towns. This imbalance has caused rural to urban migration hence the call for re-imagining rural areas and regeneration of communities to cause urban to rural migration.

The culture of handing down readymade solutions, mainly western modelled, had disempowered our people. Communities have not been given a voice and not listened to and, as a result, most solutions lack the local grounding and originality connected to nature for sustainability. Communal learning is the key to integral development, empowered by a transformational journey to mastering supported by an academy that blend the indigenous systems with relevant and appropriate exogenous systems for *rugare* (prosperity).

Another imbalance noted was around a dysfunctional ecosystem that caused problems for Mamina. Such a dysfunctional system with actors all chasing their own goals and operating in silos resulted in a failed project. This is where communiversity, as a concept, plugs the gaps by ensuring a functional ecosystem through the journey to mastery transformational programme to release the gene-ius in communities and enterprises.

5.7 Chapter Conclusion

> History cannot give us a programme for the future, but it can give
> you a fuller understanding of ourselves, and of our common
> humanity, so that we can better face the future – Robert Penn
> Warren, American Poet (1905-1989).

In Chapter 4, I demonstrated the role of communal learning (care) in the overall communiversity and how the developed *unhu* and STOCK models hinge on grounded transformational journeys that are self-propelled as opposed to the top-down driven development. As a further build up to the communiversity, in this chapter I sought to hermeneutically understand the imbalances facing learning communities within my activated communities of Mamina, Buhera, Joseph Village as well as the developing communiversity around Sypplyline and KO-IDEA. Decoloniality, functional ecosystems and engagement were identified as factors that are key to unearthing the imbalances existing within self, community, enterprise and society.

Using the GENE rhythm, I explored transformational reconnecting with source as a way of correcting the imbalances of yesterday. The process of becoming the story you are, then, does not come out of formal proclamations. They come from cohabitating the same historical, political, and existential space and context and co/creating from there in response to prior inner and outer calling. At the core of KO-IDEA and the emerging communiversity is the connection with mother nature, and that is the first point of call for integral development.

I then looked at giving other a voice in order to understand how the world view could help us to develop integrally. This giving of voice is seen as invaluable to the human conduct. This is about providing a bridge between self and community, organisation, and society otherwise, if one were to live within a framework and others within their own frameworks, we would not understand each other. KO-IDEA and the communiversity emerging aspirations is to build as many such bridges in driving regeneration agenda at community and societal level.

I looked at imbalanced realities in reconstructing transcultural traditions. The refinement or abandonment of a tradition and the need to revitalise it by adding on new elements at the consequence of two main factors, that is, internal criticism of the

tradition undertaken from time to time and the appropriation of worthwhile exogenous ideas, values, and practices (Lessem & Schieffer, 2010).

I then employed Rudolf Steiner's 3-fold commonwealth to better understand economy, political life and cultural context in co-constructing reality of disciplinary imbalances. Whilst Steiner's 3-fold focused on economic, political, and cultural factors, I proffered additional two, that is, social (*ubuntu*) and technological) factors.

This process is an ongoing process and KO-IDEA and the emerging communiversity would continually be collaborating with the activated communities. They would be listening to understand and interpret collectively together with the communities. This establishes understanding of the cultural, social, and technological imbalances affecting enhancement of livelihood of the communities.

In the following chapter I move to the next CARE chapter, this time looking on how I set up and brought up awakening on integral consciousness of my ecosystem.

Chapter 6

Awakening Integral Consciousness

Consciousness is about knowing the potentials and limits of self, others, and the environment around you. Awakening integral consciousness then is partaking a transformational journey towards its renewal.

Researcher's reflections

6.1 Introduction

In the previous chapter, I used the emerging hermeneutics from a historical, biblical, and African perspectives to engage in the second stage of my path of eastern renewal, that is, following, in relation to context, an interpretive trajectory which unfolds out of my prior narrative on my calling for *communiversitism.* Being on the foundation stage and using hermeneutics research methodology, I managed to bring to the fore transpersonal, transcultural, transdisciplinary, and transformational imbalances with emphasis on communal learning and the emerging communiversity.

In this section, Chapter 6, my research journey is still on the foundation stage. I explore the second aspect of C**A**RE-ing community, which is a̲wakening consciousness, following community activation. It is here that I involve my evolving ecosystem in awakening integral consciousness. It is the community that I engaged in the discourse of this research towards the realisation of c*ommuniversitism*, KO-IDEA and the emerging communiversity. Inspired by works of Lessem and Schieffer (2015), and others, I evolve in my role as the catalyst among my communities and within my now emerging innovation ecosystem.

The chapter is broken down as follows:

a) Background to awakening integral enterprise and the accompanying theoretical framework.

b) Background to ecosystem design and accompanying theoretical framework.

c) The developing innovation ecosystem – this is the narrowed down ecosystem within the emerging communiversity.

d) Personal or individual leadership to integral ecosystem, including integrators, stewards, catalysts, educators, researchers, and developers.

e) Institutionally through the corresponding elements of the communiversity, namely learning community (Joseph Village), transformation journey (researcher-and-innovators)/ transformational programmes, research academy (MSUAS), and integral laboratory (PHC and others). Emphasis is given on Joseph Village and the master's programme in integral ecology and transformational studies, the heartbeat of the ecosystem emerging.

f) This chapter also lays out the polity (integral stakeholders/accreditation) for the programme and process.

g) The chapter ends with a conclusion, weaving together the key themes emerging.

Again, as mentioned in Chapter 4, the community activation chapter, I am using the prefix I as the author though the innovation emerging has truly been a collective between the key ecosystem players, namely Isheunesu Chaka of Manicaland University of Applied Science (MUSAS), Douglas Mboweni of Econet, and Ronnie Lessem of TRANS4M Communiversity Associates (TCA).

I first begin by unpacking what integral awakening consciousness is.

6.2 Background to Awakening Integral Consciousness

> The awakening of consciousness is the next evolutionary
> step for mankind.
> (Tolle, 2008)

Awakening integral consciousness is that which invites people, communities, and society to awaken up to their true nature and potential - that calling to awaken the inner power. Integrally speaking means a holistic approach of awakening to our true self connected to our nature and community, culture and spirituality, science and technology, and enterprise and economic (Lessem, 2017b). That awakening to true potential, as it relates to communiversity, is an invitation to the ecosystem to arise to the challenges in a structured transformational journey, while simultaneously and

interactively awakening the potential of the learning community, research academy and integral laboratory in turn. After all Albert Einstein, one of the greatest natural scientists and intellectual, famously stated that, ''no problem can be solved from the same level of consciousness that created it''.

As McIntosh (2013) convincingly demonstrates in his book, *Integral Consciousness*: *How Integral View is Transforming Politics, Culture, and Spirituality''*, the integral worldview's transformational potential provides a way for us to become the change we want to see in the world and for us. This is through what I have termed *communiversitism*.

Following the GENE rhythm, I **g**rounded my theory on the shoulders of awakening integral consciousness giants Ozumba (2011) (integrative humanism) and **e**merge in Beck and Cowan (2002) (spiral dynamics). I **n**avigated through Nonaka and Takeuchi (1995) (knowledge creation) and **e**ffecting with Schumacher (1993) (small is beautiful: economy as if people matter).

Grounded and relational in integrative humanism: For Ozumba (2011), integrative implies intimate unification of two or more elements in harmonious symmetricism. The integrating units shelve and melt their boundaries in order to be assimilated into each other. While in complementarity, the boundaries need not be robbed off, all that is needed is identification with complementing units for the purpose of performing a task or fulfilling a function in complementarity there is coming together with each retaining its uniqueness, while contributing to the efficiency of the whole. Our emerging communiversity and KO-IDEA aim to integrate and fit parts together to form a whole. Indeed, integrative humanism is relevant and applicable to the ecosystem design and awakening of consciousness of the elements within the master of integral ecology / KO-IDEA/ communiversity ecosystem emerging.

Emerging and renewal in spectrum of consciousness: For Beck and Cowan (2002), spiral dynamics depict a dialectic, spiralling, upwards oriented movement that all society appear to go through, overcoming evolutional hurdles that each stage poses. Human consciousness gradually moves towards more integrated holistic form of organisation. The development and institutionalisation of the communiversity concept in Zimbabwe has been evolving over the last few years, as narrated in Chapter

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4 and later in Chapter 9, via Pundutso. This was initially in Mamina /Schweppes and now KO-IDEA/MSUAS/ master's programme/ Joseph & Taranhike villages, each stage being an improvement of the previous stage.

Navigating and emancipation through knowledge creation: For Nonaka and Takeuchi (1995), to create new knowledge means literally recreating the institution and everything in it. This is set within the context of an ongoing process of individual and organisational renewal. Such is not the responsibility of the few; a specialist in the organisational development or a strategic planning or innovation but that of everyone. The same can be said of the composition of members of the KO-IDEA Communiversity ecosystem which is composed of not only past and current PhDs but quite diverse range of actors, from learning community villagers to socio-economic corporate leaders.

Transformative effect on economy and enterprise: Schumacher (1993) in his book *Small is beautiful: Economics as if people mattered* puts forward the revolutionary yet viable case for building our economies around the needs of communities, not corporations, which is the cornerstone and core belief of KO-IDEA Communiversity ecosystem.

The Awakening Process:

> Sarvodaya means the awakening of all – from an individual human personality to humanity as a whole. This awakening has spiritual, moral, cultural, social, economic, and political dimensions. Whatever we do in one of these sectors influences all other sectors. Dr A.T. Ariyaratne - Founder of a civic organisation that operates in more or less 15 000 villages in Sri Lanka (Sarvodaya, 2022)

For Lessem and Schieffer (2015), social and economic problems are analysed and solved by the community, involving its active participation, through education and deep listening so as to immerse in the soul of the villagers and ''become one in developmental spirit''. Furthermore, participants, facilitators, and learners are all involved promoting an authentic analysis of social and economic factors, thus learning takes place at all levels of the engagement. Joseph Village community members, as narrated in Chapter 4, believe that development is the responsibility of themselves not outsiders. Such is a departure from the dependent syndrome that has befallen most communities in the rural areas. Also, this is the essence of integral *kumusha*

(Taranhike, 2021), needless to say, this is the ultimate goal of the KO-IDEA communiversity ecosystem.

In his book, *Awakening Integral Consciousness: A Developmental Perspective,* Lessem (2017b) posits that (A)wakening integral consciousness has two aspects, namely the functional (dynamic) and the structural (stabilising). These two perspectives were developed and derived following seminal work by Robert Pirsig (1999). The dynamic kind of quality promotes functional renewal and change while stabilising is a force for structural continuity (Lessem, 2017b). The focus was on awakening integral consciousness, functionally (dynamic) and actualising an innovation ecosystem structurally (stabilising). Both are required for integral development and were employed in the development of the KO-IDEA Communiversity ecosystem.

As seen in Table 6.1 below, **A**wakening of integral consciousness is a process that functionally goes through grounding, emergence, navigation and effecting as explained in earlier chapters. It is also **Actualis**ing in the ecosystem to structurally build up stewardship, catalysation, research and facilitation with a view to integral development of self and community thereby evolving the communiversity and KO-IDEA.

Table 6.1: Complimenting dynamic and stabilising CARE required for development.

Dynamic Function	Stabilising Function
Community Activation	Building Care Community
Awakening Integral Consciousness	Actualise an innovation Ecosystem
Institutionally Driven Research	Recognise a RESEARCH ACADEMY
Embodying Integral Development	Effect Integral Enterprise and Economy

(Adapted from Lessem, 2017b)

6.3 Background to Ecosystem Design in Support of Emerging Communiversity

I now turn to integrality by turning to Lessem, Schieffer, Tong and Rima (2013), the authors of *Integral Dynamics* who introduced the "innovation ecosystem" to serve structurally the process of awakening of integral consciousness (see Figure 6.1 below).
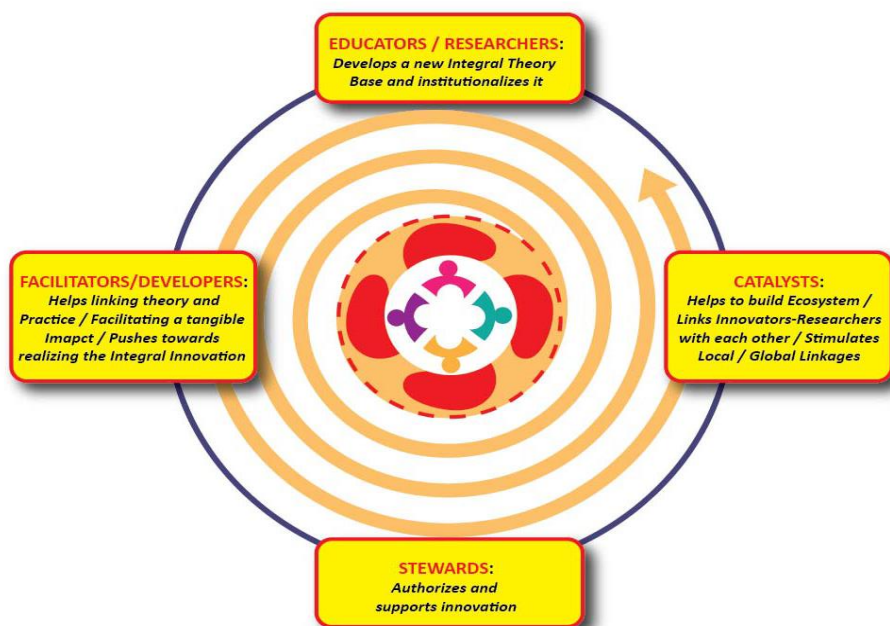
Figure 6.1: The process of awakening of integral consciousness

(Source: Lessem & Schieffer, 2013)

Co-creating of such an ecosystem is important for integral transformation to be holistic to the community, in this case, Joseph Village and KO-IDEA communities referred to above. The actors within the ecosystem, in relation to KO-IDEA overall, possess the attributes of stewardship, catalysation, research and facilitation.

6.4 The Developing Innovation Ecosystem

The research to innovation towards communiversity in Zimbabwe and Ko-mmunity of integral developmental economics in Africa (KO-IDEA) attracted people, communities, and organisations to form a rich ecosystem. In this instance, KO-IDEA being the integrating agency that brings the whole communiversity together. It was a natural process driven by the passion to bring regeneration of self, community, and society at large.

A biological ecosystem is described as a single environment and every living (biotic) organism and non-living (abiotic) factor that is contained within it or

characterises it. An ecosystem embodies every aspect of a single habitat, including all interactions between its different elements. (Knapp, 2020). The totality of life on our planet can be taken to be a single, resilient entity that has remained sustainable for so long because of the ongoing interactivity between part and whole.

As intimated in the previous chapter the evolving communiversity is made up of the following players:

1) Communal learning: **KO-IDEA** linked villages including **J**oseph Village (Mwenezi); Taranhike Village (Buhera) and Mutyanda Village (Chivhu).

2) Transformational journey: My transformation journey and others around me.

3) **Academy** U**CIEGZ** linking TCA, MSUAS, village and laboratories, integral ecology rooted integrally from TRANS4M/ TCA and ecologically rooted in indigenous STOCK, *unhu, muuyu* models.

4) **Socio-economic laboratory** led by **Sypplyline,** but also including Joseph Village Development Trust, PHC, Econet, **KO-IDEA**, Weph.

I have highlighted in bold the elements of focus amongst all the ecosystem players, who are like atoms in a molecule, in this case, the emerging communiversity. It is interesting then to note that the emerging ecosystem is converging on the **KO-IDEA,** giving it the heartbeat as depicted in Figure 6.1.
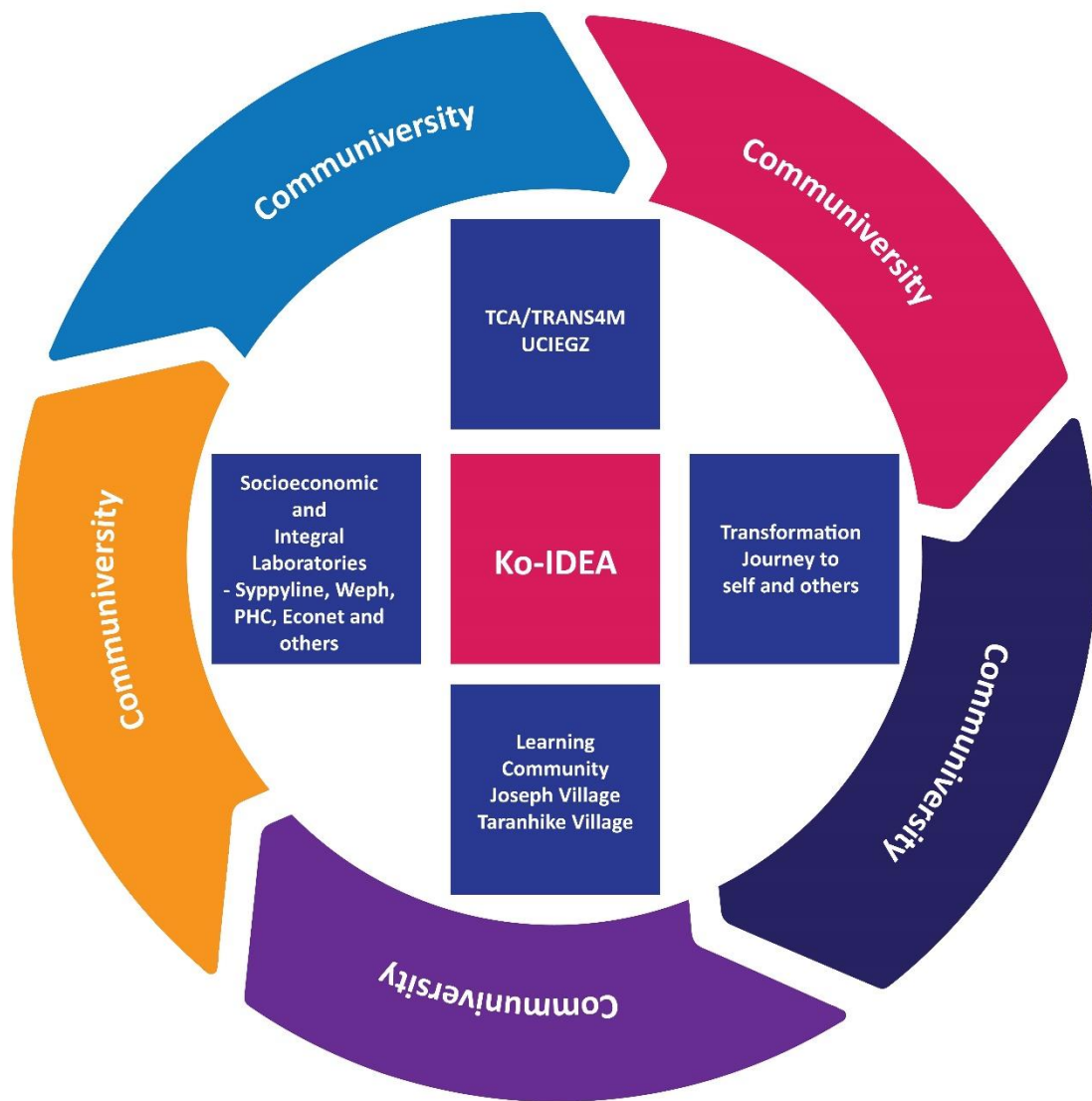
Figure 6.2: Communiversity ecosystem

Source: own illustration

6.5 Personal Leadership to Integral Ecosystem

> "Participation" is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role in promoting the common good. The obligation is inherent in the dignity of the human person
>
> (Catechism of the Catholic Church (CCC), 2013:1913).

6.5.1 Stewardship, catalysation, research/education, facilitation

Managing transformation, communally, organisationally, or societally requires as such an appropriate ecosystem we have called a "transformational ecosystem". Key is to have and develop 'embodiments' of (individuals, groups, or whole entities) of the various elements of the GENE in the KO-IDEA Communiversity ecosystem who and which then would – each in their own capacity – co/creatively support, and enhance, the transformational process. Such a process is aligned with Nonaka's so-called knowledge creating spiral (Lessem & Schieffer, 2015). See Figure 6.3 below.

The four types identified are stewardship (supporting the grounding phase), the catalysation (supporting the emergent phase), researchers and education (supporting the navigation phase) and facilitation (realising the ultimate effect of the project). As evolved at KO-IDEA Communiversity, not in all cases does each role need to be related to a particular person, as the initiating individual(s) or group(s) may already sufficiently embody one or two of the qualities required by each character within the ecosystem.
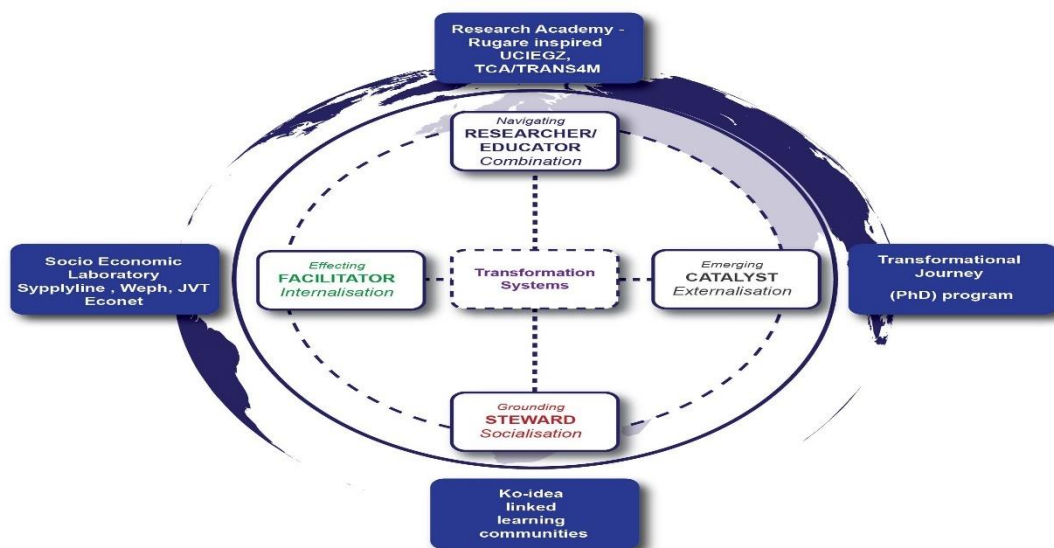
Figure 6.3: Transformation/innovation ecosystem

(Adapted from Schieffer & Lessem, 2014)

6.5.2. Stewardship of nature and community: Building a learning community

Pope Francis (2015) challenges everyone to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it. Such a calling speaks to all but more so to stewards. Within the KO-IDEA Communiversity, Douglas Mboweni of Joseph village (Mwenezi) and Daud Taranhike of Taranhike village (Buhera), demonstrated the traits and characteristics expected of stewards (*vatariri* in Shona) Whilst both are business executives having vast corporate experience, their focus for community building is an epitome of their burning desires to leave a legacy (*nhaka*) and make a difference to the communities from which they were born but have remained marginalised. They have earned respect from the polity community leaders like the chiefs, village head, local Members of Parliament, District Administrators by their zeal to see regeneration being driven by the villagers themselves. They have themselves led the transformation by setting pilot projects at their main ancestral homes. In other words, villagers can see that from the work they have done at their homes that the same soil, same climate, can indeed bring self-sufficiency and economic activity that can sustain them.

Natural and communal grounding is firstly promoted by 'southern' stewardship, normally involving a senior politician, community leader, or business executive, together with communal others, focused on community building/communalism. For Mboweni, being part of the JVT, and coming up with a 12-pillar strategic document is a demonstration of actively engaged in thinking about the future, while simultaneously rooted in the current with a view to the regeneration of Joseph Village.

> My vision is that the people of Joseph Village embrace the transformation holistically driven by themselves and seeking assistance only from willing partners who come on the villagers' terms, away from the mentality of expecting handouts – for handouts are not good for our people – it makes them forever-dependent. *Nyika inovakwa nevene vayo* (A place is built by its local people). My vision is that Joseph Village becomes the rural village reimagined, self-sufficient and fully participating economically as a vibrant community, grounded in that nature has given them in what I now term Joseph Village valley, a river, the Rocky Mountains, its nature, its people, its heritage. The transformational journey of Joseph shall be a story to share and inspire other villages in the country and Africa and thereby inspire and cause a movement of regeneration of communities. Douglas Mboweni, Steward of Joseph Village, Group CEO of Econet (JVT, 2021).

Another steward (*mutariri*) encountered on the innovation journey include Mr Nyekete of Mamina Irrigation Scheme. He had been on the management committee for many years. Unlike Taranhike and Mboweni above, he was one of the farmers on the ground walking the day-to-day life of the fellow villages. His exposure, having worked in Harare, the capital city, gave him the skills to be able to engage his ecosystem that included farmers, NGO's, government departments and corporates such as Schweppes Zimbabwe.

Governance is a process of interaction in which public and private actors solve societal challenges (Kooiman, 2003; Swyngedouw, 2005). Stewards play a significant role structurally in managing and regulating these interactions. It means also using their experience and influence to ensure resources are mobilised and utilised efficiently ensuring systems of accountability are in place with all checks and balances, with processes that are documented and auditable.

Since processually, the transformation journey (the master's programme) serves to activate the communiversity as a whole. The stewards provide the mentorship and support to the researcher-innovator placed at the place of innovation (in the learning community or socio-economic laboratory). They also ensure the community is partaking the transformation journey as a whole during the period of the master's programme so that at the end the 'graduates' are both individuals (researchers and innovators) as well as the community itself.

Such a process has a triple accreditation process involving the university (MSUAS), KO-IDEA/TCA (Catalyst/Integrator) and the community undergoing transformation (Joseph Village).

In summary, the stewards (*vatariri*), as seen above are:

a) Actively engaged in thinking about the future, the heritage, the legacy, *nhaka* but rooted in the passion to see transformation driven from nature and community.

b) Grounded in a local learning community.

c) A natural leader, all-rounder as opposed to narrowly based specialist.

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d) They are an inspiration to those affected by the proposed economic and wellbeing related activities.

e) They play a pivotal role in the governance and accreditation process.

From local grounding I move to local-global emergence on the realm of 'eastern' catalysation.

6.5.3 Catalysation (*kuvandudza*): Local/global and inter/institutional transformation journey

> As Interim Director of Kooperative Integral Developmental Economy in Africa (KO-IDEA), Phiri's role is to coordinate and catalyse the works of KO-IDEA. At KO-IDEA we conceive, nurture, design, and implement locally grounded, integral four worlds driven community development solutions for global impact. We bridge the gap that exists between many corporates with academic institutions like universities in co-creating locally grounded solutions for meaningful sustainable development at community level with current emphasis on reimagining rural, reimagining education. We are currently working with the likes of Econet, Providence Human Capital as corporates on one hand and Manicaland State University of Applied Science MSUAS and villages like Joseph Village in Mwenezi and Taranhike Village in Buhera working with TCA and other like-minded organisations" extract of Author's profile captured in the programme Integral (Integral Ecology Florence Forum, 2022:6)

Catalysation is at both individual and institutional level. Admittedly at the time of this thesis, and although KO-IDEA is still in its infancy, the role of catalysation goes beyond the normal coordination of activities, as my profile above allude to. Instead of well laid course curricula and ready-to-work action plans, the catalyst focuses on emerging, ever changing, intertwined agendas in a field of possibilities. This is both dynamic and structural as they are many processes at play. My experience and qualification as a projects and programmes expert help me quite significantly in pulling together the various impulses emerging. Whilst it is not a prerequisite in being a catalyst, it does add in bring structure and form to the evolving interactions across the inter institutions, actors participate within the ecosystem. It is an up and down and round and around dynamic process. The collage of pictures below shows me interacting with the villagers in Buhera, interacting with academics at MSAUS, interacting with fellow core ecosystem members at KO-IDEA educators at Joseph Village.

My exposure and experience in business and economic, community development and the general ecology as an engineer put me in a better stead to promote interaction

between learning communities, integral laboratories, and a research academy, in and around an individual-societal transformation journey. On the other hand, my exposure and connections to Home of Humanity, TCA, TRANS4M and the global associates such as Medlabs, Pax Herbal, SEKEM, Green Slovenia, means I am able link local to global and provide the much-needed fusion of indigenous and exogenous knowledge.

While I play the role of catalysing, it is not only the role I play as I fit in and play a simultaneous role of an educator. Equally so, Chaka and Lessem also play the role of catalyst for MSUAS/ master's programme and TCA, respectively, as individuals, also institutionally through KO-IDEA amongst the other roles as explained below. Such is the multiplicity of roles that are found in a transformation ecosystem such as KO-IDEA Communiversity ecosystem.

It can be noted that, over the years, TRANS4M have been playing a catalytic role in the PhD/PHD programmes in Zimbabwe, albert with limited success. What is different now is the role that the journey to the master's programme would play as the heartbeat of the ecosystem. The uniqueness is that researchers as innovators – not "students" - individually and collectively, would spend almost the entire programme at their place of innovation be it at a community, academy, or laboratory level, albeit also in interaction, communiversity wise, with one another. Such a process brings cross catalysation with the affiliated community, laboratory, academy and indeed researchers with each other.

Polity and governance: Structurally, the catalysis role is answerable to the stewards, individually and institutionally. For example, as a catalyst at Joseph Village, I am answerable to the steward at the village in this case Mboweni, and answerable to KO-IDEA board of trustees.

Process-wise, the catalyst promotes interaction between learning communities, integral laboratories, and a research academy, in and around an individual-societal transformation journey, ensuring the delivery of the master's programme as an example.

The catalytic role does also play a role in the accreditation process in supporting the researcher-innovator and community to achieve the parameters of measure of success.

The attributes of a transformational catalyst can be summarised as follows:

a) Fosters creative, inter-institutional Interaction with other actors in the wider environment and is open to a multiplicity of worlds of participants.

b) Promotes interaction between learning communities, integral laboratories, and a research academy in and around an individual-societal transformation journey.

c) Has exposure to business and community development, ecology, and economy.

d) Is aware that the task it is to promote the simultaneously co-evolution of community, laboratory, and academy, alongside an individual's transformation journey

e) through a *kooperative* approach to integral developmental economics in Africa.

6.5.4 Researcher/educator (*mudzidzisi*): Northern new global navigation

> … Chaka is the former Executive Dean of Student Affairs at Midlands State University (MSU), one of Zimbabwe's biggest universities that lectures over 23,000 students per semester. Chaka served MSU for over 13 years. He is a Da Vinci Institute (South Africa) PhD. student, whose PhD. journey is on Transformational Studies with a motion towards evolving the Conventional University into a Mode 2 Communiversity. For him, the conventional education system is failing the communities, society, and nation at large, by producing graduates into the streets instead of graduates into the socio-economic laboratories ready to put what they have learnt into practice (Integral Ecology Florence Forum, 2022:6)

Chaka has done work with students in various community enterprise projects during his tenure at Midlands State University. This experience and exposure are more than relevant now as he is the Dean of Students at Manicaland State University on one hand but also a founding member of KO-IDEA and the emerging communiversity-community academy of the emerging communiversity.

Ronnie Lessem, originally Zimbabwean, was educated in the UK (LSE) and US (Harvard). Lessem is the Afro-European co-founder of TRANS4M, and TRANS4M Communiversity Associates (TCA). He has done extensive research work on university in community and co-authored books such as *Integral Research and Innovation: Transforming Enterprise and Society* (2010), *Integral Dynamics: Political,*

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Economy and Cultural Dynamics and the Future University (2013) and *The Idea of Communiversity: Releasing the Natural, Cultural, and Technological and Economic Gene-ius of Societies* (2019), amongst many books he has authored and co-authored. TCA serves to bring together community, academy, and laboratory, through a TRANS4Mation journey, altogether co-evolved through an Oiko-muniversity, within and between Africa, MENA, Asia, Europe, and the Americas'' (Integral Ecology Forum Florence, 2022:2).

Educators and full-time researchers, guided by the GENE rhythm and the integral research trajectory, origination, foundation, emancipation, and transformation (OFET) processes, are important roles in both the transformation journey and the academy. These would be navigating knowledge newly globally, and in now emancipatory, scientific, and technological guise thereby constituting research and education, individually, and more especially institutionally. This approach would enable full time researchers to gain knowledge and understanding in the context of an overall integral ecology and, as such, in a co-evolving academy (Lessem, Adodo & Bradley, 2019a).

Educators also enable part-time researcher/practitioners to both understand and promote community building, conscious evolution, knowledge creation, sustainable development, and overall society building in a communal or organisational context. In our case, the emerging academy means the educators and full-time researchers, through MSUAS/ TCA/ IFW, would play a significant role in developing the pedagogy and curriculum that meets the Joseph Village, Sypplyline, and rest of the ecosystem educational and research needs.

Polity and governance: The university in community transformation journey is again a tripartite process driven from and interlinked within the ecosystem significant institutional players, the village, the university, and KO-IDEA, but also involving the steward's catalyst, the educators, and the researchers. For governance and separation of responsibilities, in line with increasing accountability, educators in their individual capacity play more the process role. They would ensure that the processes translate to social innovation and progression. Structurally, they are accountable to the institutions, in this case, TCA, KO-IDEA and MSUAS.

Summary of attributes of educators:

a) Academics, researchers or consultants skilled at adapting theory to practice and particularly knowledgeable about the fundamentals of transformation.

b) Having experience of undertaking institutionalised integral research where they are required to turn social research into social innovation.

c) With conceptual knowledge and actual experience of either community building, conscious evolution, knowledge creation and sustainable development, etc.

d) Communitalism, solidarity, associative and sustainable, economy/integral ecology.

6.5.5 Global-local facilitator/ developer/ (*mudzidzi*): Promoting global-local transformative effect

6.5.5.1 Community-laboratory/academy via the research journey

During the integral consciousness awareness engagement with the author, Tawanda Chimhamhiwa expressed that:

> Education must relate to the community, and needs of the village, otherwise the citizen of the village will acquire knowledge that will take them out of the village – and become useless in addressing issues of the community. The KO-IDEA and the communiversity ecosystem must therefore be catalyst that address this important anomaly and need. Such an education programme must be availed in the indigenous language Shangani.

Lawrence Mboweni, in an interview with author/researcher (2022), echoed similar words:

> We need to co-create economic concept that will attract jobless people in urban areas to pack their bags and return to the village because they can see light at the end of the transformational journey tunnel. Such is possible by building the economic model on indigenous small grains, animal husbandry, e.g., on goats breeding, and such animals that are adapted well for the village.

For Tawanda Chimhamhiwa (from Chimhamhiwa Village) and Lawrence Mboweni (from Joseph Village), two respected educationists with a combined more than 50 years working as teachers, their understanding of communiversity in simplistic terms is that it is community development that is transformative-changing people's lives.

The role the two are playing at the village level is both educational and assist in the practical implementation of the innovations and ideas.

A group of four researchers, whom traditionally we could have called students, went on a pilot visit at Joseph Village. We do not call them students in our case because they are more like apprentices, journeymen, and women on a transformational journey for self and community, individually and collectively.

> We engaged in over 18 different activities and interactions with the Community Leadership (including Chief Negari and Sabhuku Gurimuchandu of the village that neighbours the Joseph Village), Mboweni homestead workers, market gardeners, livestock farmers, beneficiaries of various NGO initiatives, gold panners, a local teacher, Joseph Village part time workers, the old aged, and youths in the village…. Our journey has been primarily guided by the Four Worlds approach and the Four K model. This has helped us participate in the community with a balanced view that appreciations their past experiences, values as well as aspirations…" MSUAS pilot team of innovators on their maiden visit to the Joseph village (JV Researcher notes, 2021)

> My children, schools have taught you knowledge that you cannot use in your own circumstances any land. That is why after graduation, you come back to live with your parents and beg them to continue taking care of you – as uneducated as they are, maybe. Or you run away to other countries. You have learnt so much, but what help is your learning to you and your nation if you cannot make a simple *joko ne chikeyi* (yoke and cart, figuratively meaning any tools relevant to your life at that time) that are necessary for your day-to-day sustenance. - Chief Negari | Mwenezi as recorded by KO-IDEA/ MSUAS research innovators at Joseph Village (JV Researcher notes, 2021

Below is the picture of the innovators/ facilitators on the ground in Joseph Village awakening integral consciousness of the villagers include the village elders and authorities

Figure 6.4: Two researchers with one of the villagers at Joseph Village

In the emerging academy of university in community the role of the developer and part time researchers is like students in the faculty whilst educators and full-time researchers are the faculty.

Polity and governance: In this case community, MSUAS, KO-IDEA accredit the work of educators on the group institutionally.

A summary of key attributes of a facilitator / developer:

a) Having a basic ecological developmental and education orientation.

b) Deep listeners, listening to appreciate, then understand and ultimately to empathise (effect) (4K model, Chaka 2022).

c) Manages and develops relationships within the knowledge creating community.

d) Monitors and evaluates the progress of individuals and the group.

e) Supports the transformational process set in the context of the transformational flow, promoting simultaneously self, organisational, communal, and societal transformation.

In summary, multiple actors play multiple roles within the ecosystem as demonstrated above. Like in my case, for example, I play multiple roles in the ecosystem. In the village, I can be a developer being an engineer – so I could be both a catalyst (KO-IDEA) and developer (joseph village) as well as researcher (university in community) and educator (communitalism). The governance then ensures the roles and responsibilities at each turn are clear and well understood by the everyone involved. Grounded in learning community, the focus is on Joseph Village in bold.

Table 6.2: Core ecosystem players of learning communities

		Nature and Scope of each character			
Elements of Ecosystem as per the elements of the communiversity		STEWARD (Mutariri)	CATALYST (Muvandudzi)	EDUCATOR (Mudzidzisi)	FACILITATOR/ DEVELOPER (Mudzidzi)
South – Learning Communities **KO-IDEA linked communities**	Joseph's Village Taranhike Village Chivhu	D. Mboweni D. Taranhike W. Mutyanda	S. Zongololo	I. Chaka. R. Lessem	T. Chimhanhiwa & L. Mboweni C. Taranhike

The connectedness of the various elements emerging with transformational journey.

Table 6.3: Core ecosystem players of the Transformation Journey

Elements of Ecosystem as per the elements of the communiversity		Nature and Scope of each character			
		STEWARD	CATALYST	EDUCATOR	FACILITATOR/ DEVELOPER
Transformational Journey	**PhD Studies**	Sypplyline MSUAS Weph	TCA/ KO-IDEA	TRANS4M/ Da Vinci	S Zongololo I Chaka W Mutyanda

The connectedness of the various elements navigating through the academy, the focus is on community-university academy.

Table 6.4: Core ecosystem players of the Rugare Inspired Academy (CIE/GZ)

Elements of Ecosystem as per the elements of the communiversity		Nature and Scope of each character			
		STEWARD	CATALYST	EDUCATOR	FACILITATOR/ DEVELOPER
Research Academy	*University Community Academy*	R Lessem/	W Mutyanda, Weph	I Chaka / R Lessem, Past PhD Ecosystem P Matupire, E Mamukwa, C Ndudzo, D Taranhike)	Full Time Student/Research Part Time Student/Innovation
	TCA	Trustee	R Lessem	TCA partners, e.g., Pax Herbal/ CIEEM	KO-IDEA

The connectedness of the various elements effecting via socio-economic laboratory focusing on Joseph Development Trust.

Table 6.5: Sypplyline core ecosystem players

Elements of Ecosystem as per the elements of the communiversity		Nature and scope of each character			
		STEWARD	CATALYST	EDUCATOR	FACILITATOR/ DEVELOPER
Socio Economic laboratory	*KO-IDEA - linked laboratories*	Trustees; D. Mboweni C. Ndudzo	S Zongololo	I Chaka / R Lessem	Full Time Student/Research Part Time Student/Innovation
	Sypplyline Enterprises	S. Zongololo	KO-IDEA	I Chaka / R Lessem	R. Chirau M Tafirenyika

The tables above further illustrate the connectedness of the various elements, nature, and scope of each element. The strength of the ecosystem would be determined by its weakest link, KO-IDEA's role is then to channel the necessary resources and focus to continual strengthen the weak aspect of the connectedness done constantly over time. Such a process would strengthen the ecosystems forevermore.

6.6 Anchoring the Innovation Ecosystem: The Integrator (KO-IDEA and TCA)

Indeed, as Henry Ford famous quote goes, "Coming together is the beginning, keeping together is progress, working together is success'', the same can be drawn to the evolving KO-IDEA Communiversity ecosystem.

The role of the integrator in our instance is KO-IDEA and TCA. The key attributes of the integrator are being an all-rounder, resourceful, knowledgeable of transformative development and strong catalytic characteristic. For TCA, key is the connectedness they bring to the outside world through Pax Herbal in Nigeria, SEKEM in Egypt, CIEEM, Solidarity in Pakistan, just to mention a few.

The dynamic and fluid nature of the ecosystem requires then that KO-IDEA plays the role of catalysing and integrating the various elements together locally and TCA bring the global integrative works. As discussed in Chapter 8, KO-IDEA secretariat headed by the executive director who is also a catalyst, play the role coordinating the various workstream within the ecosystem to ensure they are pulling in the same regenerative direction.

6.7 Chapter Conclusion

In this chapter I looked at the developing transformational innovation ecosystem, integrally and, in retrospect and in prospect, for KO-IDEA linked communal learning such as Joseph Village, the transformational journey linked to PhD programme, KO-IDEA and the socio-economic laboratories and the communiversity as whole. The actual and prospective ecosystem hereto bring to light and to life, and thereby awakening integral consciousness evolving around KO-IDEA but also communities like Joseph Village and laboratories, in this case, Sypplyline.

The ecosystem whose integral consciousness was awakened is both dynamic and structural, with multiplicity and combination of roles and responsibilities as per the elements of the ecosystem which were purposely incorporated as such from learning community (Joseph and Taranhike villages), transformation journey (researcher-and-innovators), research academy (UCIEGZ), and integral laboratory (PHC/Econet/Weph/Sypplyline). KO-IDEA role as an integrator is key to keep the various elements moving. It becomes like the sun in the galaxy. Planets (various elements of the ecosystem) radiate the energy from the sun and evolve around it.

Given that success is gauged based on the transformation journey achieved, individually and collectively, and innovations implemented by community, individually, academy and laboratory alike, the accreditation process advanced would keep the momentum needed for transformative integral development.

This foundation chapter was built on from Chapter 4 where the awakening of integral consciousness of activated community via the established KO-IDEA / the master's communiversity ecosystem. It was about giving context uncovering issues and awakening potential. We now move into the third C, co-cocreation to emancipatory critical theory picking from where we hermeneutically left in Chapter 5 on the eastern research path of renewal.

Chapter 7

Co-Creation and Emancipatory Critical Theory

Epistemic freedom in Africa is about the struggle for African people to think, theorise, interpret the world and write from where they are located, unencumbered by Eurocentrism.

Sabelo Ndlovu-Gatsheni (2018:3)

7.1 Introduction

In this chapter, I cover the third aspect of 4C (co-creation) on the eastern path of renewal employing critical theory as the research methodology. As I advance on the Eastern path from origination (method) to foundation (methodology) to emancipation (critique) I introduce critical theory. It is emancipatory in nature as it seeks to liberate human beings from the circumstances that enslave them (Lessem & Schieffer, 2010). Critical theory tries to explain what is wrong with society and provides a script with how to transform it. It is further described as a philosophical way that looks at the social, historical, and political forces and constructs that produce and constrain society. For Bohman (2021), critical theory is explanatory in that it defines the ills in a particular case at the same time practical in identifying the cause and effect and normative in providing clear norms for critique of the dominating circumstances.

In the previous chapter I came up with a transformational innovation ecosystem building towards communiversity linking communal learning (Joseph Village), laboratories (Sypplyline) the transformational journey (PhD) programme, and KO-IDEA and partners such as TCA. I now build on what has come before, not only in academy terms, but also set against the backdrop of an innovation ecosystem, building up towards such a communiversity as an integral whole, as opposed to merely a research academy in part which would not be adequate for the decolonial purpose.

In this chapter, I focus on works on decoloniality by the likes of Boaventura de Sousa Santos, Sabelo Ndlovu-Gatsheni, Walter Mignolo, Molefi Kete Asante, Paulo Freire, Munyaradzi Mawere, Anselm Adodo and Ronnie Lessem. I will use the tenets as laid down in the section 7.3 to liberate or, indeed, decolonise my mind and that of others.

In summary the chapter is set out as follows:

a) I explored the history of critical theory from the Eurocentric and African perspective.

b) I reviewed critical theory as a methodology with its own tenets.

c) I also reviewed decoloniality, and the Catholic social teaching as I delved through the following tenets:

   i)   *Rooted in concrete experience, arising out of suffering in yourself and of people.*

   ii) *Your reality is regarded as socially constructed with multiple interconnections.*

   iii) *You uncover power relations, strongly emancipatory in orientation.*

   iv) *Critical theory is explicitly focused on promoting you/others liberation.*

d) I then applied critical theory around the concept of communiversity to come up with new knowledge on the subject. Critical theory feed back into the academy around four elements:

   i)   *Rugare* inspired composite of indigenous elements.

   ii) Integral Worlds.

   iii) and integral ecology which links indigenous and exogenous in any particular guise.

   iv) Afrikology.

e) I finally concluded the chapter by summarising key themes that emerged.

In the following section, I briefly review critical theory from the Frankfurt School perspective before looking at critical theory from the African perspective.

7.2 Critical Theory *a*nd Content / Emancipation

7.2.1 Critical theory: The Frankfurt School

According to Lessem and Schieffer (2015), Max Horkheimer was a German philosopher and sociologist and was famous for his work in critical theory as a member of the Frankfurt School of social research. Horkheimer defined critical theory as a social theory oriented towards critiquing and changing the society unlike in traditional theory oriented only to understanding or explaining it. According to him the purpose of critical theory is to "liberate humanity from the circumstances that enslave them".   It is a combination of social sciences and philosophy, amongst other disciplines, viewing all these as necessarily integrated.

Lessem and Schieffer (2015) further posit that formally critical theory is a school of sociological and philosophical thought that is the product of several thinkers who comprised the Frankfurt School in the mid-20th century. The main thinkers were Max Horkheimer, Theodor Adorno, Herbert Marcuse, and Walter Benjamin. Their most famous modern interpreter is Jürgen Habermas. Informally, critical theory tenets are forms of criticisms based on the Frankfurt School's general outlook, but branching out into various fields, primarily marginalised groups, e.g., feminist theory. Horkheimer (1993) advanced that critical theory aims primarily to unshackle people from the conditions that subjugate them. His works state that any honest critical theory for society should have the people as producers of their own historic way of life.

For Habermas (1986), critical theory is substantively indebted to Max Weber and Karl Marx, and thus identifies capitalism as a source of corruption in the modern world. The goal is to free people from forms of domination that make term subjects of market systems (Horkheimer & Adorno 2002). The primary tool against the total corruption of capitalist markets is democracy with respect to people's ability to emancipate themselves from forms of domination and make political moves against corruptive forces. For Habermas (1986), knowledge and power are separable, education comes from rational domination-free consensus. However, Foucault (1980) disagreed as he thought *knowledge/ power* is necessarily interlinked as emancipation comes through the diversity of ideas. Furthermore, Guba and Lincoln (1994) posit that critical theorists view reality as politically, socially, and historically shaped.

7.2.2 Critical theory: African perspectives

Whilst the history of critical theory has roots in Europe, the Westerners cannot interpret the African culture better than the Africans themselves. Writing to *The Patriotic Newspaper* (*The Patriotic*, 2015) Dr Augustine Tirivangani emphasised that the meaning of any culture can never be the same for an insider as for the outsider. The meaning of Zimbabwean culture cannot be the same for the Zimbabwean and the outsider. To understand Zimbabwean life, one would have to look at it as a Zimbabwean born, with Zimbabwean temperament, Zimbabwean attributes, and a Zimbabwean set of values. To this end, culture is the incubator that gives birth to the system of ideas (ideology) in Africa that informs our worldview (how we see and interpret the world). While Dr Tirivangani talks about culture and history, the same can be said about the economy, ecology, education, politics, and pretty much everything. It follows then that even communiversity must be looked at from the Zimbabwean view as I attempt that in this chapter.

De Souza Santos (2014:74) sums it all in the following quote:

> The difficulty we acknowledge today in thinking social transformation and emancipation resides in the fact that the theory of history that has brought us this far has gone bankrupt because of the erosion of the assumptions that once gave it credibility.

It is about interpreting from the global south (Africa) about Africa and the world. History has been unkind in this regard. The starting point then is to be clear that Africa is the base from which we look at the world. Thus, repositioning of our world-sensing entails taking the African archive as the starting point in our research, teaching, and learning, mindful that the same archive may be full of materials produced from the viewpoint of what needs change.

As for Ndlovu-Gatsheni (2018), it is shifting the geography of reason, which includes a few decolonial moves. First, challenging the colonial historiographical tendency of making external historical experience the template of measuring Africa as if they are the only repositories of rational thinking. Secondly, challenging the idea of an Africa that existed outside the geographical reach of reason. Thirdly, shifting the geography of reason places the situatedness of knowledge in communities and civilisations, for us learning communities as indicated later in this chapter.

7.3 Critical Theory as a Research Methodology

7.3.1 Critical theory (CT) tenets

According to Lessem and Schieffer (2013), the key tenets of critical theory are rooted in concrete experience, promoting freedom, arising out of everyday life problems, and analysing specifically the suffering and marginalised people. It is strongly emancipatory in orientation, uncovering power relations. CT is co-constructed with an eye towards solving problems.

These tenets can be further summarised into:

1) Rooted in concrete experience, arising out of suffering in yourself and of people.

2) Your reality is regarded as socially constructed with multiple interconnections.

3) You uncover power relations, strongly emancipatory in orientation.

4) Critical theory is explicitly focused on promoting you/others liberation.

For Marx (1997), critical theory is connected to intellectual dimension struggles for an equitable society, providing a self-understanding of a society's struggles, and aspirations. This means that critical theory can help to explain the causes, conditions, potentials, and limits of struggles.

7.3.2 Critical theory and the Catholic social teaching

The catechism of the Catholic Church (CCC) (2013: 2421) states that the Catholic social teaching (CST) was developed in 19th century when the gospel teaching encountered new structures and concepts in society, labour, ownership, production, consumption goods, state, and authority arising from modern industrial revolution. The doctrine is categorised into seven principles which I have categorised within the integral four worlds as follows:

Figure 7.1: Own Illustration of Catholic social teaching

Elements of Catholic social teaching encourage:

a) Care for God's creation and call for family, community and participation – Grounded in nature and community

b) Life and dignity of human person – Emerging in spirituality and culture

c) Roles and responsibilities – Navigating with science and technology

d) Dignity of work and options for the poor and the vulnerable – Effecting economics and enterprise

At the centre is solidarity, which can be compared to *ubuntu*, humanness which unites and gives us meaning to life. The African concept of *ubuntu,* in my opinion, is bigger than mere solidarity. In fact, solidarity is a subset of *ubuntu.* Solidarity is about uniting individuals and communities to a common goal; *ubuntu* is a call for you are because I am also because you are I am.

The call to work for social struggles rooted in critical theory aligns with a similar pre-occupation ingrained in Catholic social teaching (CST). They both focus on the sharing of power and calls upon action alongside the oppressed to end repressive situations and structures. The person must not only work to alter the circumstances of individuals, but also strive for institutional change (Roman & Baybado, 2008), that is, transformation for researcher-student and community, in my research instance. Those who work within institutions, such as education researchers, are therefore called to work for systemic changes that would create more just institutions. Furthermore, the CCC (2013) states that social institutions do not of themselves guarantee the common good automatically but rather the internal renewal of the spirituality must precede the commitment to improve society.

Critical theory and Catholic social teaching also focus on communalism with the later emphasising the need for individuals to work in solidarity to resolve social issues and to take responsibility for one another's well-being (*ubuntu*). The Catechism of the Catholic Church (2013) states that socio-economic problems can be resolved only with the help of all forms of solidarity at all levels of society: between solidarity of the poor among themselves, rich and poor, amongst workers themselves, between employers and employees. This view supports Hines (2001) who asserts that justice is achieved through solidarity as commutative justice that normalises relationships between individuals.

Finn *et al.* (2010) summed it all when they posited that the greatest contribution of CST is that it provides a framework for Africa renewal because, at the root of Africa's economic crisis, is an anthropological crisis that has left the entire continent in search of its soul and its place under the sun for the decades. They further argue that CST by insisting on integral development invites policy makers to pay attention to the greatest and most essential form of capital, human capital, as no economic progress can happen when people are poorly educated, are hungry, and lack basic requirements.

As a Catholic myself, I relate with CST as it is not just about ideas and principles , it is embodied and expressed by a wide number of individuals, institutions, and movement in Zimbabwe such as the Catholic Commission for Peace and Justice, Catholic Education Commission which oversees many schools in Zimbabwe, Caritas Zimbabwe (2022) which provides lifesaving aid to the lives of those affected by natural disasters and those who are suffering from poverty and hunger and many such.

Before I delve into the tenets, I introduce Professor Sabelo Ndlovu-Gatsheni, A Zimbabwean critical theorist on decoloniality.

7.4 Interviews with Professor Sabelo Ndlovu-Gatsheni

Being granted two interviews with a Zimbabwean political scientist Sabelo Ndlovu-Gatsheni, a leading representative of the modern breed of public intellectuals in Africa today was a rare opportunity to also understand critical theory as well 'from where one is standing' that is from an African perspective. The first interview involving the author with Ndlovu-Gatsheni was conducted in January 2019 followed with another two months later in the presence of my supervisor Professor Ronnie Lessem (see picture below).

Figure 7.2: The researcher Phiri, Prof. R. Lessem and Prof. S. Ndlovu-Gatsheni.

The above picture was taken during a meeting for an interview at Professor Sabelo Ndlovu-Gatsheni's University of South Africa offices in March 2019.

Prof Sabelo Ndlovu-Gatsheni is the author of the book, *Epistemic Freedom in Africa*. He also wrote the opening chapter for *Integral Green Zimbabwe* (Mamukwa *et al.*, 2016), as well as recently contributed to *Integral Kumusha, Realigning Policonomy, Nature* (Lessem, Mawere, Matupire & Zongololo, 2019). He has authored several books on decoloniality.

He was the Executive Director of the Change Management Unit at UNISA in South Africa as well as Professor of African Political Economy at Thabo Mbeki's African Leadership Institute. As of 2022 he was now based in German as Professor and Chair of Epistemologies of the Global South at University of Bayreuth.

I interviewed him concerning his thoughts on epistemic freedom in Africa and Zimbabwe and his views on the concept of communiversity (Ndlovu-Gatsheni interview with author/ researcher, 2019). The interviews were centred on his latest book. *The Epistemic Freedom in Africa: Deprovincialization and Decolonisation* (2018), under the *Rethinking Development* series of the Routledge Series.

The interviews were meant to add into helping answer the following questions:

i) Why the current university model was perhaps not the African University we need?

ii) Is the communiversity the future university?

iii) His views and ideas on concept of communiversity?

I draw parallelism to the tenets as well as the to the interviews with Ndlovu-Gatsheni in the next sections.

7.5 Rooted in Concrete Experience: Arising Out of Suffering in Yourself and Other People

According to Lessem and Schieffer (2015), critical theory arises out of problems of everyday life, mine and others, and is constructed with an eye towards solving them. They further argue that the subjectivity with which one dialectically relates to the world, ones' role in the world, is not restricted to a process of only observing what happens, but it also involves ones' intervention as a process of only observing what happens in the world.

The other important decolonial theorist who contributed immensely to the rethinking and reconstitution of the political from a decolonial perspective was Amilcar Cabral of Cape Verde and Guinea-Bissau. In leading an anti-colonial revolution, he declared:

> Always bear in mind that the people are fighting not for ideas. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future of their children. We do not harp on the struggle against imperialism and colonial in theoretical terms, but rather we point out concrete things (Cabral 1970:86).

In the interview, Ndlovu-Gatsheni (2019), advocated that strategising about epistemic freedom must be top of our list rather than shallow academic freedom. Epistemic freedom enables a tapping into the rich and inexhaustible wisdom and knowledge of the world as we break from Eurocentrism.

Professor Ndlovu-Gatsheni postulated that, "We are products of what we are trying to change". He further articulated that:

> … . indeed, the key problem with the African academics is that of consciousness caused by miseducation, then the focus of changing the very idea of the university as the factory that produces the academics and intellectuals should be accompanied by a re-education of its products. The troubling aspect of miseducation is that it promotes arrogance which is not consonant with the demands of decolonial pedagogy. It destroys the spirit of care and love that is core to decolonial pedagogy. The domain of assessment is where asymmetrical power relations and open abuse of power manifest itself most." (Ndlovu-Gatsheni, 2019)

Furthermore, Prof Sabelo Ndlovu-Gatsheni remarked that, "We are trying to run away from our shadows". He expressed that the University of Zimbabwe, where he did his PhD, is not a true Zimbabwean and African University in the true sense of the word, as everything epistemologically is western. He mentioned that "I had to decolonise myself well after my PhD. I never knew there was anything wrong about everything".

Reflecting also on my journey at University of Zimbabwe, as alluded in Chapter 3, my inner calling, I equally went through an engineering degree designed in Europe for Europe with little relevance to the Zimbabwean societal needs. I therefore concur with the sentiments by Ndlovu-Gatsheni.

Decolonisation of the university is part of the broader struggles to escape from Eurocentrism and bring relevance to the new model university that focus on the African

and Zimbabwean socio-political-cultural and economic issues (Ndlovu-Gatsheni, 2019)

7.5.1 Your reality is regarded as socially constructed with multiple interconnections

According to Lessem and Schieffer (2015), critical theory should be seen as an interpenetrating body of work, which demands and produces three particular things. These things include a critical engagement with your contemporary social world, a critical account of the historical and cultural conditions and the continuous critical and co-creative re-examination of the constitutive categories and conceptual frameworks.

When I asked Ndlovu-Gatsheni about what drove him to embark on decoloniality as an area of research, he narrated that his first PhD was on precolonial Zimbabwe. Did precolonial African societies have notions of democracy and human rights? For example, the Ndebele State was portrayed as the worst African society by the West. According to Ndlovu-Gatsheni, it was an attempt to re-humanise the Ndebele people. It was interesting, he observed, that the archives and all the records were colonial with no strong theoretical base, all telling how bad the Ndebele people were. On advice from his supervisor, he then looked at the Ndebele state from the lens of the 30 articles of the Universal Human Rights Declaration charter to see how they fared against the 30 articles declarations. When he did that, the Ndebele state appeared better than portrayed by the ''colonial records'' (Ndlovu-Gatsheni, 2019)

According to Ndlovu-Gatsheni (2019), it is then important to read in between the text. The challenge is then how to read the silences, that which is not spoken and written, especially when reading colonial text*s*. Professor Ndhlovu strongly feels that there is need to rewrite the history of Zimbabwe and Africa. For us then, the role of the research academy within the communiversity could play a significant role in interpreting the silences and the unspoken and the unwritten (see next chapter).

The dream of nation building is not to write 'true history', but history that unites the people. It is recorded that in Rwanda, when President Paul Kagame took over, he said there was a need to ban history until one that must put nation building is written. In fact, Kagame believes African countries need to review education systems in line with the continent's needs and demands to achieve sustainable development (KT Press,

2020). I would then argue further and say it is time that the African and Zimbabwean story be told from where one is standing located in the south in the midst of the communities we exist. This social innovation research then becomes quite relevant given that the research is with people within people and not on people.

Mazrui (2001) posited that only in true crisis of identity do we stand a chance of recognising ourselves, reinvention and self-definition cannot be anything other than recovery of history (Mazrui, as cited in Laremount *et al.*, 2002). The time is now. Africa and its people have suffered enough.

7.5.2 You uncover power relations: Strongly emancipatory in orientation.

According to Habermas (1986), critical theory involves self-reflection and is ultimately based on emancipatory interest in achieving rational autonomy of action free from domination.

To elaborate on the importance of culture as the basis for politics and economics, Mazrui (2001) distilled functions of culture, which directly links to intellectual formations and identity formations. Key being that culture provides lens for perception, cognition, and the motives for human behaviour. Furthermore, it provides criteria for evaluation of such issues as moral and immoral offering a basis of identity, mode of communication and social stratification. Finally, culture lies in the system of production and consumption, therefore, challenging the Marxist assumption which privileges the economy.

Kingdoms, according to Ndlovu-Gatsheni (2018), have appeared in three forms, such as physical, commercial-military, and metaphysical, and linked to three trajectories of decolonisation namely political, economic, and epistemological, simultaneously. The kingdom then first appeared in a physical form - delivered through direct, violent conquest, domination, exploitation, repression and inferiorisation of the colonised. This is what was targeted by political decolonisation. This was dismantled in the 20th century by end of political colonisation. The commercial-military formation driven by thirst for oil, minerals, and other strategic natural resources is still very alive. The Kingdom assumed the character of metaphysical formation, understood in terms of how it worked on the minds of the colonised through epistemicide, linguicide,

alienation and cultural imperialism. Sadly, this too is still very alive, and it is here where this research to innovation is addressing via the concept of communiversity

I would then argue that to emancipate ourselves from the domination caused by colonisation we need to decolonise ourselves fully, starting with inner self, organisational, societal, and then the world. The education we have was copy and paste from Europe, many corporates are copy and paste models from the west, the research academy are also a mirror image of the universities. This calls for the need to unlearn in order to relearn.

7.5.3 Critical theory is explicitly focused on promoting the liberation of the oppressed

Overall, the idea is that social phenomena are best described as changeable elements in a dialectical social development and are to be understood as an emergent process of individual and societal becoming.

For Ndlovu-Gatsheni (2018:3), *epistemic freedom, as such, is fundamentally about the right to think, theorise and interpret the world, develop one's own methodologies and write from where one is located,* unencumbered by Eurocentrism. For him, epistemic freedom is different from academic freedom. The former is paramount for both political and economic freedom. The later speaks to institutional autonomy of universities and rights to express diverse ideas including those critical of leaders and political authorities. For Ndlovu-Gatsheni (2018), epistemic freedom is much broader and deeper. It speaks to cognitive justice and is premised on recognising diverse ways of knowing by which human beings across the world make sense of their existence. It is about democratizing knowledge into its plural form of knowledges. While it is true that political, economic, cultural, and epistemological aspects of decolonisation were and are always inextricably intertwined, epistemic freedom should form the base because it deals with the fundamental issues of critical consciousness building, which are essential pre-requisites for political and economic freedom.

Dialectical reason, as an epistemological dimension therefore helps us to look at both sides of the coin. So, in the case of Best Fruit Processors, for example, the need for profit, arising out of the production and sale of a commodity like tomatoes reflects the existence of capitalism whereby when the smallholder farmers in their quest for

survival are similarly obliged to chase profit and commodities. But as for small holder farmers their experience is that of being exploited. They feel corporates give them a 'raw deal.'

I now look closely on the critical theory around decolonising the university as a place of knowledge generation, transfer and research, the university as 'site of struggle'.

7.6 Decolonising the University

In his book entitled, *Political Values and the Educated Class in Africa*, Mazrui (1978) critically reflected on the intersections between modern African identity formation and modern intellectual formations. The modern school itself is an institution so borrowed. The style of instruction, the general ethos of the school, and the curriculum help to determine the values and techniques transmitted within these walls.

On the transformation of universities (Ndlovu-Gatsheni in the interviews with the author, 2019) alluded to the challenges and difficulties in changing governance, culture, institution, culture, leadership management, teaching methods pedagogy, and complete reimagining the new university (communiversity as in our case). **T**he existing universities in Africa did not grow from the African seed. They never grew out of African socio-cultural and political-economic developments. They are transplants from Europe and North America, initially opened by the colonial regimes in Africa.

The question I asked Professor Ndlovu-Gatsheni was: "Can existing universities be changed?" Or we need to start other new models of universities? A new university could be like a communiversity (Lessem, Adodo & Bradley, 2019) or a mode 2, mode 3. Professor Ndlovu-Gatsheni reckoned that, unfortunately the existing universities cannot change as the people are embedded in the status quo. The majority did not understand what is wrong with the current state. For example, the government in Zimbabwe may talk about thirteen state universities, the reality is that it is one university in spatial terms! (Ndlovu-Gatsheni in the interviews with the author, 2019).

I further asked Professor Ndlovu-Gatsheni: How do we win the transformational battle? His response was that the path taken by TRANS4M and its associate and hence the relevance of my research building up towards a communiversity, in some shape or guise, is the best to establish something else in the hope that the government, society,

corporates can realise the relevance. The university in the community is for the community. He noted with sadness that decolonialism is rejected in Africa and embraced everywhere else (Ndlovu-Gatsheni, 2019).

Five broad imperatives, for Ndlovu-Gatsheni (2018), dictate that we define decolonisation of the 21st century and flesh out its key elements as a necessary ethical, epistemic, and political movement:

a) The key site to flash current decolonial studies is the university.

b) Current beneficiaries of the current status quo lack integral consciousness on decoloniality and are not aware of the extensive literature on such.

c) The is still a notion of scholars who have misbelief that decolonisation struggles belong to the past.

d) There is a need for clarity on concepts, theories and ideas cascading from the field of decolonisation, if we are to implement sustainable decolonial change.

e) There is a need to continue to generate concepts as sites still grappling with the consequences of the colonial experience.

Furthermore, quite a sizeable decolonial initiatives and movements have been advanced over a period producing in the process an expansive decolonial archive and thought. Mignolo (2000) articulated these as an intersection of the local histories and global designs.

Table 7.1 below is a summary of key intellectual and cultural currents, the main proponents, and the major political and epistemic concerns. These movements embody the important knowledges produced during decolonial struggles, which are never complete and perfect. According to Mafeje (2011), Shillian (2015) and Mbembe (2017), they highlight trials and tribulations of the struggle for life, identity, liberation, and freedom in the face of colonial / imperial racial negation of black being.

Table 7.1: A summary of key intellectual and cultural currents and relevance to communiversity

Intellectual Tradition	Theorist(s)	Issues / Concern	Relevance to My Research on communiversity
Negritude	Aime Cesaire Leopold Senghor	Black/African arts/culture African ontology/being African vitalism	Role of Unhu (humanness (I am because you are) the core of the African people
African personality	Kwame Nkrumah Ali Mazrui	African identity Consciencism Triple Heritage	Grounding gives identity and purpose
African socialism	Julius Nyerere Amilcar Cabral Thomas Sankara	African self-reliance Anti-capitalism Communalism – Ujamaa	Communitalism (Adodo) at the heart of learning communities
African humanism	Nelson Mandela Kenneth Kaunda Julius Nyerere	Promotion of *Ubuntu* Participatory governance Responsive state	Ubuntu the binding force. That is opposing to the Eurocentric capitalist force
Black consciousness	Steve Biko W.E.B. Du Bois Maya Angelou	Raise black consciousness Restore black identity Positive black affirmation	Self-belief that drives transformation from within
African renaissance	Cheikh Anta Diop Thabo Mbeki	Rebirth of Africa Recovery of African Genius Return to the source	Ecology, reconnecting to the source in this case Mother Earth.
Afrocentricity	Molefi Asante Maulana Karenga	Classical Africa Egyptian civilisation Africa-centred knowledge	Academe that has community at heart
Afrikology	Dani Nabudere Anselm Adodo Ronnie Lessem	African liberation African renaissance Cradle of humankind	The advancement of indigenous knowledge systems and languages
Afro-Marxism	Ngugi wa Thiong'o Patrick Bond	Racial capitalism Class struggles Land reform/ Redistribution	Nature and community, enterprise development that drive sustainability does not profit, wellbeing economy
Decoloniality/ decolonisation	Paulin Hountondji Anibal Quijano Walter Mignolo	Transmodernity Moving the centre Epistemic disobedience	Appreciation of local cultures and ecological aspects
African political economy	Samir Amin Claude Ake	New world economic order African economic development Structural adjustment programmes	KO-IDEA (alternative developmental economic model

(Source: Adapted from Ndlovu-Gatsheni, 2018:49-53)

It is sad that the African decolonial nationalism centred on *ubuntu*, which was embodied by such leaders like Mandela, Kaunda, Nyerere, Nkrumah, Sankara, Nkomo, Machel, Lumumba, even Mugabe and others. However, they failed their countries as they remained under the influence of the West in most facets of the pillars that drive the countries.

7.6.1 Epistemological decolonisation and circulation of knowledge

Ndlovu-Gatsheni (2018:80) posits that what is emerging then is the importance of epistemic freedom as it has the possibility and potential to create new political consciousness and economic discourse necessary for creating African futures. Unless there is an attempt to detangle oneself from epistemic coloniality, the agenda will be presided over by political leaders suffering from what Franz Fanon termed "pitfalls of consciousness" and what Steve Biko understood as imposed inferiority complexes. Epistemic freedom is necessary for building decolonial consciousness and decolonial pedagogy and is a key aspect of epistemological decolonisation.

Decolonial consciousness and decolonial pedagogy then assist in:

i)   Restoration of Africa as a legitimate epistemic site of knowledge and taking seriously African knowledge as a departure point without necessarily throwing away knowledge from the North and West.

ii)   This entails reassertion of African identity and re-founding of knowledge in African cultures and values.

iii)   Adding/including African knowledge into existing knowledge.

iv)   This entails deep questioning of "received" knowledge and critical engagement with the politics of knowledge production and dissemination.

v)   This entails opening of the academy to a plurality of knowledges including subjugated ones to achieve cognitive justice.

In the next section, I critically look at the communiversity elements as advanced by Lessem, Adodo and Bradley, 2019a.

7.7 Critical Theory and the Communiversity

As alluded to in the earlier chapters, in the book *The Idea of Communiversity,* Lessem *et al.* (2019) they outlined four key themes of vital significance for the term communiversity. These are:

1) The solidaristic principles of communalism for **G**rounding community engagements (learning communities).

2) The transformational spiritual principles for **E**merging human being (the journey).

3) The principle of academy for **N**avigating towards the emancipation of cultural knowledge (the research academy).

4) The social principles for **E**ffecting new learning bases, research to innovation enterprises (the laboratory).

So, I moved through the GENE in my analysis with a view to come up with create my understanding. The whole departure points of the communiversity, in contrast with the perspective of the likes of Sabelo Ndlovu-Gatsheni and De Souza Santos, and many other critical theorists mentioned in the chapter, is that they concentrate exclusively on what we term a research academy. However, they have nothing to say about a learning community, an integral laboratory or, indeed, a transformation journey that the researcher-learner needs to undergo.

7.7.1 The learning communities

The first step is to assume the legitimacy of "I am where I think" locally rather than I think therefore I am globally (Ndlovu-Gatsheni, 2019)

Learning to unlearn in order to learn. Ndlovu-Gatsheni postulates that we are products of what we are trying to change and there is genuineness which is needed for that change to take place. The majority in Africa are born black, schooled from primary school to PhD University level even to professorship fulfilling what Ndlovu-Gatsheni terms coloniality. To then turn around and imagine something else is the most difficult and most painful part but the most necessary.

Learning to unlearn, therefore, in order to relearn speaks to the challenges of desocialisation and re-socialisation in the domain of knowledge as well as teaching and learning. This challenge arose from a context where missionary and colonial education taught Africans a lot of wrong things including negative perceptions of themselves and the continent. This harm that was imposed on African people cannot be reversed unless Africans deliberately embark on the painstaking process of "learning to unlearn in order to re-learn". (Ndlovu-Gatsheni, 2019).

7.7.2 Transformational journey

Transformational journey is about how the community, society and culture regenerate itself co-creatively with others within the communiversity (Lessem *et al.*, 2019a). Professor Sabelo Ndlovu-Gatsheni turned to reconstitution of the political. He cited Dussel (2008) whose book, *Twenty Theses on Politics*, sought to give voice to dispossessed masses of the world (the oppressed, the colonised, the marginalised, the labelled, the impoverished). Ndlovu-Gatsheni posited once again what has been the greatest discoveries of early humans, namely that the political is posited by a communal will in order to grant a will to live. Dussel (2008) offered the notion that the will-to-live is corrective to the dominating tendency of will-to-power of Nietzsche or Heidegger. Dussel (2008) further advocated that the paradigm of peace be the corrective to the paradigm of war.

In other words, as per Ndlovu-Gatsheni in the interviews with the author (2019), "The will to live as well as the paradigm of peace must be the corner pillars of the transformational journey". At the fulcrum should be *ubuntu*, the humanness. He argued that that if one departs from the will of power, the end result is domination, colonialism, whilst the opposite is emancipation. This encourages a communiversity that is capable of de-sensing and mobilising all the senses – so not to pre-veil with one sense (narrow view of issues).

Chilisa (2012) further postulates that social science research needs to involve spirituality in research, respecting communal forms of living that are non-Western and creating space for inquiries based on relational realities and forms of knowing that are predominant among non-Western Other/s still being colonised. Decolonisation is thus a process of conducting research in such a way that the worldviews of those who have suffered a long history of oppression and marginalisation are given space to communicate from their frames of reference. Understanding from a research and methodological perspective, its decolonisation entails deconstruction and reconstruction, retelling the stories of the past and envisioning the future.

7.7.3 The research academy

I posed a question to Ndlovu-Gatsheni on his thoughts on the research academy, in particular on how to make it relevant and successful. Professor Ndlovu-Gatsheni reckons that:

> The starting point is that Africa must liberate itself from the classical economics– the Adam Smith Economic Models, the Keynesian economics, the Chicago school of economic school of thoughts just to name a few. ''But rather, a home-grown research academy must then decolonise the economic thought. It must depart from the economics of the dollar sign. What about if it does not bring money but only rehumanise? What if it gives the community confidence? Is it of the national interest? For example, for the French, agriculture is the backbone of their economy; for the British, it is trade; as for the Germans, it is industry. What of Zimbabwe? Africa? Is it its people, its culture, its *kumusha*? We need to restart and to rethink these and that is where the research academy can play a critical role. There have been many initiatives up to the newly formed New Partnership for Africa Development (NEPAD). The problem with Africa development plans is that there is nothing African about them. The epistemology and classical economics permeate through them all. Although African people are seated in these conferences it does not make the plans African even in naming the initiatives African. We must not repeat the African rhetoric. It is how we involve the communities. Mzilikazi or Tshaka did not talk about economics but about food. Doesn't food cut across economics, sociology, and political, making knowledge very thin if we narrow our minds on the dollar sign for everything? It is important to challenge robustly and confidently the disciplinary of base knowledge that create uneducated people.'' (Ndlovu-Gatsheni, 2019)

The above sentiments illustrate that economic dependence produced a situation of "growth without development, scientific dependence produced knowledge without invention (Ndlovu-Gatsheni in the interviews with the author, 2019). For Hountondji (2002) again, as for the TRANS4Mative approach to Integral Development, through recognising and releasing African GENE-ius, nothing would be more Euro-centred than a febrile nationalism that would be content to hold up the treasures of African culture to the face of the world by congealing them, mummifying them, freezing them in their muggy certainty. On the graveyard of African indigenous knowledges (our "southern" Grounding), however, colonialism planted European memory.

The church and the school played a major role in the planting of European memory ("northern" Navigation) including imposition of colonial languages. A local and indigenous research academy must be brave enough to tackle *the language question. Vernacularising colonial languages* does not make it indigenous but, rather indicate that Africa is still stuck with the use of colonial languages. How is it that those colonial

languages are taken as knowledge? Someone proficient in English is assumed to be knowledgeable. Shame that it is not the same for someone proficient in Shona. What we need are practical solutions. Theorists having theorised and there is a need for practical people and practical platforms.

What is also privileged in decolonial pedagogy is attainment of epistemic freedom. This entails the right to think and produce new knowledge from various epistemic sites including Africa. Decolonisation of teaching and learning entails anchoring pedagogy on an African cultural foundation as part of dealing with long-standing problems of epistemicides, linguicides and alienation.

7.7.4 Social economic laboratories

In an interview with the author, Professor Sabelo Ndlovu-Gatsheni (2019) challenged African society that:

> What is next to you or within you is not necessarily yours. Zimbabwe, like many African countries have resources but due to global coloniality, the resources are owned by people outside their countries. –e.g., forests and deepest mines in DRC, Oil in Nigeria. Mines and Industry in Namibia. Zimbabwe have mines and Industry, who owns theses? Therefore, there is need to resolve issue of ownership.

Writing in his book, *The Blue Economy 10 Years, 100 innovations 100 million jobs,* Gunter Pauli (2010) challenges society to transform the present socio-economic downturn and our present economic system that is woefully in need of improvements. They should be turned into a system that promotes life, strengthens resilience, relies on what is available, builds on sustainable practices, works with the flow of physics, offers innumerable opportunities to learn, adapts to changing conditions, responds to basic needs, builds community, instils a sense of responsibilities beyond oneself, generates jobs, and creates multiple avenues and provides challenges. It is a challenge that any African enterprise need to pose as they prepare and embrace as they prepare for transformation into the future.

7.8 The Emerging and Prospective University in Community

> On the future University, given a chance to start a university, I will come up with one that focuses on diagnostics and prescription. A thorough diagnosis always produces an appropriate prescription. Therefore, my ideal university will identify five societal problems focus on diagnostic (research) and coming up with societal prescriptions. The project must have the political

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reconstitution as well as history reconstitution leading to nation building – its lot of work. It must fight epistemic deafness (Ndlovu-Gatsheni, 2019).

The above assertion can be depicted as below:

Figure 7.3: Emerging and Prospective University in Community

(Source: illustration by author).

7.8.1 Rugare-inspired community university and the emerging Unhu Centre for Integral Ecology in Green Zimbabwe (UCIEGZ)

The key attributes coming from the critical theorists, Catholic social teaching and decoloniality can be summed up by the word *rugare*. *Rugare* is a Shona word that means state of harmony and state of freedom. It appropriately describes what is emerging here. State of harmony could be related to the desire for a common good towards self, family and community, and nature. State of freedom means you are not encumbered; the discourse is self-driven. *Ku-garika* then means self-wellbeing, which is the ultimate desire of every person, community, and society.

Rugare as a greeting also means peace be with you. Peace in the world is achieved when the community can meet its societal needs holistically. This calls for the integral approach to development.

Rugare also means development, akin to *budiriro yevanhu*, that is, transformation of people. *Rugare tange nhamo* is an idiomatic expression in Africa which translate to survival comes before comfort (Mawere, 2012). In other words, there is a storm before calmness come, that is, a regenerative storm.

The societal issues identified in my inner and outer calling that include poverty alleviation, closing the gaps in academe and industry through appropriate research, decolonisation of the university are all clamouring for *rugare*, peace, calmness, harmony and development. This is what Pope Francis articulated in Laudato Si (2015). The home (*kumusha*) is of common good.

Now looking at Joseph Village aspirations as articulated in Chapter 4, is the quest for a sustainable model that survives from one generation to another without depending on handouts from donors. That is another call for *rugare*. Manicaland State University of Applied Science, being the newest state university, also desires to be a relevant university that meets the needs of its communities through partnering KO-IDEA /TCA.

What is now emerging is a community-university inspired by the spirit of *rugare* catalysed by KO-IDEA and TCA:

a) A community inspired and in harmony (r*ugare*) by its natural resources.

b) A community embracing its culture and spirituality (peace) *rugare.*

c) A community eager to learn and educate itself and take ownership of the process of transformation; willing to embrace indigenous knowledge system and welcome exogenous system only on their terms (*rugare* inspired education).

d) A community ready to participate economically within itself and with the outside world (*rugare-nomics*) and bring wellness (*rugare*) amongst its people.

Rugare is the local moral core, whereas the integral worlds constitute global-universal truth, duly synergised by integral ecology, altogether making up the gene-IUS.

7.9 Chapter Conclusion

Whilst critical theory has its origins from the west with the Frankfurt School as the pioneers, Africa in general has made considerable progress with a few African critical theorists challenging the status quo. To borrow from Ngugi wa Thiong'o (1993), the African critical theorists are "moving the centre" to contribute to the freeing of world cultures from the restrictive walls of nationalism, class, race, and gender. As De Sousa Santos (2014) posits, learning from the South is therefore the process of intercultural

translation by means of which the anti-imperial South is constructed both in the global North and in the Global South. The deliberate move from the traditional critical theorists from the West (Max Horkheimer *et al.*) to the new breed of critical theorists such as Boaventura de Sousa Santos, Sabelo Ndlovu-Gatsheni, is therefore inevitable. There is a need to create a distance from the Eurocentric critical tradition as it is only providing weak answers to tough questions confronting Africa in general and Zimbabwe in particular.

As seen in this chapter, there is a compelling case for decolonising Africa, socially, culturally, politically, economically, and epistemologically. At the heart of this process are the efforts to decolonise the university.

Ndlovu-Gatsheni (2018) posits that decoloniality underscores the fact that human beings were/are born into a valid and legitimate knowledge system. This is an important decolonial attitude that enables one to be concerned about the marginalisation of the African knowledge system in the modern academics. Reinventing the new university touches the emancipatory light beam of freedom on the new mode of university and, for us, the communiversity and the new form of research academy. This is a *rugare* and *unhu* inspired community university. The decolonial theorists focus on the substance of the "new university", they do not focus on the integral form which, in our case, is constituted of the communiversity as a whole. Neither do they focus on the process (integral research) which, in our case, the academy endeavours to address.

In the next chapter, this research journey is still on the caRe trajectory. It is now moving to institutionalised research that I relate to the academy, most specifically Centre for Integral Ecology and Green Zimbabwe. In this integral research journey on the Eastern path of renewal, having looked at narrative methods, hermeneutics, and critical theory, I turn to Institutionalising the research innovation. This is the third element on the CA<u>R</u>E trajectory. This was setting the stage from community research to developing a communiversity in Zimbabwe.

Chapter 8

Emancipation through Institutionalised Research and Innovation

8.1 Introduction

In the previous chapter on the emancipation path of Eastern renewal, I looked at critical theory and 'African voices' from African critical theorists. These 'advocated' for accelerated decoloniality of economic means, the epistemology and freeing of the cultures to rediscover themselves. At the centre is the need for a new form of a decolonised university which, in this case, is the alternative emerging communiversity that could promote that process away from Eurocentrism.

This chapter focuses on the third aspect of the ca**R**e process, the innovative institutionalised research whose main purpose is to co-creatively seek answers to current socio-economic challenges and imbalances, more so worsened by ever increasing VUCCA (volatile, uncertain, complex, chaotic, and ambiguous) environment, through conducting research thereby effectively supporting the re-GENE-ration process. Key to that process is to eliminate the silo mentality that the traditional way of research proffers and that treat people as research objects. In this case, we research with people and not on people.

The CARE trajectory started with the **c**ommunity activation in Chapter 4. This set out the innovation ecosystem. Building on community activation, I moved to Chapter 6, **a**wakening integral consciousness, thereby arouse and awaken consciousness of individuals and the collective. However, this was still on the emancipatory trajectory.

In this chapter, I look at the emerging TCA and TRANS4M Communiversity Associate (TCA) backed Centre for Integral Ecology Green Zimbabwe (CIE/GZ) Academy born from villages such as Joseph Village and Buhera, socio-economic laboratories such as Sypplyline and Weph, Providence Human Capital (PHC) and ecosystem partners such as Manicaland State University of Applied Scieces (MSUAS) that aim to institutionalise innovation driven **r**esearch, and fully activate tools and concepts developed in Chapter 7. In the long run, the tools, concepts and programmes build resilience in individuals and the community. They also foster *rugare* (harmonious development) that is sustainable. There is a strong and growing impetus for universities and colleges to ensure that their presence within various communities is

productive and transformative (Boyer, 1996; Sandmann, 2008), the desire which is also at the heart of the ecosystem.

Traditionally, the conventional route to institutionalise research is a research programme and or research academy, which is the basis of the PhD by Isheunesu Chaka, my fellow researcher. In my case, the core focus is to institutionalise an academy emerging via TCA/ TRANS4M.

This chapter covers:

a) The background to establishing such a research academy in Zimbabwe

b) The structure (form), substance, and processes for the academy

c) The role of the transformational journey in the academy

d) CAREing, that is, an example of the role of the academy in addressing the 12-pillar strategy for the Joseph Village

e) Conclusion

I now trace back the developments in Zimbabwe over the last few years.

8.2 Background and the call for a research academy in Zimbabwe

Less than a decade ago, the then Pundutso Centre for Integral Development based in Harare, together with TRANS4M in Geneva, published *Integral Green Zimbabwe (IGZ): An African Phoenix Rising out of the Ashes (*Mamukwa, Lessem & Schieffer, 2014). Based on the accomplishments of a wide range of PhD researchers and practitioners, it was framed under a so-called CARE umbrella, standing for **C**ommunity activation, **A**wakening integral consciousness, innovation driven, institutionalised **R**esearch and **E**mbodying integral development. Five years later, what had now become TCA (TRANS4M Communiversity Associates) published, *The Idea of the Communiversity* (Lessem, Adodo & Bradley, 2019) which further amplified, now institutionally, CARE, namely *Communal learning* (Community activation); *Transformation journey* (Awakening consciousness); *Research Academy* (Research and innovation); and *integral Laboratory* (Embodying development).

In fact, IGS involved leading researchers and practitioners from the public and private, civic and environmental sectors in Zimbabwe. However, given the focus on individual PhD's that most had undertaken, the amount of interaction between individual and community, organisation and society as a whole was spasmodic.

Even more dramatic is that most of the contributors of IGS, for example, Dr Ezekiah Chasamhuka Benjamin "disappeared" into the Zambian sunset and began working in corporate consultancy; Dr Jimmy Shindi also joined the corporate world thus moved away from the IGZ light, though he is still a close colleague of Prof Douglas Mboweni. Only lately Dr Samuel Kundishora, now a government official, is actively working with Dr Daud Taranhike on Integral Kumusha ICT linkage.

The leading West African philosopher, Paulin Hountondji, renowned for his *African Philosophy: Myth and Reality* (1983), writing the foreword to *Integral Green Zimbabwe* argued that the PhD students and fellows contributing to IGZ were conscious that their intellectual work could by no means be an end in itself but integral research and, rather Research and Development, that is meant to address the most burning issues of societies. Similarly, weighing in with her foreword to IGZ, Fay Chung, a leading Zimbabwean educationalist, public intellectual, and former Minister of Education, noted that the process of societal change within the Zimbabwean context, where new models are being developed, provides an important contribution to integral development which is based on linking economic development to human values as expressed in specific societies and historic situations (Mamukwa, Lessem, Schiffer, 2014).

Such was the grand expectations, unfortunately in many cases, though by no means all, the intellectual, if not also practical activity ceased after the PhD programme was over. That set the thinking at TCA, at KO-IDEA, building on Pundutso, as well as now also at MSUAS and, indeed, the rural communities with which we are intimately associated, how to proceed further.

The desires of IGZ in setting up a research academy that would advance the work institutionally was largely because they remained individualist transformational journey. So, one can argue that IGZ never became a reality but remained a collection of reflections albeit very profound for regeneration story of Zimbabwe. Through the

concept of communiversity, the objective is to pick up the pieces and, hopefully and purposefully, weave a new academy capable to withstand what may have gotten in the way for IGZ.

I alluded earlier to the fact that the innovations were largely individualistic. Upon completion of programme, most would gravitate towards their place of work in corporate world, or 'original lives'. Some form of rivalry within the IGZ ecosystem, with the eventual formation of Business Training Development (BTD) may have attributed to that. It is fair to recognise BTD's positive contribution as it continued to catalyse The Da Vinci PhD programmes as well as offer management development and training programmes. Thus, even BTD could not fill the gap of a research academy. Lessem and Schieffer (2014) noted that, ''There seems to be a tendency to lose touch with the university world once we move onto community development and societal learning. Take for example Chinyika in Zimbabwe. In itself, it is an extraordinary case of communal development, but the link between The Da Vinci/TRANS4M and BTD and the community disappeared as it lacked the necessary institutionalisation''.

The academy, now evolving, is set up for effective institutionalisation for a few reasons. First, I resigned from corporate life in order to follow on a full-time basis the passion of catalysation the evolving of communiversity and academy in Zimbabwe. Furthermore, I am not bound to a particular learning community to make my approach individualist and, therefore, as a founding Executive Director of KO-IDEA, I remain neutral with the big collective view picture.

Secondly, I have a backing and support with from significant ecosystem players like Prof Douglas Mboweni, Dr Ndudzo, Dr Taranhike, Prof Ronnie Lessem, Wellington Mutyanda (Pundutso and PhD candidate). Mboweni is not only the Group CEO of the largest listed company in Zimbabwe but has also passion for reimaging rural areas. He is so enthusiastic about the transformation at Joseph Village his birthplace. Ndudzo is a passionate CEO of Providence Human Capital (PHC), an integral enterprise model company within our communiversity. She is herself passionate about mental emancipation. Dr Taranhike spread integral *kumusha* into integral consciousness across the country via on the ground show days, TV, radio, and social media platforms. Wellington Mutyanda, the CEO of Weph Commercial Agencies is working on integral social technical development in rural Chivhu.

Thirdly, the collaboration with TCA/TRANS4M gives it another independent dimension but, most importantly, the required scholarly depth and substance as TCA led by Ronnie Lessem continues to draw exogenously from Nigeria, Pakistan, Egypt, Argentina, Italy, China, just to name a few. Such global perspectives enrich the emerging local academy.

These are some of the many positive factors that are pointing towards a successful institutionalised academy. However, factors such as funding, governance, partnerships still play a significant part and KO-IDEA's early mandate is to put systems in place to address these factors.

Now, having set the background to the research academy in Zimbabwe, I now move to the form, substance, and the process of the research academy.

8.3 Unhu Centre for Integral Ecology and Green Zimbabwe: *Rugare*-inspired

At the end of Chapter 7, I introduced *rugare,* which means harmony (nature and community; peace (spiritual and cultural), development (knowledge and systems) and wellness (economic and enterprise). The world epitomises what the research is all about to bring and breathe life to the ecosystem.

The research academy is critical to the shared communiversity cause. I am consciously building on from where Integral Green Zimbabwe left off, and where Pundutso was attempting to close the gap. It would complement the embryonic work of nhakanomics with Daud Taranhike, Kuona with Chipo Ndudzo, and is a precursor to the eventual Research Academy emerging at MSAUS (Chaka).

Now I move first to the form of the research academy.

8.3.1 Structure (form) of UCIEGZ

It was concluded in Chapter 7 that those critical theorists are advocating for the decolonisation of the university and the need to evolve the university to be community and societal centred. At the beginning of this chapter, it was suggested that the communiversity be a structural means of educationally overcoming the tendency towards individualisation, and an alternative vehicle for socio-economic-cultural transformation. A research academy then for Lessem (2017) is a quintessential of the southern realm of nature and community as it is a contextualised platform for

communal learning and development for full problem-solving potential. Lessem (2017) further posits that a research academy can be articulated as community-based evolution that draws purposefully on local, indigenous knowledge systems such *nhimbe, ukama, unhu* in a purposeful way. It is a learning processes over and above educational programmes and is built on the vitality of a particular place.

According to Lessem and Schieffer (2016), societies are fountains of knowledge through their nature and developing through culture, and the knowledge can be used to create, share and apply it. Whatever the form of knowledge, it is embedded in the very cultural soil of each society.

8.3.2 Substance and a case for UCIE/GZ: Bridging the gap between praxis and practice in the research academy

> We live in a world which is desperate for impactful and sustainable solutions, a world that has been let down by so many man-made systems, a world that has suffered immensely from the irresponsible actions of mankind. It is not a surprise therefore that there are loud cries emanating from all the four ends of the globe, for an inspired way of thinking and doing things, for actionable thinking that functions in harmony with nature as well as culture whilst riding on the appropriate technologies to establish sustainable enterprises. The future has to be completely re-imagined and innovated in a holistic manner that embraces the dignity of every individual as a human being, the preservation of every square inch of the globe and the equitable stewardship of every resource placed before mankind by the creator." Douglas Mboweni, a citizen of Joseph's Village and CEO of Econet Wireless Zimbabwe, a founding Trustee of KO_IDEA (Adodo & Lessem, 2021: xi).

The academy becomes the ecology friendly platform that plays a role in the co-creativity of communities helping bridge the gap between the practical view and the theoretical one in a continuous process of reflection and action. The reflection in the process is creating innovative ideas and knowledge that bring sustainable development as depicted in Figure 8.1.
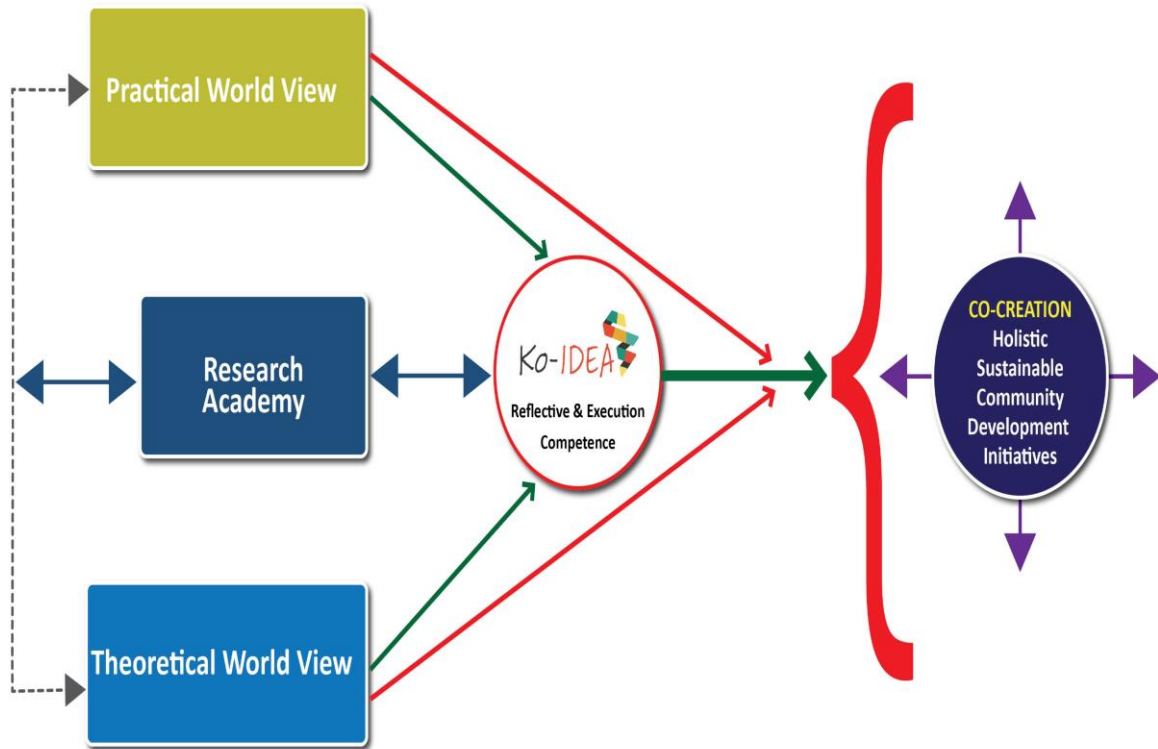
Figure 8.1: An academy bridging the gap between theory and practice

Source: (Adapted from Mboweni, 2021)

Mboweni's analysis above flows out of a rational-deductive outlook which is consistent with the path of renewal whereby, for Heron (2002), the experiential and the imaginal – the south and east – precede theory and practice – north and west. The above can be compared and contrasted with the integral orientation as shown below.
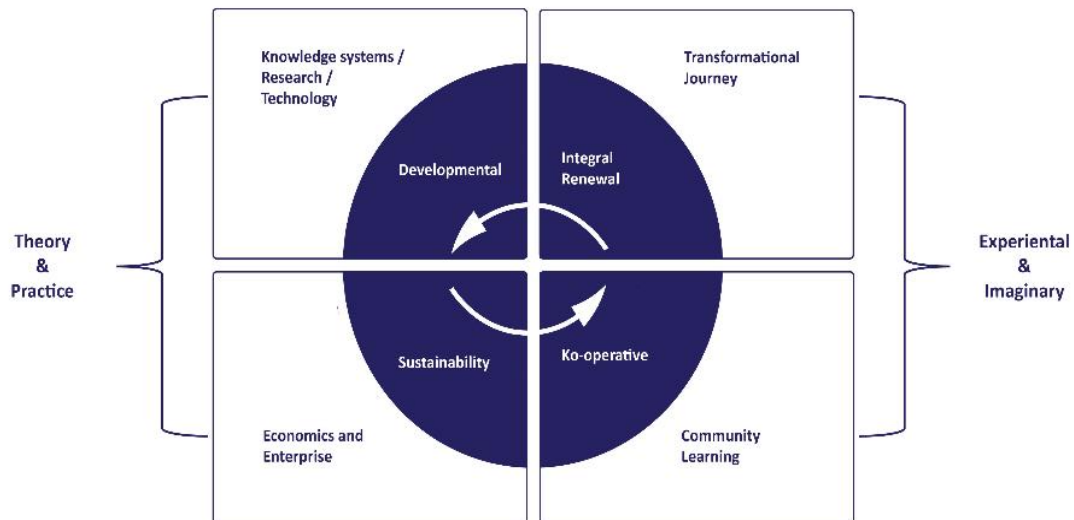
Figure 8.2: The integral orientation for the Research Academy

(Source: Own illustration)

8.4 Theory and Practice: Re-Imagining Rural Contexts

The disconnect of theory and practice alluded to above is exacerbated by the disconnect between community and enterprise, between nature and technology, between culture and economy, between intellectual content and social context. Furthermore, re-imagining rural contexts involves linking theory and practice, in relation to agriculture, with the experiential and the imaginal.

We are living in a volatile, uncertain, complex, chaotic, and ambiguous (VUCCA) world. That alone calls for innovative ideas for sustainable development. Zimbabwe has high unemployment rate above 90%, coupled with high rural population at 67.7% majority which live below poverty datum line, according to 2020 statistics (tradingeconomics, 2022).

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Furthermore, agriculture contribute approximate 17% of Zimbabwe's GDP. Due to the impact of Covid-19, the GDP of most African nations shrank to between 3.5 and 14% (AFDB, 2020). The performance of agriculture is therefore a key determinant of rural livelihood resilience and poverty levels. As if that was all, the land issue is a legacy issue from colonial times with the majority of rural people having been settled in regions of low land productivity caused by the colonial land act tenure Acts of 1930, 1969 and 1977.

The general rural population in Zimbabwe experience low and erratic rainfall, periodic droughts caused by climatic change, low and declining soil fertility, low investment, shortage of labour due to rural to urban migration by men leaving mostly women. The low investment means poor physical and institutional infrastructure. Poverty and recuring food security. Agricultural production output is very vulnerable to all the above-mentioned factors. However, it is not all doom and gloom.

There are few good cases around the country, which I could term pockets of brilliance. However, these remain too little and very fragmented. CIE/GZ would attempt to harness such examples as inputs to the co-creative purposes in the academy.

8.4.1 Starting off in the south/ learning communities: Chinyika Valley

As told in the previous chapters, the Chinyika story from rural Zimbabwe is grounded in nature and community (Mamukwa, Lessem & Schieffer, 2014). Mamukwa *et al.* (2014) argue that authentic development in Zimbabwe neither rests in the hands of international capitalists nor communists, but in the local identity, duly evolving towards a global integrity. Such initiative is in line with Aspiration 6 of the Africa we want (AU, 2015), which dreams of an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children. Another good example is integral *kumusha* as illustrated below.

8.4.2 Integral Kumusha: Buhera

Rural Buhera is dry and arid. However, it is offering renewed hope that marriage between nature, culture, technology, and enterprise can transform communities (micro communiversity) and that communal learning can be core to rural development (Lessem, Mawere & Taranhike, 2019).

8.4.3 Emerging in the East with Maseko Phiri and Muonde Trust

Muonde Trust was formed to keep the connection between spirit, community, and ecology. It is a community-based organisation dedicated to fomenting locally driven creativity and development in the Mazvihwa and neighbouring areas of south-central Zimbabwe (Zvishavane District) (Muonde Trust, 2022). Maseko Phiri and his family turned a wasteland into an oasis through over 30 years of rainwater harvesting for drylands.

8.4.4 Navigating with Sam Moyo & SM Institute of Agrarian Studies

Sam Moyo was a distinguished scholar in agrarian studies in Zimbabwe. SM Institute of Agrarian Studies is an independent policy research institution committed to the development of agrarian systems that enhance equitable land rights and sustainable land uses throughout Africa (SM Institute, 2021). This is a case of a research academy that is now a shadow of its former self due in part to the death of Moyo, but in part to the lack of deeper institutionalisation that the communiversity concept is pursuing.

8.4.5 Effecting with socio-economic laboratory: Higher Life Ministries re-imaging rural

Corporate giant, Econet, is investing heavily in education, health, wellbeing, leadership, lifelong development, job creation, sustainable livelihoods, girls' empowerment, faith, development and targeting rural population. Launched in early 2019 by the Masiyiwa family, the Reimagine Rural Fund aims to foster economic activity at the rural level with a special focus on women and youth. This initiative is promoting shared prosperity in rural Zimbabwe while meeting the needs of vulnerable populations and reducing inequalities to improve livelihoods (Higher Life Foundation, 2021).

From indigenous practical view (reason) point, we look at the theoretical viewpoint starting off from the Catholic social teachings (faith) and then decoloniality (aspirations).

8.4.6 Christian call for integrated approach to research

Most rural communities are faith based in Zimbabwe in a country where more than 85% are enunciated to be Christian (US State Dept, 2021). Faith therefore plays a significant role in communities such as Joseph Village which was founded by Joseph Mboweni who himself was a Dutch Reformed Church Missionary.

Furthermore, my poor upbringing, my quest for equitable social enabling models such as *communiversitism* attracted me to the Catholic social teachings that I critiqued in Chapter 7 as well to few authoritative figures, like Pope Francis, who continue to challenge the conventional, neoliberal, economic system, as has been done by a succession of Popes in the past. Pope Francis (2014) in *Laudato Si* conceives research for solutions that demand an integrated approach in order to combat poverty, restore dignity to the excluded, and at the same time protecting nature. On the other hand, Pope Emeritus Benedict XVI (2011) in his exhortation *Africae Munus* (and speaking about respect 'CARE' for creation and ecosystem) stated that Africa must consolidate her economies according to her cultural characteristics and that "every people must be the principal agent of their own economic and social progress". In Chapter 7, we encounter the seven social teachers that can be summarised into care for God's creation and family (nature and community), care dignity of person and rights (culture and spirituality; dignity of work and options for the poor and vulnerability (enterprise and economy and solidarity or *ubuntu*).

The Catholic social encyclicals mentioned above as well as the seven social teachings, have not established an academic "delivery vehicle" for such. In most cases, faith-based organisations advance cooperatives and social enterprises, but not an alternative form of academe that addresses the social illness that is linked to communities they seek to serve; of course. The Catholic Church, for example, is renowned for its import and commendable role in schools, universities and colleges whose main drive is teaching and education and not necessarily research.

8.4.7 Decoloniality call for local knowledge creation

As discussed in Chapter 7, for Chilisa (2012) social science research needs to involve spirituality in research. For Ndlovu-Gatsheni (2018), Africans can play a significant role to counter coloniality (decolonise) by influencing institutions to rather develop

knowledge for Africa as opposed to acting as care takers to archaic colonial machinery. With reference to Africa before the colonial rule, knowledge was transmitted orally and effectively, and such must find space in the indigenous knowledge systems. The ***mother tongue***, as a language of instruction was the primacy of the maternal ideology within the African indigenous education (Ndlovu-Gatsheni, 2009). For example, mothers and grandmothers actively participated in primary education and the most common pedagogical mode was folktales delivered in the evening, mainly to children

However, what is missing from Ndlovu-Gatsheni's analysis is the nature of the educational institution, the university, in itself that has remained colonial in its approach. It is heavily influenced with the West that designed most of the existing programmes. The academy/communiversity concept therefore offers perhaps an appropriate alternative to developmental economics.

What is emerging from the practical, praxis, decoloniality and social Christian teaching can be summarised as below:
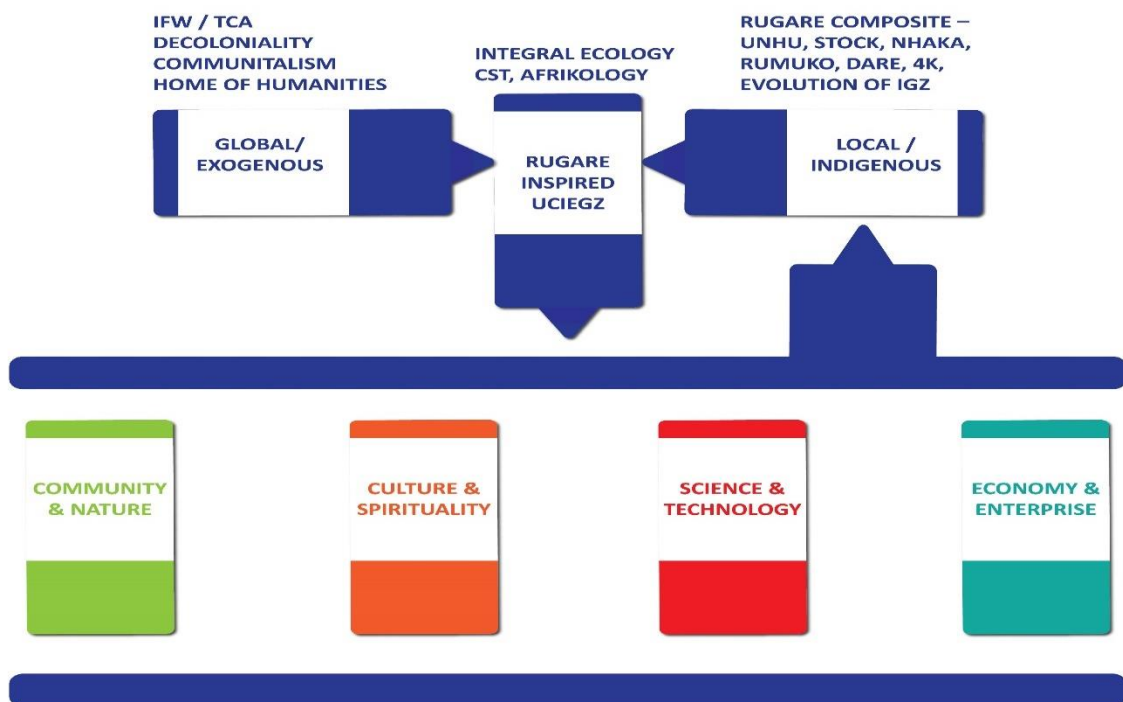
Figure 8.3: Emerging UCIE/GZ themes anchored around the integral Four Worlds View.

Figure 8.3 depicts both local or indigenous and global or exogenous knowledge systems that are key ingredients of the research academy from an integral world view point. Building on from the form and structure as above, I now turn to integral *living process* that weaves them together in *rugare* guise. It takes on the form from where Integral Green Zimbabwe left, but this time embodied in myself as KO-IDEA catalyst or integrator. I now turn to the process that involves the GENE encompassing OFET, the 4K model and then draw from nature by learning from the *muuyu* baobab tree.

8.5 *Rugar*e-Inspired Processes of the Research Academy

> And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the Ground, the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flows out of Eden to water the garden, and there it divides and becomes four branches (Genesis 2 verses 8 to 10).
>
> The African Bible, 2008)

"Mwari akatisika, akatipa ivhu ne mvura kuti zvitiraramise sevanhu" (God gave us land and water to sustain us). Thus, When God created Garden of Eden, the world so to speak, his vision was harmony '*rugare'* among people in the world. It was an envisaged integral living, a *rugare* inspired living. The research academy draws on the transformative rhythm of the GENE as per Lessem, Adodo and Bradly (2019). Such an approach interconnect research method and methodology, critique and action through a full trajectory from origination, foundation, and emancipation to transformation. Such a process for Joseph Village is depicted in 4M (TCA. 2022), mother nature, master narrative, model and measures and Chaka's 4K model (Chaka, 2022).

Grounded in the valley, mountains, river and its people, this research sought re-establishing the connection with God given resources. This research is therefore grounded in live **m**other nature, locally engaged with the original, individually and collectively. It is here that the community is engaged in the first K in the 4K model, that is, **K**unzwa. This is similar to hearing the sound and echoes from the mountains, water flowing in the nearby stream, the sun giving the energy to the people, crops and animals. It is also similar to listening to nature to what it has to offer.

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The emergence allows the core societal need that emerges locally and globally within the local context which the local talents and gifts inherent in the community. The 12 pillars are aiming to address the societal issues, now the community builds on its biblical and Christian faith and Shangani *unhu* togetherness and the spirit of Joseph Mboweni to address issues. It is about the master narrative of the community. it is about the use of and promotion of the local language. It is the second K, *kuterera*, this is listening to appreciate. There is appreciation of own God-given talents, culture, spirituality. Naturally, this leads to appreciation of issues better.

The **Navigation** phase is drawing the local indigenous and the exogenous global to prepare for new thinking, new emancipatory scientific **mode**l. It is about *Kunzwisisa*, understanding the gaps with the view to co-create new. As shown on Figure 8.3, this is about testing *Pfumvudza* as a concept of farming, for example, and implementing after a pilot project. It is also about looking at renewable source of energy and new economical ways of harnessing and drawing water.

Effecting transformation is about contribution, *Kunzwira*, that empathetic ear to make a difference, to bring food security, health and wellbeing. It is here we talk about R*ugare- nomics* that brings harmony for self and community. Measures of success to go with the Joseph Village agricultural miracles of turning dry land to become an oasis in the desert, and many aspirations of Joseph Village Trust including agricultural, educational and health. The Table below summarises the process as described above.

Table 8.1: GENE, 4K and 4M illustration of Research Academy

Community Building	*Conscious Evolution*	*Knowledge Creation*	*Sustainable Develop/t*	*Society Building*	Research to Innovation/*trans4mation Journey*
Heritage, Hospitality, Retailing, Tourism and Public Relations	Indigenous Shangan and Exogenous Christian History and Culture	Interactive Indigenous/Exogenous Education & Training, Research and Development	Economic Infra-structure; Production & Distribution	Renewable Energy; Food Security; and Healthy society	*Spread the Gospel of Christ through Agriculture, Health and Education*
Local Grounding and Origination in Nature/Community	Local-Global Emergent Foundation Culture/Spirituality	Newly Global Emancipatory Navigation: Science &Technology	Global-Local Enterprise	Local Identity to Global Integrity	*Nature, Culture, Technology, Enterprise, Polity*
MOTHER Nature	MASTER narrative	Scientific MODEL	MEASURES	MEANS of integrality	*Integral Development*
Kuterera/ Deep Listening	Kunzwa/Listen to Appreciate	Kunzwisisa/ Listen to Understand	Kunzwira/ Listen to have Empathy		*Rugare*

(Adapted from Chaka, 2022 unpublished; TCA, 2022 unpublished)

8.5.1 4C and CARE

Calling: The 4K model assists with understanding the calling of the community and bring to the fore the burning issues at the core of the village. What is the driving force coming from within that is compelling the community to want to embark on the transformational journey? Transformation from within is transformational. Transformation driven from outside is temporary and not sustainable.

For Joseph Village the calling is to drive out poverty and bring self-sufficiency and food security (*rugare-nomics*).

Context: Understanding the specific local context and overall global setting in which the community calling, and challenge is located or lodged. As alluded earlier, the Zimbabwean context is marred with imbalances arising from the colonial past, but also with current VUCCA environment that exacerbate the rural landscape issues.

Co-creation: Here enters a realm of idea generation drawing from the indigenous local and exogenous global systems. This involves marrying praxis with practice.

Contribution: For Joseph Village, it is about delivering the 12 strategic pillars as shown below.

It is through CARE that we respectively turn **C**ommunity activation and collective **A**wareness raising, institutionalised **R**esearch and ultimately **E**mbodying individual, communal, organisational, and societal development into integral all round development (Lessem, 2017). We care because together we need to build a sustainable community. We CARE, because we need to leave *nhaka* for generations to come. We CARE because nature is calling us to be responsible stewards of the natural resources we have. We CARE because we are global south people. This is *ubuntu*, you are because I am, because I am you are.

CARE Process: Joseph Village, itself a viable model of rural regeneration, is being evolved, building on the local and particular with prospective relevance, nationally, countrywide in Zimbabwe. It is also building on the transformational journey so far given some of the pilot work that has taken place at Mboweni homestead within the village.

Below I revisit the Joseph Village 12 pillars of development shared in Chapter 4.
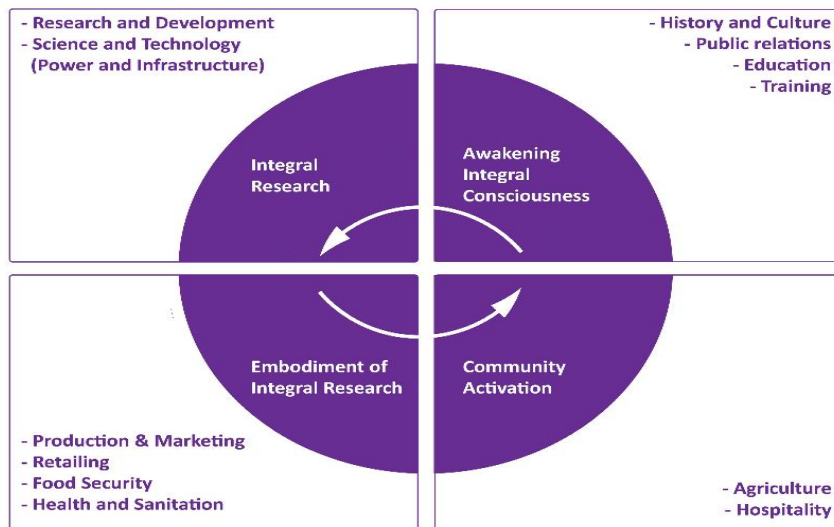
Figure 8.4: Joseph Village caring for the 12 pillars for development

8.5.2 Example of learning and getting inspiration from nature

In the words of the beautiful canticle, "Praise be to you, my Lord", Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. Similarly, Pope Francis (2015:11) writes, "Praise be to you, my Lord, through our sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs".

On their way home coming from Joseph Village, the researchers passed by this ''green tree'', and that became their moment of enlightenment. This giant tree grew upon a rock, yet it grew so big and always stood ever green. To them, that tree was the perfect metaphor of what the Joseph Village could be. It could grow in conditions that people viewed as tough, and still remain a flourishing village that continuously developed socially and economically.

Mwenezi, where Joseph Village is located, just like other dry areas in Zimbabwe, is endowed with baobab (*muuyu*) trees. Baobab trees (*muuyu*) is a mysterious tree from which we can learn. Below are some of the areas we can learn from the tree of life.

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Figure 8.5: The researcher standing next to a baobab tree in Lowveld in Zimbabwe

Table 8.2: Learning from nature (MUUYU (Baobab) Tree)

	Tree of Life Characteristic	What can we learn from it?
Grounding & Nature	Baobab trees grow in some of the driest, remotest, and poorest parts of rural Africa. There is no such thing as a baobab plantation; every tree is community or family owned and wild-harvested.	There is life even in the remotest part of our society. We just need to discover what connects us to nature in that part of the world. (*Mwari akasika zvinhu zvese zvakanaka. Patiri ipapo pakanaka mumaziso aMwari*).
Emerging in Culture	Baobab trees also play a big part in the cultural life of the communities, being at the centre of many African oral stories.	These ancient stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others. We must Listen to the ancient stories for wisdom.
Navigating	Baobab trees are not only useful to humans, but they are also key ecosystem elements in the dry African savannas. Importantly, baobab trees keep soil conditions humid, favour nutrient recycling and avoid soil erosion. They also act as an important source of food, water and shelter for a wide range of animals, including birds, lizards, monkeys and even elephants – which can eat their bark to provide some moisture when there is no water nearby. The flowers are pollinated by bats, which travel long distances to feed on their nectar. Numerous insects also live on the baobab tree.	Rural Ecosystem ecology is now more relevant more than before. The questions about the living and non-living components within the environment, how these factors interact with each other, and how both natural and human-induced changes affect how they function. We must co-exist and bring nature close to how the creator had it structured before. Restoration for sustainability.
Navigation	Some people call it an upside-down tree as the top of it looks more like its roots.	Development must be bottom up not top down. On top of rural development agenda should be people on the ground, the rural farmers, women, the villager themselves.
Effecting	The fruit produced is nutritious and rich in Health and beauty benefits: In fact, every part of the baobab tree is valuable - the bark can be turned into rope and clothing, the seeds can be used to make cosmetic oils, the leaves are edible, the trunks can store water and the fruit is extraordinarily rich in nutrients and antioxidants. Women in Africa have turned to the baobab fruit as a natural source of health and beauty for centuries.	Nature is beautiful if we can connect to it. We can get our food from the grains, we can get medicine from the herbs, we can get nutritious elements from the fruits that can grow within us. More so we can get proteins from poultry, goats, cows, sheep even wild animals. The Biblical Garden of Eden can be found everywhere where one is located and situated.
Effecting	Grow in 32 African countries and live to hundreds of years	Our efforts in the village must be generational. It is about leaving a legacy (*nhaka*), that is, nhakanomics.
Effecting	Some farmers are discouraged by the fact that they can take 15-20 years to fruit – but recent research has shown by grafting the branches of fruiting trees to seedlings they can fruit in five years.	Having a winning formula guarantees long lasting and sustainable results. We must look at sustainable ways of living – quick wins or profits will not take us far.

(Source: Zongololo, Unpublished)

According to co-researchers from Joseph Village:

> The success of the Muuyu tree taught us that we do not need to change the climate at JV, we must only seek to flourish in it. We must accept what the land wants us to do on it, not force the land to do what we want. The hot temperatures, rocky land, and low rainfall were NOT a curse, they were the blessing that distinguished this village from any other. There were plants and animals that could only be grown and reared at Joseph Village better than any other place. By focusing on that, we would finally get connected to the very DNA of Joseph Village's uniqueness (JV Researcher notes, 2021).

This *muuyu* model comes under the indigenous represented by *rugare* as a composite.

8.6 The Role of the Transformational Journey: CARE to Communiversity

The academy structure, substance and processes set the stage, not only for the master's programme but the communiversity as a whole and the transformation journey. The *rugare* process, in the above guise as I have indicated, weaves all the research academy threads together, thereby bringing Integral Green Zimbabwe newly to life, embodied in myself, individually, and in KO-IDEA, institutionally, also now supported purposefully and integrally by Joseph *et al.* (local original grounding); TCA (local-global foundation); MSUAS/ CIEGZ (newly global emancipation); Sypplyline /PHC /Econet /Weph /Higher life (global-local transformation).

Whilst the journey for self is through PhD, the journey for others in the ecosystem is through the process of holistic development. It is in that light that we have now, first, conceived of an individual journey to mastery-based research and educational transformational journey in integral ecology accredited by MSUAS (education) and TCA (research). Secondly, of communally based rural regeneration accredited by village leaders. Thirdly, an inter-institutional oriented catalytic process accredited by KO-IDEA and TCA. Fourthly, of organisational development accredited by enterprises such as Econet, PHC, Weph and others; and ultimately, of societal re-generation accredited by a community.

People like journey men and women, embark on a transformational process of co-evolution and co-creation of knowledge on how to impact rural areas, socio-economic laboratories. They do not research on people they research with people the transformation taking place individually but also collectively. On the mastery programme, there would be participant researchers dedicated to building up the

CIEGZ alongside a steward (Lessem, TCA), catalyst (Zongololo, KO-IDEA), and developer (Chaka *et al.*, MSUAS).

The mastery is a breakthrough as it creates agents of change, innovators, practitioners that can hit the ground running in regenerating communities and socio-economy laboratories. It aims to produce talents relevant to the socio-economic needs of the country.

8.7 The Role the Academy in Addressing the 12 Pillars of Village Development
The table below is the co-evolution and co-creation of a roadmap from ecosystem actors, steward (Mboweni), researchers (TCA, MSUAS), co-researchers (Joseph Village) catalyst (KO-IDEA and self). The roadmap details how the research academy within the communiversity is responding to the 12 strategic pillars at Joseph Village. With KO-IDEA/TCA playing catalytic roles. Below are the activities within the roadmap relating to the academy. The rest of the roadmap is shared in Chapter 10.

Table 8.4: The activities in the academy for Joseph Village

Communiversity Aspect	Joseph Village pillar	Activities	Desired Outcome	Resources Needed	Duration
Research Academy	Research and Development	Co-ordinate knowledge gathering and sharing in local language.	A narration of local traditional knowledge, e.g., herbal medicine	Researcher, Co-Researchers	1 Year
Research Academy	Research and Development	Conduct research on the appropriate technology for the village; What does SMART Village mean for Joseph Village??	Appropriate technologies report for Joseph Village; linkages to, e.g., open systems	Researcher, external linkages	6 Months
Research Academy	Research and Development	Conduct research on the appropriate technology for the village	Appropriate technologies report for Joseph Village; linkages, to e.g., open systems	Researcher, external linkages	6 Months
Research Academy	Research and Development	Work with the community for enhanced communication and information sharing	Information centre with relevant material for the village in local language	Researcher, co-researchers	1 Year

8.8 Chapter Conclusion

In this chapter on the Ca**R**e trajectory, I looked at the institutionalised research. I focused on the institutionalising the emerging academy.

I started off by bringing to the fore motivations for The Unhu Centre of Integral Ecology building on Integral Green Zimbabwe as above and why such an innovation is key to the regenerative aspirations in plugging the gaps for a functional communiversity to be an ideal vehicle for socio-economic transformation. I looked at social innovations in Zimbabwe with a view of taking lessons in order to close the gap other issues identified in the early chapters (outer calling and context). This gave a good understanding in ensuring that the institutionalisation and processes and substance are relevant, appropriate, and unique.

The four pillars of UCIEGZ were also articulated. Indigenous inspired by *unhu* and *rugare*, exogenous inspired by IFW, integral ecology and Afrikology. The centre remains GENE-ius inspired, grounded in KO-IDEA communities and communal learning, emerging via transformation journey and navigating via MSUAS and effecting through laboratories such as Sypplyline inspired by *rugare* moral core, IFW and integral ecology. Whilst there is personal transformation for the researchers, the entire community would benefit from the same transformational processes benefiting the researchers. This knowledge generation, sharing and storage would benefit the entire ecosystem.

The academy would also play a significant role in the awakening integral consciousness of the learning communities, and laboratories, knowledge creation and documentation. As seen in Joseph Village, the ongoing research and external assistance in implementing the development pillar as set out by the village would enable it in the near future to take its destiny economically and ecologically.

In the following Chapter 9, I will look at the fourth C on the 4C trajectory, contributing via co-operative inquiry (CI) that I conducted, first, with the Pundutso community on the idea of communiversity. Secondly, on KO-IDEA as the main catalyst for the communiversity and, lastly, JVT CI for the evolving academy. The chapter explores how collectively we co created models and frameworks and ideas to the application of communiversity and KO-IDEA product lines. Finally, the academy main activities and

programmes that could lead to full embodiment and actualisation are discussed in Chapter 10.

Chapter 9

Contribution and Transformation through Cooperative Inquiry

9.1 Introduction

In the previous chapter on my integral research journey on the Eastern path of renewal, having gone through origination and grounding, I looked at my inner and outer calling using narrative methods and hermeneutically setting the foundation. I analysed the imbalances and then emancipating through critical theory. Emerging out of Chapter 7 was the need for *rugare* inspired vehicle for societal transformation, a prospective university in community and a research academy that embraces decoloniality and communiversity as a concept.

I looked at institutionalising the research innovation. I specifically looked at the background of Integral Green Zimbabwe, its shortcomings leading for the calls for communiversity driven research academy. The Unhu Centre for Integral Ecology Green Zimbabwe is an attempt to renew the Integral Green Zimbabwe 'movement' thereby provide an alternative towards regeneration (*rugare*) to Zimbabwe.

Now I turn to transformative co-operative inquiry (CI), taking on from where critical theorists left off politically and epistemically. It is the last of the C of the 4C trajectory. I start by looking at CI as a research methodology and its relevance to the innovation unfolding. Cooperative inquiries were held at three main levels, noting that there were also several smaller CIs that were done during the five-year research period journey which are not recorded in his thesis such as CIs held at Schweppes and Mamina. This chapter focuses on the Pundutso CI (focusing on communiversity concept, KO-IDEA CI (focusing on catalysation by KO-IDEA and the emerging research academy) as well as Joseph Village CI (communal learning at village level). In Chapter 1, I alluded to the fact that the Pundutso CI took place during the earlier part of the 5-year research journey and thus offer historical perspective to the evolution of the communiversity concept which developed to the ecosystematic communiversity via KO-IDEA CI.

But first I turn to the cooperative Inquiry as a research methodology.

9.2 Setting the Scene: What is Co-operative Inquiry?

According to Heron (2000), co-operative inquiry is a way of working with other people who have similar concerns and interests to yourself, to understand the world, make sense of life and develop new and creative ways of looking at things, learn how to act to change things requiring change and find out how to do things better. Sadly, ordinary people take inquiry and research as something done by academic people in universities and research institutes. There is a notion that there is a researcher who has all the ideas, and who then studies other people by observing them, asking them questions, or by designing experiments or innovations around them. The trouble with this way of doing research is that there is often truly little connection between the researcher's thinking and the concerns and experiences of the people who are involved. People are treated as passive subjects rather than as active agents.

Integral development proposes that good research is research with people rather than on people (Lessem & Schieffer, 2015). Therefore, it is safe to say that that ordinary people are quite capable of developing their own ideas and can work together in a co-operative inquiry group to see if these ideas make sense of their world and work in practice.

A second problem with traditional research is that the kind of thinking done by researchers is often theoretical rather than practical. The outcome of good research should not only be books, journals, and academic papers, but rather a creative action for people to address matters that are important to them. Co-operative inquiry thus embraces action research (Lessem & Schieffer, 2015). It is also concerned with revisioning our understanding of our world, as well as transforming practice within it. Heron (1985).

In co-operative inquiry a group of people come together to explore issues of concern and interest. All members of the group contribute both to the ideas that go into their work together and are part of the activity that is being researched. Everyone has a say in deciding what questions are to be addressed and what ideas may be of help; everyone contributes to thinking about how to explore the questions; everyone gets involved in the activity that is being researched. Finally, everybody has a say in whatever conclusions the co-operative inquiry group may reach. So, in co-operative

inquiry the split between 'researcher' and 'subjects' is done away with, and all those involved act together as 'co-researchers' and as 'co-subjects' (Reason, 1998).

9.2.1 Tenets of co-operative inquiry

According to Lessem and Schieffer (2015), the key tenets of cooperative inquiry are that:

i) *You engage in a politically oriented process in a participative form of inquiry.*

ii) *You are involved in knowledge-oriented process- epistemic in nature and scope.*

iii) *You engage in alternating current of informative and transformative inquiry.*

iv) *You undertake your research in successive action-reflective cycles.*

v) *The validity you seek for your research is goodness, trustworthiness, and authenticity.*

Cooperative inquiry (CI) as well as participative action research are humanistic and holistic approaches to research and innovation, integral in nature and scope. The cooperative inquiry method is a form of research where participants are viewed as co-researchers who participate in decision-making at all stages of the research project. It involves two or more people researching their own experience of something in alternating cycles of reflection and action. Explaining the process in *Shona* helped to demystify the process of CI to everyone

1) You engage in a politically oriented process, in participative form of inquiry

   a) Researching with the villagers, who become full co inquirers with the lead inquirers *(hapana mukuru tose takaenzana).*

   b) People speak on behalf of wide *ecosystem (usatarise zvako chete asi nevamwe).*

   c) People have rights to participate *(munhu wese anekodzero yekuvapo).*

      d) It empowers them to flourish *(munhu wese anopiwa simba rekuti akure mukufunga).*

2) You are involved in a knowledge-oriented process, that is, epistemic in nature and scope

      a) Experiential knowledge (*Ruzivo rwedu).*

      b) Imaginal knowledge *(Kufungira kwedu).*

      c) Conceptual knowledge (Pfungwa dzedu).

      d) Practical knowledge *(Zvatinoziva).*

3) You are engaged in alternating current of informative and transformative inquiry

      a) Informative inquiry (*Zvinodzidzisa).*

      b) Transformative Inquiry (*Zvinovandudza / Shandutso).*

4) You undertake your research in successive action-reflective cycles

      a) You focus on subject of inquiry *(Nhanga nyaya).*

      b) Explore in action and experiences *(Zvatararama nekudzidza).*

      c) Lose your way in idea generation (*Zvino toitei – mazano anobuda mukufunga nekupakurirana).*

      d) Review and modify the Inquiry *(Nhanga nyaya ichiri iyo here).*

5) The validity you seek for your research is goodness, trustworthiness, and authenticity

      a) Process driven by values of truth and fairness *(Kuongorora pachokwadi pasina kutya, hana yakasununguka).*

According to Heron (2000), outcomes of CI are valid only if they are well grounded in all four modes experiential, imaginal, propositional, and practical. I demonstrate in this

chapter how I intertwined and applied the tenets to achieve full validation in the process.

Now I start with the first group, the Pundutso *(Budiriro yevanhu)* Cooperative Inquiry.

9.3 Introducing the Pundutso Co-operative Inquiry Group (PCIG)

As indicated earlier, this CI took place much earlier in the research journey and thus give historical perspective to what eventually emerged via KO-IDEA CI.

PCIG was made up of a number of integral development researchers and practitioners with varied background in communications, engineering, leadership, human resources, finance and economic, community and enterprise development. In fact, it was a group of researchers post PhD and current PhD students as well as individuals on a PHD (Process of Holistic Development) programme. The group reflected on the theory and practice of communiversity in Zimbabwe as a whole and partly focused on the development of the accompanying research academy. The members were all drawn from Pundutso Centre for Integral development in Zimbabwe, which was introduced in Chapters 3 and 4.

For the CI, Elizabeth Mamukwa, Passmore Matupire, Andrew Nyambayo, Wellington Mutyanda, Chipo Ndudzo, Daud Taranhike, and Patience Magodo and myself were the core group. People like Sibonginkosi Moyo, Thomas Chibatate, Tafadzwa Sihlahla and Omega Mugumbate referred to as the Chipo 4 from Providence Human Capital (PHC) and Isabella Nyika participated ad hoc on some of the CI sessions.

The team was encouraged to be open, dynamic, and positive. We reminded each other that we were equals. Matupire and I played co-ordination roles most of the times and we did so as equals. Furthermore, The PGCI organised and were engaged in the forums such as the *ubuntu* circles, workshops, and conferences, providing places for continued actions and reflections towards the communiversity concept and the appropriate research academy.

Figure 9.1: Some Members of the Pundutso Co-operative Inquiry Group

Members in the above pictures include Dr P.M. Matupire; Dr L. Mamukwa, Dr P. Magodo, Dr D. Taranhike, S. Zongololo and Dr A. Nyambayo, T. Chibatebate, S. Moyo and O. Mugumbate (popularly known as the Chipo Four), Wellington Mutyanda and Isheunesu Chaka.

9.3.1 How the co-operative inquiry group worked

Co-operative inquiry is a systematic approach to developing understanding and action (Heron & Reason (2001). While every group is different, each one can be seen as engaged in cycles of action and reflection. PICG came together to explore an agreed area of social need and innovation, which was regenerating Zimbabwe through the concept of communiversity.

Bringing together like-minded group of people as a first step was a lot easier in this case. The majority were already integral development and the four worlds' view practitioners, all being associated with TRANS4M / The Da Vinci. In this first phase, we talked about interests and concerns, agreed on the focus of their inquiry, and developed together a set of questions or propositions we wished to explore. We agreed to undertake some action, some practice, which contributed to this exploration, and agreed to some set of procedures by which they we observed and recorded our own and each other's experience.

What helped a lot was the concept paper I had prepared as a precursor to the cooperative inquiry group. As alluded in the earlier section, and for Reason and Heron (1995), the epistemic dimension of cooperative inquiry paramount to co-creation is made up of four ways of knowing, namely experiential, imaginal, conceptual and

practical, which is aligned to the GENE rhythm referred to earlier (Lessem & Schieffer, 2015).

9.4 Cooperative Inquiry: The Four Main Types of Knowing

Following the cooperative inquiry processes and tenets as Lessem and Schieffer (2015) directed, the team went through the motions on each mode of knowing. The key processes included full participation of the political oriented process, knowledge creation, epistemic in nature and scope taking successive action-reflection cycles for authenticity and validity. I start with experiential knowing.

9.4.1 Experiential knowing (grounding)

The key guiding question was: How will the Zimbabwean communiversity be the agent for regeneration of Zimbabwe?

The group of researchers alluded to the evolving nature of communiversity in Zimbabwe, and that already Pundutso and TRANS4M members have been involved in community work, for example, in Domboshava and Murewa (Nyambayo with integral marketing), Buhera (Taranhike with integral *kumusha*) Mamina Mhondoro (Zongololo with integral agriculture), Murewa and Mazowe and others (Magodo with financial inclusion), PHC (Ndudzo with integral enterprise), Mutyanda with social communication in Chivhu, Integral leadership (Matupire), and Knowledge systems (Mamukwa). There was general acknowledgement that there was a missing ''field force '' to bind and propel the innovations and build on each other and that is what a fully functional communiversity proposed to offer. The CI also noted that the Integral Green Zimbabwe project remained quite individualist owing to the personality differences and lack of a local institution that could pull all the actors together.

Taping into the experiences of Tafadzwa neChiyedza working with various small-scale farmers, Magodo had come to the realisation that corporates engage farmers not on an equal footing but always wanting to short-change the farmers in sharing the value along the value chain. The same experience was also felt with the author working with Mamina villagers where contracted farmers were left far worse off as the members of the ecosystem were working for themselves and not for the betterment of the ecosystem (See outer calling Chapter 3). Taranhike weighed in with experience in Buhera rural communities where perennially NGO's come to the rural areas with

projects to support the rural folks without a process of prior engagement to establish bottom -up the needs of the community. As a result, such interventions die a natural death, and sometimes promote handout dependence syndrome. Ndudzo weighed in with her experiences of corporate firms chasing profits ahead of being humane and how emancipating it was to have started PHC as an organisation. PHC is on a transformational journey to become an integral enterprise after realising that a platform for knowledge transfer and capacitation (*chitubu cheruzivo*) is necessary. Such a platform could also work on a programme of accreditation for would be companies interested in becoming integral enterprises. The founding members of Pundutso also shared their experiences on Integral Green Zimbabwe and alluded to the lack of appropriate research academy to harness all the works and provide a platform for continued co-creation of social innovations. The issue of resources came up but also the fact that the PhD graduates tended to 'fade back' to their original life's post-graduation.

The experiential process yielded two themes in that there was a need for a institutional vehicle that pulls the various innovations together as well offering a platform for continued research building knowledge on some of the beautiful innovations informing and documented in the book *Integral Green Zimbabwe*.

9.4.2 Imaginary knowing (emerging)

Emerging from the experimental knowing and the emerging themes of the CI, was a vehicle for transformation, in this case, a communiversity, a dynamic force that would offer a strong research academy. This is where innovations are 'banked,' further researched upon, and keep the Integral Zimbabwe agenda live, thereby regeneration of communities, organisations, and societies.

The CI then pondered on the image of a sanctuary in an Africa concept. A sanctuary (*chitubu*) is a place where people draw inspiration.

Figure 9.2: An illustration of both Indigenous and exogenous knowledge

The above illustration is inspired by a *chitubu,* a 'place' where we draw our inspiration from a 'bank' of both Indigenous and exogenous knowledge. This is spirit of *mushandira pamwe* (together we can achieve more) (Zongololo *et al.*, 2019).

9.4.2.1 Budiriro yevanhu (transformation of people, communities, and societies)

For Zimbabwe then, we draw our inspiration from "*budiriro yevanhu,*" that is, seeing our people, society, organisations being transformed, life and livelihoods enhanced. The team likened it to a well where your draw life enhancing water to drink. In this case, library, books, website, the physical location that then becomes the reservoir of new knowledge created, a sum of exogenous and indigenous systems.

What then brings us together as people in the Zimbabwean context? Being Zimbabwe, the need for diversity and our experiences inspires us to converge and meeting of the minds is around *budiriro yevanhu* (people enhancement). Zimbabwe government is driving towards middle income status by 2030. Middle income status in this case then is '*budiriro yevanhu'*(people advancement). Whilst *budiriro yevanhu* spirit is the culture which can take us forward as country, it is the ultimate aim of the entire communiversity and therefore touches all the elements of the four realms. It permeates around the communiversity, catalysing and re-generating in the process.

9.4.3 Emancipatory knowing (navigating)

9.4.3.1 Ubuntu: The core of the communiversity values

Ubuntu then is the inspiration derived from value of helping others, the core of our Zimbabwean culture. *Ubuntu* is embedded within *budiriro yevanhu* (transformation)

On reflection and action, the researchers then realised that *ubuntu* is at the centre pulling of the communiversity. The following then depicts the structure of the communiversity with *ubuntu* at the centre pulling the wheel of regeneration

Ubuntu has its integrating place and naturally connected with what came experientially and imaginal above. It has the origination and grounding of integral *kumusha* the transformational journey leading to *budiriro yevanhu* and the humane enterprises like PHC. The enabler to that process of transformation and regeneration is the research academy which then build up towards KO-IDEA retrospectively – in that guise co/operative, integral, developmental, economic and Afrikologically.
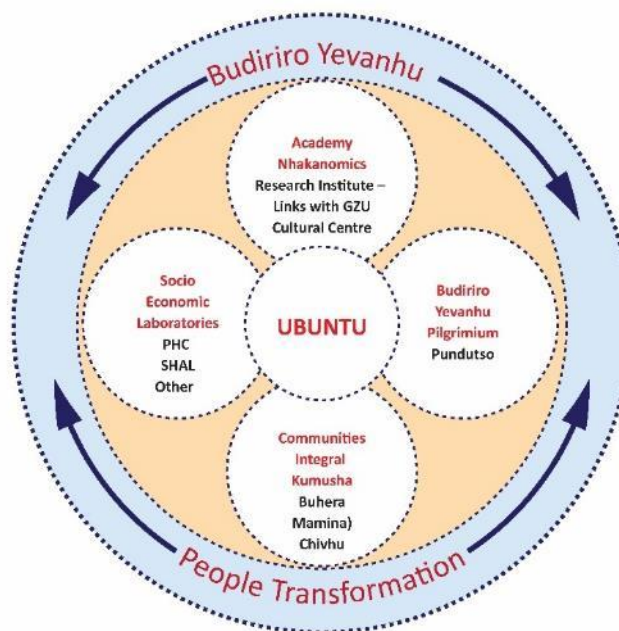
Figure 9.3: Ubuntu inspired communiversity

Both *ubuntu* and *budiriro yevanhu* are not static but rather dynamic, fluid, and transformative in their nature. *Ubuntu* is the core moral, the African for African solutions wanting *budiriro yevanhu*.

Born out of the prior and imaginal outputs, namely integral *kumusha*, a *chitubu* for integral enterprise and *ubuntu* the binding force, the team discussed the role of Kuona Innovation Centre for integral Enterprise at PHC whose vision is to solve African problems using African solutions, rebuild local economies. The team also discussed Nhakanomics Research Academy that Taranhike was co-creating at Buhera.

It was noted then that such research bodies would all be subsets of a bigger research academy within the communiversity in Zimbabwe. This initially developed into the Pundutso Research Academy.
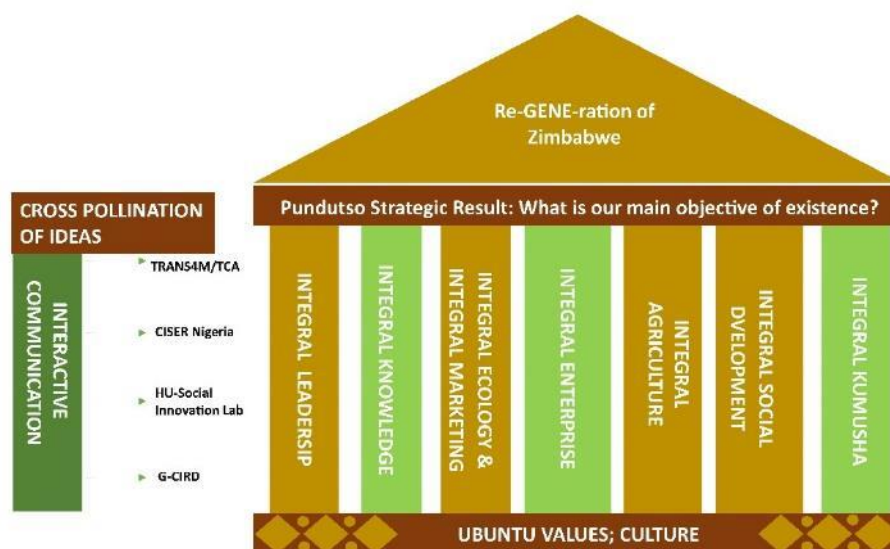
Figure 9.4: The Pundutso research academy

The structure of Pundutso Centre for Integral Development is based on faculties which are aligned on individualistic research areas. Of note is that the takeoff of Pundutso Research Academy was affected by the sudden meltdown of Zimbabwean economy.

9.4.4 Practical knowing (effecting)

Here members of the CI continued to reflect on what had come in the experiential, namely integral *kumusha* and *chitubu* and the ubuntu arising from the imaginary experiences of *budiriro yevanhu* leading to the emancipatory research academy. Now the team continued to reflect on the practicality of the Zimbabwe communiversity that encompasses the whole.

Grounding of learning communities: Here we saw people within communities like Buhera (integral *kumusha*) learning from each other and sharing ideas about own advancement. For example, Chinyika villagers shared information on climate and weather and ideas on which crops to grow and how to market their produce for their self-sufficiency programme.
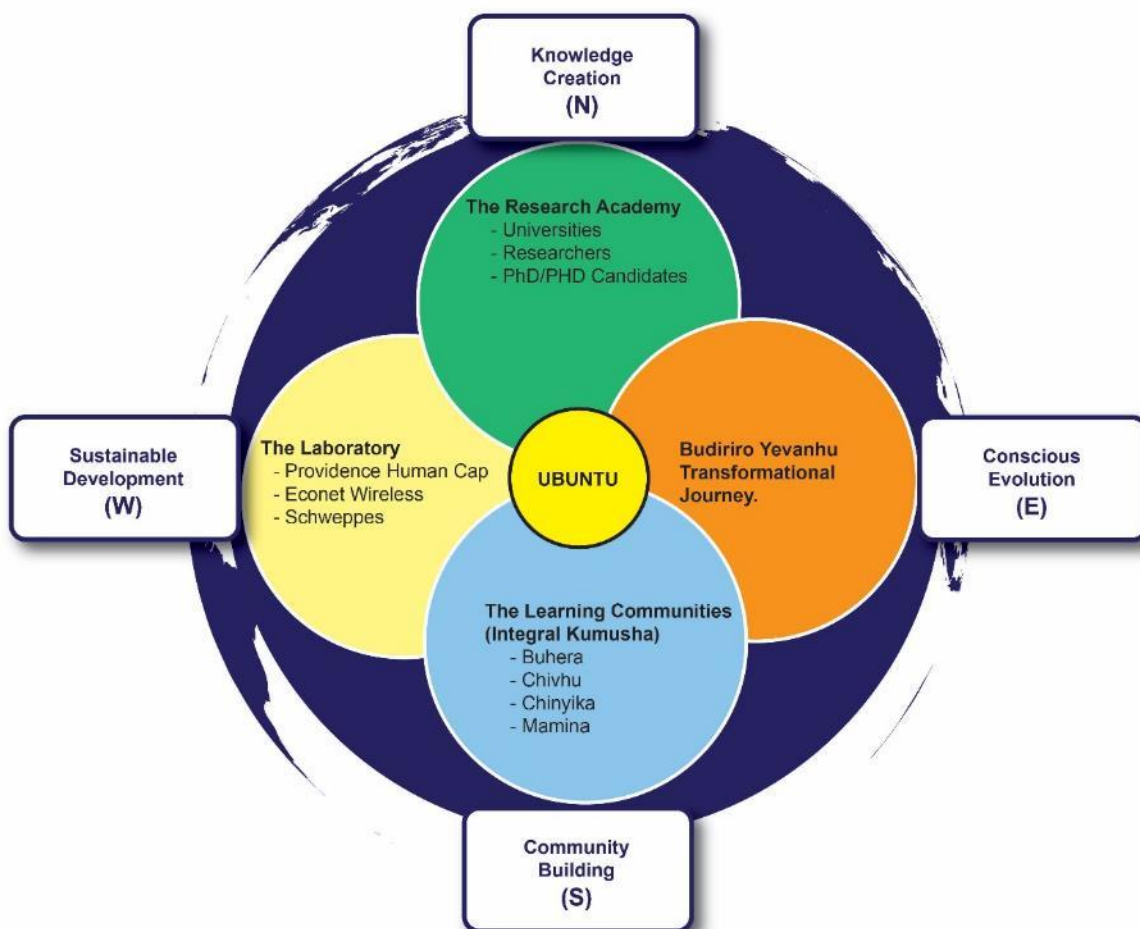
Figure 9.5: The Zimbabwe communiversity emerging from the CI process

9.5 Creative Synergy

The ability to form a creative synergy between doing and being, thinking and doing, science and spirituality, business and ecology, nature and culture, is the hallmark of the university of tomorrow, our communiversity. Equally the same, now in retrospect, when I look at the majority of Pundutso co researchers' inner calling, I see a common thread, that of wanting to see a *'pundutso'* transformation within our organisations, society, our country, in this case, Zimbabwe and the world at large.

It would appear then, that there is a similar potent force that unites us in this call to want to see our next kin and kith in a 'better place' socio-cultural-spiritual, epistemically, and economically. That high energy force common in our African-being bind us together is *ubuntu* – I am because you are. It is from whence that we draw our inspiration from. It is more than a well in the middle of the desert. *Tsime* (well) in our *kumusha* (home) set up is the source of life, the centre of our village, in this case, the core of our heart. Water in not a natural resource as the West would like to portray it, but rather it is life.

The PCIG engaged in some six to ten cycles of action and reflection. Specific actions were minuted and each member was tasked to report back during the next session regarding activities taking place at their places of innovation that included, Mamina, Weph, Taranhike Village, Schweppes Zimbabwe, PHC, Tafadzwa neChiyedza and Weph. The CI took place over a period stretching to over a year. During that year, the following questions were some of the guiding questions used during the sessions.

Cooperative inquiry questions:

1) Is Zimbabwe ready for a communiversity? One or many?

2) Proposed theories – Agri-communiversity / University *yevanhu*/ People's University / Mode 3 University Sol-university, i.e., solution-based university/ Ecosystem University - it must add up/ Integral-varsity/ Varsity integral/ CARE varsity.

3) The ability to form a creative synergy between doing and being, thinking and doing, science and spirituality, business and ecology, nature and culture. Is this the hallmark of the university of tomorrow, our communiversity?

4) From learning community to socio-economic laboratory via transformational journey and research academy: what are the challenges on the way?

5) Why is Zimbabwe failing to solve its issues in general, yet it is claimed to be one of the most educated populaces in Africa?

6) Is epistemic freedom a pie in the sky?

7) Decolonising education and University in Africa

8) ... at the end of the decolonising process, we will no longer have a university. We will have a pluriversity. What is a pluriversity? Is pluriversity not merely the extension throughout the world of a Eurocentric model presumed to be universal and now being reproduced almost everywhere thanks to commercial internationalism? Or by pluriversity, many understand a process of knowledge production that is open to epistemic diversity?

Whilst the above helped in the reflective circles, the simplest form of communiversity is to be driven by a strong research academy to drive the wheel of communiversity. What also came apparent is that there will be minor communiversities (micro) within a larger (macro) as depicted below.

MACRO
Communiversity
and National
and Ko-IDEA
LEVEL

MICRO
Communiversity
LEVEL,
at Village
or
enterprise
Level

The Micro Communiversity Propelling the Macro Communiversity
in reciprocal relationship
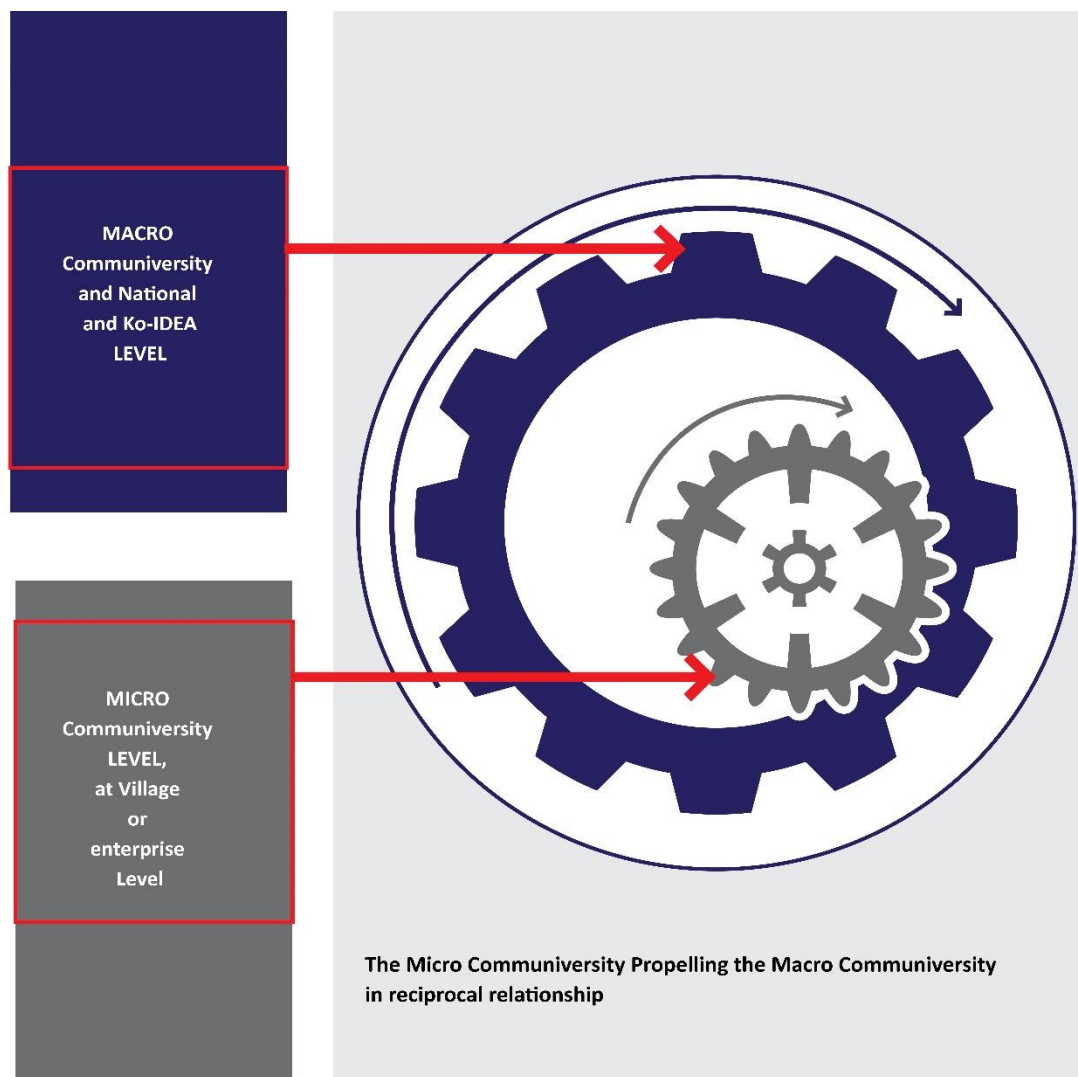
Figure 9.6: The link between the macro and micro communiversity

(Source: Own illustration)

So, practically there are micro communiversities around, for example, Taranhike Village and Integral Kumusha, Joseph Village, Sypplyline and PHC. Actions taking place within these centres of innovations were continually fed back to the CI sessions for further reflections. These micro communiversities have similar elements, however, these interact at the academy where knowledge sharing exchange take place and with the heartbeat of the journey to mastery programme. KO-IDEA, in this instance, playing the catalytic role through the Unhu Centre for Integral Ecology Green Zimbabwe.

There was a further workshop that was held at Rare Gold Farm in Harare on development of communiversity in Zimbabwe with a blending of a group of academics from Great Zimbabwe University led by Professor Mawere, current and past PhD

scholars, business executives and professionals. At the end of the workshop, there was an admission that the communiversity was indeed the vehicle for regeneration of Zimbabwe and a strong research academy can be the vital link for knowledge generation and preservation. Furthermore, the workshop noted that for the communiversity to fully function, it must initially be led by someone who fully understand integral development philosophy as a minimum requirement.

Figure 9.7: Rare Gold Conference on development of communiversity in Zimbabwe

In summary the PCIG contributed to the full understanding of the concept of communiversity in Zimbabwe and putting it into practice. The first was to contribute to the book publication of *Integral kumusha: Aligning policonomy with nature, culture, technology, and enterprise* (2019) which I co-edited with Professor Ronnie Lessem and others. The second was the publication of the *Journal of TRANS4Mative Thought and Praxis* (PJTTP) (TCA, 2019). This is where Unhu Centre of Integral Ecology Green Zimbabwe is taking from.

The PCIG had successes and failures. The sessions successfully yielded the birth of the research academy, although the research academy itself only lasted a year. It shows that the experiential and imaginary knowing modes were done successfully but lacked the conceptual and practical, e.g., *ubuntu*, as a concept, did not unfold out of the prior experiential and imaginal – it was already there. Equally, the different integrals (the pillars) again drew on existing exogenous concepts, that is, integral on the one hand, marketing etc. on the other. It did not come out of the experiential-imaginal local and local-global ground. There was therefore some valuable work as indicated above. Key learnings are cornerstones in the new emerging CIE/GZ research academy.

9.6 The KO-IDEA Ko-Operative Inquiry (KKIG)

With the background and rich learnings from the Pundutso CI , the shape and direction of KO-IDEA was heavily influenced by the work achieved during the processes. As Randall and Southgate (1980) posit, collaboration roots the individual within a community of peers, offering basic support and the creative and corrective feedback of other views and possibilities. Co-operative inquiry is one of several methodologies which emphasise participation (Reason & Rowan, 1981; Reason 1988; Reason, 1994).

The KKIG met over a period of more than six months. The group consisted of smaller and focused number of people and ran several CI sessions. This KCIG focused group was made up of Professor Douglas Mboweni, CEO of Econet Zimbabwe, one of the largest Blue Chip companies in Zimbabwe; Dr Daud Taranhike, who was driving Integral Kumusha in Buhera; Dr Chipo Ndudzo, Managing Director of PHC; Professor Ronnie Lessem, TCA Director; Robert Dellner, now Managing Director of World Wide Generation (WWG) and also TCA member; Isheunesu Chaka, the Dean of Students at Midlands State University; and myself, Smart Zongololo, on my PhD journey on the development of communiversity concept in Zimbabwe. The core group comprised Chaka, Mboweni, Lessem and Zongololo, with Robert, and others in the wings. The group was diverse with much needed experience around learning communities, academia and research and enterprises. In the next section, I profile the members and what they brought into the KCIG.

Figure 9.8: Members of the CI captured on one of the Zoom CI sessions

Professor Douglas Mboweni: He is the CEO at Econet and Visiting Professor of Practice at University of Johannesburg. Douglas Mboweni brought his corporate

experience having been at the helm of Econet from 2002 as its CEO. Econet is the largest telecoms company in Zimbabwe and the biggest company overall in revenue and profits. More importantly, he brought his love for reconstruction of rural landscape and is passionate of the transformational journey at Joseph Village.

Professor Ronnie Lessem (Samanyanga): His passion for regeneration of Zimbabwe is unparalleled. He is an author of more than forty books on integral development and of late focusing in developing the idea of communiversity. For him reviewing, his life and work so far, became aware of one overarching theme: that of the interchange or lack of it between university and community; both the social and the business communities as well as ecological (Lessem, Adodo, Bradley, 2019). He is the driving force behind TCA, which plays both catalytic and integrator roles within the communiversity ecosystem and provides a rich background IGZ experience.

Robert Dellner: He is the Managing Director of Worldwide Generation (WWG) and founder of Centre for Integral Finance and Economics. He is a seasoned financial and organisational development professional. He developed the Integral I3 approach over several years based on the well-established 4-worlds approach. He is enthusiastic about the future of impact investments and the positive applications it can have for our global community and world. Of late he has been at the centre of TCA genesis around the four worlds.

Isheunesu Amon Chaka: He is Fellow Researcher and PhD Candidate. Chaka is the Executive Dean of Students on the recently founded Manicaland State University of Science and Technology. He had occupied a similar role at Midlands State University for close to a decade. His research is towards establishing an integral research academy at Manicaland State University of Applied Sciences (MSUAS). Chaka was the missing link in the earlier CI on communiversity. His passion is on making the university relevant to the communities it services. He is developing the 4K concept of community engagement by providing opportunities to students at tertiary institutions to gain relevant and appropriate exposure through community engagement, incorporating community engagement and service into research and teaching. He is facilitating the processes of community engagement to respond to sustainable development and foster global citizenship.

Dr Daud Taranhike (Shumba): He is a fellow researcher and a seasoned corporate business leader having worked for organisations like the blue-Chip Delta. He went on to become founder of King Lion and Vaka Concrete companies.

> The time has come for Africa to transform through a regeneration process and address its socio-economic challenges by pursuing home grown initiatives. The integral *kumusha* is one such initiatives that can assist this continent to realise its potential and release its GENE-ius (Taranhike, 2021:245).

Shumba, as we call him by his totem, as part of his research to innovation advanced the theory and practice of the integral kumusha, a concept that looks at how to bring self-sufficiency at rural home level. Dr Taranhike has also advanced *nhakanomics,* that is, a new and unique economic system anchored upon African indigenous cultural practices of creating legacy (*nhaka*) and integrality as an alternative to the Western capitalism and neo-liberal economic system. *Nhakanomics* aims to eradicate poverty, hunger and marginalisation of the rural communities by transforming them to become self-sufficient and becoming vibrant economic zones contributing positively and meaningfully to the national mainstream economy.

Dr Chipo Ndudzo: She is a Fellow Researcher. Dr Ndudzo is the founder and managing director of Providence Human Capital, a management corporate organisation on its journey to become an integral enterprise providing total solutions in payroll, human resources management, staffing, health, and wellness programmes. She has also founded Kuona Centre for Integral Development Enterprise. Although still in infancy, its main thrust is to contribute and promote other organisations to embrace integral enterprise development.

> I have, through PHC, acknowledged the fact that we exist in the knowledge age of which the new currency is learning. It is research and learning, that is the processing of knowledge, which is critical. Knowledge, without purposeful research and learning is ephemeral, thereby constantly needing to be revised and updated. Learning is 'sense-making', it is the process that leads to knowledge (Ndudzo, 2020:248).

Finally, myself as the researcher, my aspirations and background were articulated in the inner calling Chapter 2. As interim leader and director of the merging KO-IDEA, I brought to the CI team my coordinating expertise as I coordinated and chaired the sessions as the interim director. My organisation Sypplyline is one of the socio-economic laboratories within the communiversity ecosystem.

The shared vision of the team was regeneration of Zimbabwe on one hand but also how we could evolve together local global co-creating innovative solutions to local problems.

9.6.1 The genesis of kommunity for Integral Developmental Economics in Africa (KO-IDEA)

Like the PCIG, the KCIG followed the CI tenets as Lessem and Schieffer (2015) indicated. For Heron (2000), as integrally for Lessem and Schieffer (2015), there are four modes of knowing which correspond with the four worlds, and the GENE rhythm.

Figure 9.9: Four modes illustration linkage to K-idea evolution

The process of CI was done to synthesis on the following:

1) Background experience - Experiential

2) Identity – Who are we? - Imaginary

3) Purpose – What do we do? – Conceptual

4) Objectives - products – Practical

9.6.2 Marginal knowing: Sharing experiences and relevance of KO-IDEA

I shared my experience at Mamina and the output of a dysfunctional ecosystem which was pursuing individualistic goals at the expense of the community. I also shared on how top-down approach to assisting communities has led them to become donor dependent. I also shared my frustration working in profit centred organisations.

For Chaka, working with students' communities in his work has come to the realisation that a process of deep listening is paramount if one is to co-create solutions to solve student issues. However, looking at the curriculum, he bemoans its relevance in solving Zimbabwe's perennial unemployment of graduates. Accordingly, Chaka opines that:

> … we have an opportunity at MSUAS given that it is a young and recently launched university' to introduce the integral development models and concept of communiversity into the fabrics and curriculum of the university. Such an attempt will require a body like KO-IDEA to play a significant catalytic role.

Mboweni, on one hand, realised that there is a lot that corporates like Econet can do to rural communities. His experience was that the handout donor syndrome is not good for our people. It keeps them disempowered and dependent on external help and thereby easily manipulated. Sustainable development only occurs when villages are empowered to run their own transformational journey. So, the question was: How do corporates assist in that regard? His experience was that the corporates want to assist, even individuals like him want to assist, but there are no partners that are equipped to facilitate and catalyse such a process of co-creation. His experience was that sustainability occurs when the learning communities are driving the agenda and are strengthened and only assisted in that regard. His experience working with Joseph Village in his individual capacity has shown him that the villagers are eager and willing to partake the transformation journey through nature, culture and spirituality, science and technology and enterprise development.

Lessem shared his experiences in that research to innovations have been co-created in Zimbabwe and elsewhere but these lack institutionalisation. Various examples

include the Integral Green Zimbabwe alluded to in Chapter 8, the Chinyika story and the emerging Nhakanomics, Kuona research academy at PHC, just to name a few. His experiences over the years have been that programmes like the master's and PhD must be done as a collective for meaningful transformation to take place. This is especially if the concept of communiversity is to be an alternative economic model for regenerating societies. As for Robert, he shared his experience on associative and relevant economic models that could unlock the potential and sustainability of our people.

For Ndudzo, she shared her experiences on the journey to become an integral enterprise, embracing the spirituality and culture into the work fabric as conscious evolution and putting sustainability agenda ahead of profit. The scalability of her work will require catalysation at communiversity level. For Taranhike, now immersed with integral *kumusha*, it was how KO-IDEA can play a significant role in documenting and codifying the communal learning happening in his village as an ongoing research trajectory. Such codification could assist with other people, e.g., in diaspora that may want to embark on an integral *kumusha* transformational journey in their village. KO-IDEA could then play a significant role in that regard.

In summary, the experiential process brought to the fore the role that KO-IDEA would play in the developing communiversity. It would be at the centre of an ecosystem. its strength would derive from its programmes at communal level (learning community), its transformational journey (master's programme), a vibrant research academy, an integral enterprise (sustainability).

9.6.3 Marginal Knowing: Who are we?

Emerging from the experiential knowing was a body that would catalyse the work of the developing communiversity in Zimbabwe, and the structure of the research academy. When the CI sessions started, we were calling ourselves Centre for Integral Research and Development Economics in Africa (Cidre-A). Douglas Mboweni weighed in with his experience at Econet:

> A name means a lot to who we are and what we stand for. It must not be ambiguous… Naming of our products and services is fundamental to who we are at Econet.

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He asked his colleagues what outside our CI what the thought of CIDREA as a name. The answer was not pleasing – apart from difficulty in pronouncing it – most said it was a name lacking identity.

As a team we did a test in terms of asking each other how we should pronounce CIDREA – and funny enough we got five versions. Again, the word Centre, was so generalised and seeking the uniqueness we just felt we could not be just another Centre. But rather a cradle, a community or a communiversity, Community was truly relevant given that its part and parcel of communiversity.

After a series of reflections and actions and reflections the following names slowly came up:

i) Co-IDEA - Community of Integral Developmental Economics Associative

ii) C-IDEA - Integral Developmental Economics in Africa

iii) IDEA - integral Design Economic Association

iv) CIRDEA - Centre for integral Research and developmental economics in Africa

v) TCA Zimbabwe - TRANS4M communiversity Associates Zimbabwe

vi) CI-MEME - The Centre for Integral - Management of Enterprise and impact Economics

vii) CIDA - Community (Communiversity) of integral Development Associates

viii) I-DEA - Integral - Developmental Economics - Association

Again, going through the four stages of reflection, action, breakthrough, reflection, CO-IDEA was the name we all could associate and relate to our own experiences.

Douglas Mboweni wrote post one of the CI sessions:

> Co-Idea is also easy to pronounce. It can also have a related meaning around the concept of working together on an idea. Co can depict Co-

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creation which is engaging in an intentional relationship to make something together. ... Co-creation is when a group of people, ideally with diverse perspectives and disciplines, come together to work on developing solutions to identified challenges. We are quickly getting somewhere and the sooner the better.

Co- is also impregnated with lots of meaning. Co – meaning, with, together, joint, jointly, together, partnerships. It can mean co-creation, co-evolution; community, communiversity, collaboration, company. Again, we can replace Co- with Ko- in line with kumusha (home), *khaya* (Ndebele), *kumuzi* (Chewa) - K also for Afrikology'' AfriKa. Idea – also being Latin for conception means KO-IDEA was co-created to the organisation that would lead the regeneration of Zimbabwe communiversity wise.

The naming process was not to be complete without the design and adoption of the logo. Through the same process of reflection, action, breakthrough second reflection the team co-created the logo design.

When we put the Co and Idea together, we got the logo as shown below the C is made up of people icons depicting the community and the O is the earth depicting the four worlds view - forming a fitting prefix to the word IDEA, standing for Integral Developmental Economy Associative.

Figure 9.10: Initial logo of KO-IDEA

The initial logo above was further subjected to another process of reflection, action, breakthrough, and reflection given that Ko- was now more pronounced compared to CO and the following log was adopted.

Figure 9.11 Final logo design

Symbolism: A multi-colour ribbon like Africa icon was put at the end of the logo to show that this organisation is about the continent, it is about Africa and the African communities. The ribbon starts at the top and weaves its way to the bottom, covering all Africa from Cape to Cairo.

Colours: The variety of vibrant colours - orange, gold, teal and charcoal shown here represent a diversity of cultures and ideas. The rich hues that are Africa and all her colourfulness and glory.

Typography: We used a handwritten type of font – Adobe Handwriting to bring in the human element and further complement Africanism. The font looks like some of the cave painting stick figures African given that originality in Africa, like the San cave paintings found in the Kalahari Desert.

Further imagining purposefully: The CI team challenged itself to come up with the simplest definition of what KO-IDEA do in very few words without using the 'jargon' of communiversity or integral development 'big worlds. The team had to imagine every stakeholder who was to come across KO-IDEA and requiring knowing what they do in few words. When people hear Apple, they know straight away they are into Smart Phones, if they hear Econet, they straight away associate that with wireless telecommunications. So, the question was: When people hear KO-IDEA, what would they associate it with?

Dellner proposed KO-IDEA entering the portal of reimagined rural / urban and with further reflections and actions and breakthrough and reflection we arrived at the below.
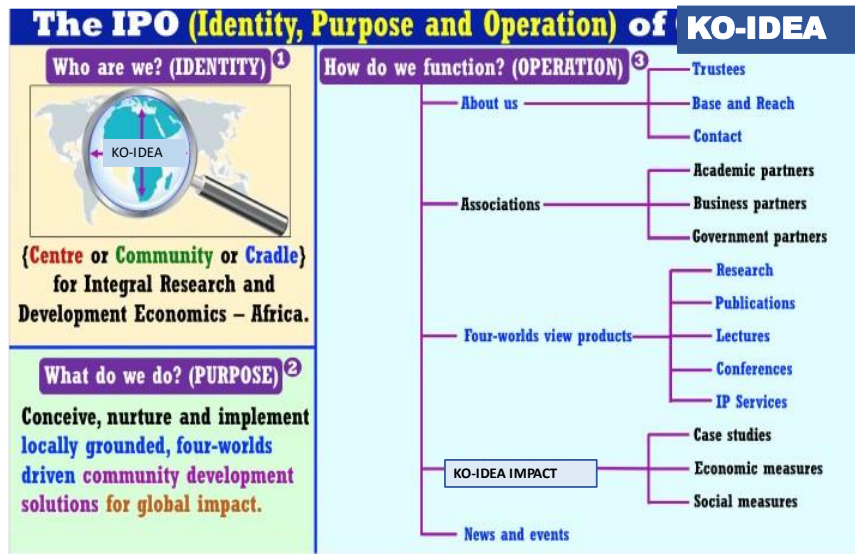
Figure 9.12: KO-IDEA identity, purpose and operation

The left-hand side of the figure above relates to the imaginal process alluded above; however, the right side was now the first attempt on the propositional drawing from the imaginary.

Further process of reflection action, breakthrough, and action we then settled for the experiential and imaginal repertoire of KO-IDEA. It is important to draw the parallels from the TRANS4M / TCA model of communiversity and integral four worlds. The KO-IDEA conceive, nurture, design and implement local grounded four worlds drive community development for socio-economic global impact.

Table 9.1: Models of communiversity, integral four worlds and the KO-IDEA

KO-IDEA		Four Worlds		GENE	Communiversity
Conceive	Germination	South	Nature	Grounding	Learning community
Nurture	Rooting, Growth, and trunking process	East	Culture and spirituality	Emerging	Transformational Journey
Research	Flowering process	North	Science and Technology	Navigating	Research academy
Implement	Fruiting Process	West	enterprise	Effecting	Socio Economic Laboratory

The CI also reflected on the imaginary grafting process.

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9.7 Learning from Nature Concept: Grafting and Root Stock as input to the integral ecology pillar of the UCIEGZ

Here we learn the importance of grafting to get the quality produce, quicker, cost effective and sustainably. What can we borrow from such an ancient process which can enhance our livelihood?

Table 9.2: Learning from grafting to get quality produce

	Characteristic of grafting	What can we learn from it?
a	Stock: Lower portion of root system	What are the elements within our community, nature, culture, spiritually, science, technology, and enterprise is worth amplifying and building on? This is the village identity, the foundation pillar
	Scion: upper portion	What elements are missing within our community that we can bring from outside so that we can connect with the stock we have.
b	Interstock – Stem Piece between the scion and stock.	These are the change agents who show the way, start a pilot, e.g., Mai Chimuti in Buhera, Mai Mboweni Joseph village
e	Grafting – connecting the two pieces of plant to grow as one plant	What will be the glue and processes that will foster the process of becoming; the renewal process.

f	Reasons for grafting/budding
	  i) perpetuating clones that cannot be maintained by other asexual methods
	  ii) obtaining the benefits of a rootstock
	  iii) changing cultivars of established plants
	  iv) obtaining special plant forms
	  v) repairing damaged parts of trees
	  vi) virus indexing
		By identifying the core indigenous elements to keep the community will be able to also identify appropriate and relevant exogenous systems (scion) to build on, on the indigenous systems (stock), bringing in solutions that are of quality, quicker, cost effective and sustainable

Further the concept was explored as per Figure 9:13 below looking at the principles on living systems and their regenerative principles. The grafting image is further illustrated in the picture below.
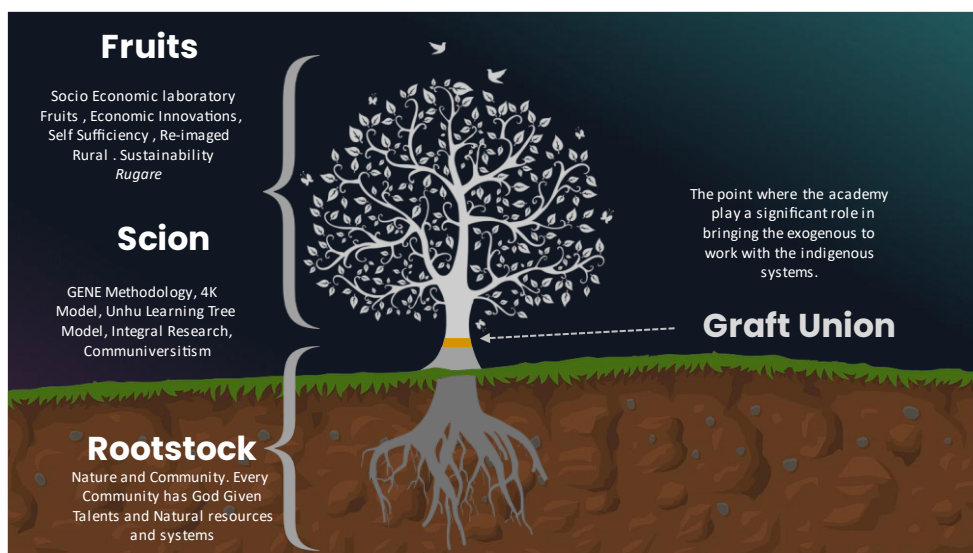
Figure 9:13: Root stock and graft concept

9.8 Propositionally GENE-ric Products of KO-IDEA

KO-IDEA could play a significant role in catalysing the process of addressing the identified opportunities and imbalances by building on the theories presented in this research to innovation journey. These theories include the stock, unhu learning tree, muuyu and grafting models. The concept of innovation ecosystem therefore hinges on a decoloniality mindset.

Navigating the propositional knowing from the tree imaginary and grafting concept above from germination to fruiting through the four elements of conceiving, nurturing, research and implementing we come to the concept of the GENEric product lines for KO-IDEA. These products are a co-evolution between Zimbabwe and the TRANS4M integral Four worlds along the GENE.

The distinct and peculiar product lines are what we termed the GENE-ric Products, and these follow the acronym of KO-IDEA:

a) **K (C) o - K/Communal Learning;** building on the *unhu* and STOCK models of communal learning and encourage communal as opposed to individual learning focusing on reconstructing *kumusha* (home) self-sufficiency, e.g., Buhera, Chinyika.

b) **I - Integral Renewal** - Engaging in a T*ransformation Journey. There is no single idea – looking at life integrally; grounded innovations driven by communities.*

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Emerge the spirituality; Drive programmes such as PhD, Transformation Master's, e.g., The Da Vinci (PhD), Ibadan (master's) for self, organisational and societal

c) **D** - **Development** – Indigenous and exogenous systems development. Deconstructing and reconstructing knowledge and value in Africa - advocacy of respecting nature, spiritual being.

d) **E** – **Economic / Enterprising:** Redefining employment to cause urban to rural migration; appropriate economic indicators holistic including social and economic economy. Enriched southern economy entranced in social and cultural well beings. Integral impact; becoming an *integral laboratory; places for piloting ideas and deploying;* developing a concept at local level and deploying

e) **A – African Context Afrikology:** Africanising idea generation

Of note, although not directly coming from the CI process, were the following general products found in any research centre or institute that the KCIG also recommended for KO-IDEA:

i) Action research: Relevant cutting edge case studies and research papers on integral developmental economics. Integral research demonstration centres, research sharing and activities

ii) Lecture series: Academic courses through our affiliated universities; master's programme seminars, public lectures

iii) Publications: A publication programme and collaboration with publishing houses

iv) Conferences: Distinguished conferences, special events coordination.

v) IP services: Integral research training and patenting.

vi) Communications: Interactive website and digitisation products

The figure below summaries the product lines of KO-IDEA.

Figure 9.14: Product lines for KO-IDEA, GENE and general

9.9 Effecting through Practical Knowing

The team, taking learnings from Integral Green Zimbabwe learnings appointed the author to the role of interim Director of KO-IDEA to facilitate the initial workstreams, as well as keep engagements to a weekly basis to build the momentum. Furthermore, co-researchers were assigned from MSUAS to already pilot communal learning engagements indoor to take learnings and further develop the journey to mastery.

At Sypplyline, in the spirit of integral enterprise, we have approached, for example, PHC to provide HR services, Weph to provide IT services to us as way to strengthen the ecosystem. In return, Sypplyline has become the fuel supplier of choice to PHC and Weph commercial agency. Whilst Sypplyline is already priorising purchases from rural farmers, the plan is to reach out to the farmers within its communiversity ecosystem. A practical roll out plan for KO-IDEA is shared in Chapter 10.

9.9.1 The Joseph Village CI Group

The JVCI premised on Heron's four knowledge epistemologies (Reason and Heron 1995). Whilst there is categorisation of the modes of knowing, experiential, presentational, propositional, and practical, one would assume this as a linear

approach to transformation. During this innovation research, I found out that such linearity is impossible as there is overlap and, some appearing concurrently, although with some dynamic and synchronous influence on each other.

Tawanda Chimhamhiwa, Lawrence Mboweni and I constituted the Joseph Village Cooperative Inquiry (JVCI). Lawrence is a member of the Joseph Village Trust and village. He has vast experience as an educationalist spanning South Africa and Zimbabwe. He is dedicated and focused on the transformational journey taking place at the village. Tawanda has vast experience again as an educationalist but also having worked in the corporate world. He is working with Joseph Village Trust as an outsider helping with the initial committee empowering programmes given his experience also working with communities. He is also heavily involved in the empowering work happening in his own Chimhamhiwa village.

Figure 9.15: Picture of Tawanda Chimhamhiwa, Lawrence Mboweni and the researcher

We had guiding questions to assist us with the reflections, actions and reflection cycles / key to the question was how we learn and develop as a community based on our own communal, learning needs, aspirations, and capacities and how that process could translate to developmental economics at the village level, interrelating local, indigenous, and global, exogenous knowledge.

9.9.1.1 Experiential knowing

According to Heron (2000), experiential knowing is through direct face-to-face encounter with person, place, or thing. Our coming together as JVCI was met with feeling of easiness and instant resonance of mind around the subject of CI, which was to build on the role that could be played by KO-IDEA and *rugare* inspired CIE/GZ and communiversity at village level. We seemed to be people of the same mind carrying the same burning desire and were willing to share life experiences. This was a fertile grounding for socialisation for experiential sharing of knowledge. Tawanda and Lawrence shared their experiences from Joseph Village and Chimhamhiwa Village, and I weighed in with the experiences and what I know from own experiences working with villages in Buhera, Mhondoro, Chivhu. Chirumanzu, just to name a few. The common themes emerging from our experiences were that villages were 'sick and tired' of being told what to do by outsiders. That the mantra, "*nzvimbo inovakwa nevene vayo*" (A place is built by its local people) is slowly getting into the ears of most villagers. We shared our experience on what makes a community resilient and attractive so to cause urban to rural migration. There was common admission that the education systems are flawed in a way. Villagers toil to send children to school and colleges for the same children to acquire skills that make them shun going back to the villages in pursuit of city jobs. We agreed that efforts by people like Prof Mboweni, Daud Shumba, and us who have seen the 'light' and now willing to focus on rural reconstruction would need strong institutionalised bodies to catalyse such aspirations of seeing rural villages becoming self-sufficient, resilient, and participating strongly in the socio-cultural-economic discourse of their lives.

We then concluded that substantive experiential learning requires a recognisable institutionalised platform for articulating the shared values and for managing the sharing process.

9.9.1.2 Imaginary knowing

We pondered what was emerging from the experimental lessons and drew on a (*muti*) tree and the *muuyu* (baobab) tree in particular connecting to nature and providing for us the form of imaginary expression regeneration process playing out. In fact, researchers have demonstrated that trees have vibrant social networks that operate

on one basic principle: harmony (*rugare*). Trees embody selflessness when it comes to providing for humans (McCarthy, 2016).

The CI reflected on the image of the tree with the soil, roots, mainstem, branches and fruits, picking on the learning from the *muuyu* tree introduced in Chapter 8. We pondered on the *unhu* tree learning model that was introduced in Chapter 4. Trees do provide vitality to mother earth with oxygen, combat climate change, give us food, fruit, and herbs for medicine and fruit, and provide shelter. In addition, it is believed that traditional leaders held their meetings under tress like the baobab tree with the belief that the tree's spirit (*Mwari*) would guide them in wisdom and understanding to bring the inspiration needed to guide the community's journey of transformation. So, if a person from outside came with ideas of goods for the village, the elders would not forthright accept but rather they would go to the tree to consult the spirits if the idea/ or goods are good for the community. Only after that would such goods be accepted. In recent times, a tree like a baobab tree could be used as a venue for community meetings and even sometimes function as classrooms.

So, the model then places the baobab, or the *unhu* learning model as a place for reflection and exchange of ideas. In our case the research academy, where indigenous and exogenous knowledge systems go a process of recreation and evolvement like in a calabash of knowledge creation ((Mamukwa, Lessem & Schiffer, 2014). In the next section, I look at the developing model arising from the CI.

9.9.1.3 Conceptual knowing

Drawing on the *muuyu* imaginary tree and the *unhu* tree learning model, we could see that the two models were aligned save for the fact that they were not fully addressing the need for a recognisable institutionalised platform for articulating the co-creative idea, shared values and for managing the sharing process.
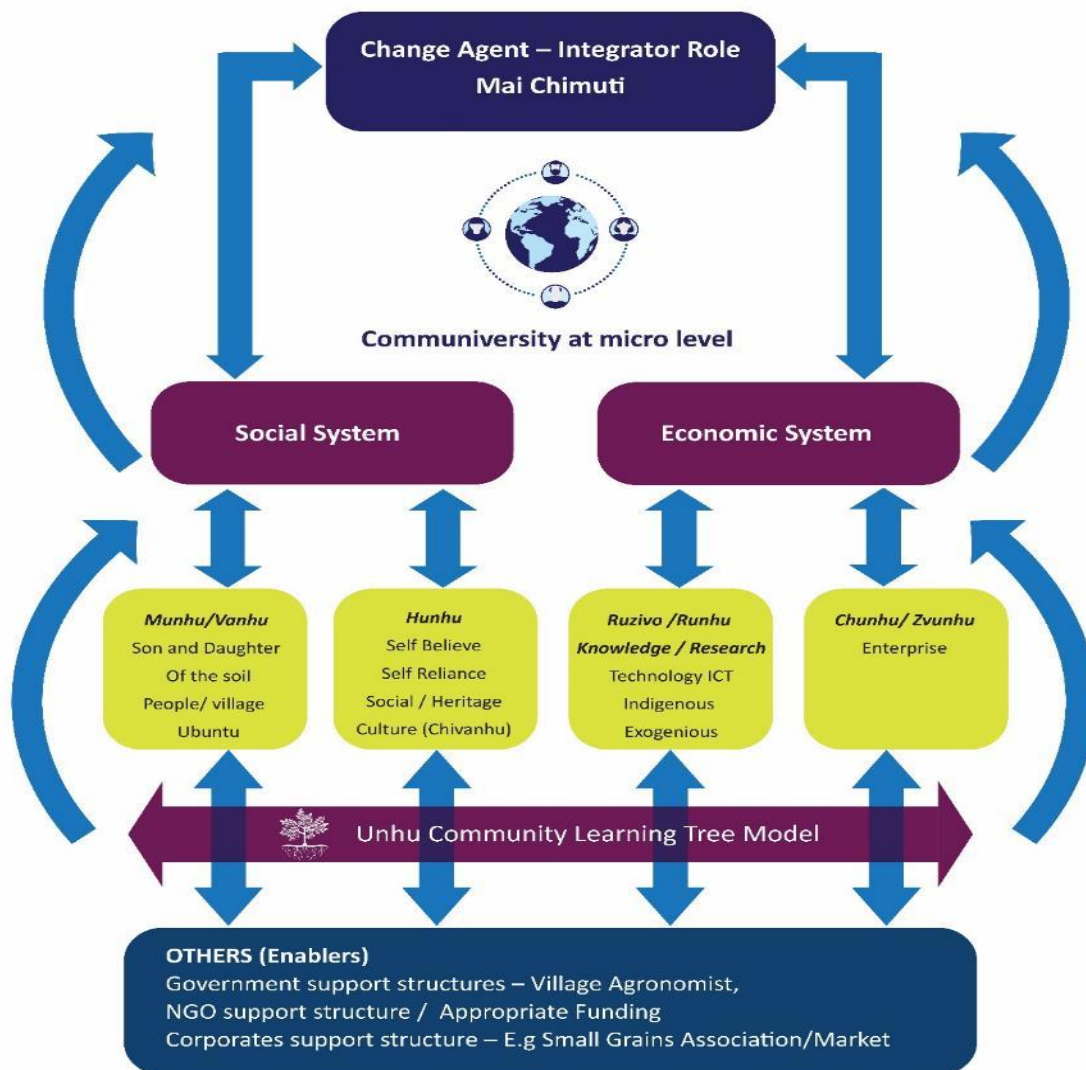
Figure 9.16: Evolved UNHU learning model arising from the CI

The evolved *unhu* learning model transcends both the *unhu* and STOCK models. While the *unhu* was evolving the social system primarily, the STOCK model was driving the *dura* (granary) economic system, hence this evolved learning model is holistic and address the *rugare-nomics* inspired ecosystematic communiversity.

9.9.1.4 Practical knowing

The CI looked at how the few individuals like Douglas Mboweni and Daud Taranhike have transformed their homesteads to become the "oasis in the deserts" and good examples of what is to come for the villagers. The JVT as a standalone village community, in as much as it is commendable that they drive the development from within, require partners that assist with the catalysing that transformation ensuring that

there is cross pollination of indigenous and exogenous knowledge systems. This included putting into practice and living the evolved Unhu learning tree model as well grafting model the Joseph Village abandoned the begging bowl for self-belief and started making bricks on their own for their projects, for example. They are teaching each other on goat and other livestock farming.

Key to the role of KO-IDEA on the village level was integral consciousness awareness; activation of low hanging fruit enterprising project; market linkages; and bringing every villager on board. This is articulated in the plan (Chapter 10). The community engagement already in place and part translated into Shona has become hand in ensuring achievement thereof.

9.10 Chapter Conclusion

In this chapter, I looked at 4th C (Contribution via Cooperate inquiry) on the Calling-Context-Co-creation-Contribution trajectory on the eastern path of renewal. Guided by Heron's 4 modes of knowing, I highlighted the three main CI groups processes all touching one or many aspects of the emerging communiversity, KO-IDEA and the Centre for Integral Ecology/Green Zimbabwe.

Through the CI processes, I revisited the communiversity model per Lessem Adodo and Bradley (2019) and proffered the *budiriro yevanhu* (transformational) communiversity model. The model presupposes that the communiversity is virtual at macro level and physical at micro level. These intersect at ecosystem level. The common denominator in this case being KO-IDEA and its *rugare* inspired Centre for Integral Ecology Green Zimbabwe.

The overarching model conceptually is based on and grounded in *unhu* learning emerging via the root STOCK model. There is also navigating through *rugare* inspired integral ecology with models such as *muuyu* and grafting and effecting through the STOCK model. This is affirmed practically through KO-IDEA.

Furthermore, through the KO-IDEA CI, the naming of KO-IDEA and the products lines emerged, especially the journey to mastery programme with its community / individual transformation impact. The model for the master's programme was also revisited.

The co-operative inquiries were valid in so far as the four ways of knowing are concerned as our knowing was based on the experiences, expressed through the stories and images. Our imaginary knowing understood from through the stories which made sense to us and expressed in the real actions on the ground. Furthermore, the CI sessions were of authentic collaboration and mostly orderly.

Still on the path of renewal, I now move to the transformative concluding and closing chapter looking at the embodiment of research through KO-IDEA. The chapter ends with a personal reflection on the PhD/PhD journey.

Chapter 10

Embodiment of the KO-IDEA as a Catalysation Platform

What a waste if we return without impact to the source body

Kuchamhembe – Ndokwatinobva (we are connected with the South)

mother earth – with our roots so we are connected

But the world is round so at the end we are all connected?

The soil and its produce to keep us regenerated- heart, mind, soul, and body.

What a waste if we return without impact to the source body

Kumabvazuva (East) – so the three wise men came

Transformation journey for them

Also, for humanity a pilgrim journey never ending

Towards the inner self discovery until the ending

Inner improvement for outer world advantage

What a waste if we return without impact to the source body

Mawodzanyemba (North) where knowledge come from

Is it the reason north points to the sky?

Kudzidza kwakanaka kunobatsira iwe

Asi ruzivo ruchabatsira dzinza.

Education is for individual, but knowledge is generational

What a waste if we return without impact to the source body

Madokero (West) where the sunset in the horizon

Not the end but a new beginning on the horizon

Time to effect and reflect the day

For we need to live another day

Knowing we owe it for future generations

To live mother earth better than we found it!!!

The process needs you and I

For I am because you are ….

10.1 Introduction

My research to innovation journey followed the eastern path of renewal. The trajectory followed the 4C, namely Calling (both inner and outer,) Context then Co-creation and, finally, Contribution. The research with GENE-tically inspired trajectory footprints threaded through grounding by narrative methods, emergence by interpretive hermeneutics, navigation through critical theory and effecting by cooperative inquiry.

The trajectory also transcended through a CARE rhythm starting with community activation, awakening community consciousness, innovation driven institutionalised research and finally transformative education. The goal of the research to innovation journey was to bring social innovation and to institutionalise and embody integral development, in my case, through KO-IDEA.

At the start of Chapter 8, I traced back the overarching transformation journey from IGZ to KO-IDEA. Of note is the fact that IGZ was still underpinned, in those days, by a university-based PhD programme, albeit in mode 2 guise, whereby now we are moving onto a communiversity and backed by a locally designed master's programme with global (TCA) input.

In comparing the PhD under Integral Green Zimbabwe, and the emerging master's programme and KO-IDEA, one would argue that the innovation ecosystem merely constituted a part (Chapter 6 on cAre) of a PhD. However, it now constitutes the underlying "polity" of our communiversity in general and transformation journey in particular. The 4 C's, as it were, and CARE, apply not only to the individual's journey as such, but to our Zimbabwean journey as a whole from IGZ to KO-IDEA.

As urged in the earlier chapters (4 and 8), IGZ may have collapsed because there was no delivery vehicle other than an individualised PhD that was not only time restricted, but also overly personalised without any ongoing ecosystem. KO-IDEA, therefore, partially becomes the missing delivery vehicle for IGZ, as well as an end in itself (Ko/I as means and DEA as ends).

In the previous Chapter 9, cooperative inquiries (CIs) were held with Pundutso on the development of communiversity concept in Zimbabwe and revisiting and renewing Integral Green Zimbabwe. KO-IDEA was proffered as a catalyst within the merging communiversity and Joseph Village CI on communal learning and research academy. In all the instances, the four forms of knowing as proffered by Heron (1999), namely experiential, presentational, propositional, and practical were applied in relation to the communiversity concept as a regenerative alternative model to integral development in Zimbabwe in general.

In this chapter, the focus is on the ultimate goal to **e**mbody integral development all that has come functionally through CAR**E** and structurally **e**ffecting integral enterprise and economy (Lessem, 2017).

I start by looking at the summary of new knowledge that the research to innovation co-created and evolved towards releasing the economic gene-ius of the ecosystem. At the core of the research journey was a process of holistic development (PHD). I therefore personally reflect on my transformation journey together with Sypplyline Enterprise (SLE) as a socio-economic laboratory within the KO-IDEA communiversity and the embodiment of that transformation together with the relevant others. This is followed by KO-IDEA as a vehicle to embody the communiversity ecosystem innovation, further embodied through its GENE-ric products.

This chapter ends by reviewing the return on social innovation, summarising the research to innovation journey from calling to contribution. It also discusses the research limitations encountered and possible research areas for the future.

10.2 Embodiment of a Research Komuniversity: Kommunity of Integral Developmental Economics in Africa (KO-IDEA)

Through the G.E.N.E. process of collaborative inquiry, the communiversity model provided a methodological and institutional framework for creating KO-IDEA as shown in Chapter 9. In fact, Ko- in the KO-IDEA also means Ko-muniversity which is what it is.

KO-IDEA is centred in a communiversity comprising a research academy (Rugare Research Academy), learning communities (Joseph Village, Buhera, Chivhu), individual transformation journey (self and others such as Chaka, Lessem, Mboweni,

researchers, such as Machingura, just to name a few). It also comprises integral social economic laboratories, in our case KO-IDEA, Joseph Village Trust, PHC, Econet, Sypplyline and Weph. It is lodged in integral transcultural realities of the south, east, north and west. It further evolves through transdisciplinary realms of nature, culture, technology, enterprise cutting across transpersonal rounds from self to community to organisation to society following the G.E.N.E transformational rhythm, that is, grounding, emergence, navigation and effect.

It further draws on a developmental approach to economics that is neo-associative as opposed to neo-liberal, grounded in nature, emerging through the culture of a particular place, serving to re-GENE-rate the rural in association with the urban. Figure 10.1 is an illustration of the KO-IDEA Komuniversity.
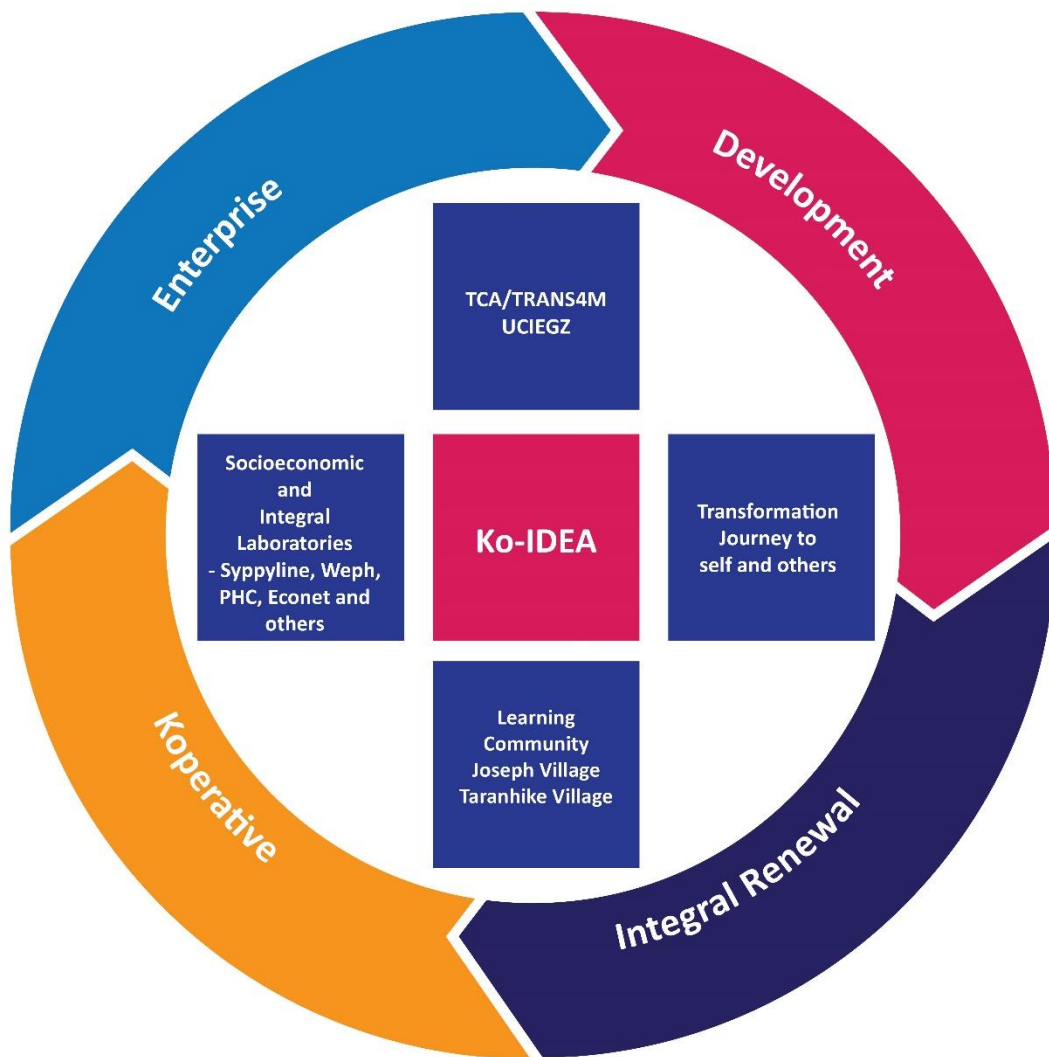
Figure 10.1: KO-IDEA Communiversity

10.3 Embodiment of Research Framework

Several *rugare* inspired indigenous models were advanced as part of this research to innovation on the Eastern path of renewal leading to transformation. I recap some of the models here:

- The *unhu* learning tree model (ULTM) mimics the tree structure of soil, roots, trunk, and leaves and its environment (ecosystem). The ULTM supposes that learning within a community is possible provided its grounded in *ivhu* (soil), nature, emerged in self-belief and transformation (roots), navigated through

indigenous knowledge systems (trunk) and effected filling of granary (fruits), with an enabling environment that include the rest of the ecosystem.

- Elements of the STOCK (Self-belief, Technology, Others, Culture, and Knowledge) model are key ingredients to communal learning and development as they embody a social and ecosystem system running parallel through a change agent.

- The *muuyu* tree model acts as reminder that, no matter the external factors, an internal driven, initiative-taking approach to development can weather and withstand any external environmental factors. The discord comes about when exogenous elements are just adopted without proper research and due consideration to the indigenous factors.

The Exogenous is rooted in Integral Four Worlds and draw from models from TCA/TRANS4M global network such as communitalism (Nigeria), economy of love (SEKEM), Soulidality Economy (Akhuwat). Together the indigenous and exogenous synergise towards Integral Ecology enriched by Afrikology, Catholic social teaching just to name a few

KO-IDEA Communiversity model is based on **Ko**-operation, **I**ntegral renewal, **D**evelopmental and **E**conomics coming out of Africa (A) and powered by *ubuntu* and a model of transformation building on the prior integral rhythm. The KO-IDEA GENE-ric products bridge the gap between theory and practice in general, and academy and learning communities specifically. All these models have a transformational impact on individual, organisational and societal level which is the core of the research to innovation. The concept of communiversity then is the vehicle for sustainable regeneration that is needed to bring inch by inch integral development and, more specifically, rural and enterprise development.

These models are a breath of fresh air as De Sousa Santos (2014) alludes to the difficulty we acknowledge today in thinking that social transformation and emancipation resides in the fact that the theory of history that has brought us this far has gone bankrupt as a consequence of the erosion of all the assumptions that once gave it credibility. In addition, De Sousa Santos (2014) advanced that the ecology of

knowledges is based on pragmatic idea that is necessary to reassess the concrete interventions in society and in nature that the different knowledges can offer.

The Re-GENE-rative and transformational development at both micro and macro level requires then for a continuous process of co-creation within the various elements linking practice and theory. The link also includes indigenous and exogenous grounded in nature, one's cultural and societal setting and an enabling open university system we have termed communiversity.

The ultimate purpose of my research then was to inform action, gather evidence for theories, and contribute to developing knowledge in social and economic transformation. Lessem and Schieffer (2015) state that the outcome of research should be to bring new practice that is sustainable. The Africa we want is that we are determined to build prosperity through social and economic transformation (AU, 2015) and, therefore, requires a new thinking innovative approach and latest ideas. The next sections articulate the embodiment of the KO-IDEA and its GENE-ric products and the general products as per Chapter 8 and 9. Engagement in educational transformation and transformative education by individuals, organisations and societies leads to sustainable development of products and services for socio-economic transformation.

10.4 Personal Reflection and Embodiment of Research

10.4.1 Self-discovery and transformation: Embodiment of the new Phiri from PhD to communiversity

For Campbell (2004), a hero is someone who has given up his or her life to something bigger than oneself, meaning anyone can become a hero on purpose or even accidentally. However, it involves a painful evolution that is a prerequisite to greatness. The 12 steps, as Campbell (2004) defined them, begin with a call to adventure, a challenge or quest that presents itself to an ordinary person in the ordinary world. Initially, the person is afraid and refuses that call. But with guidance from a mentor or a text, they overcome their fears cross the threshold, and commit to the journey. Along the way, they are tested, meet allies and enemies and prepare for an ordeal. There is showdown or difficulty that may truly test their mettle. The ordeal forces them to face their worst fears. And when they survive this, the ordinary person is a hero and is rewarded, usually with knowledge or insight. The reward's not the end of the story, however. Next, the hero must return to the ordinary world where the journey began,

transformed by individual experience. Finally, the reborn hero shares what they have learned on the journey with others.

My journey on this research to innovation mirrors the 12 steps proffered by Campbell (2004). I would not call myself a hero, but the transformation has been profound. Experiencing my inside story and the existence of my inside story has given me new impression (the outside in story) and new expressions (the inside out story) as per Randall's (2014), *The story of my life*.
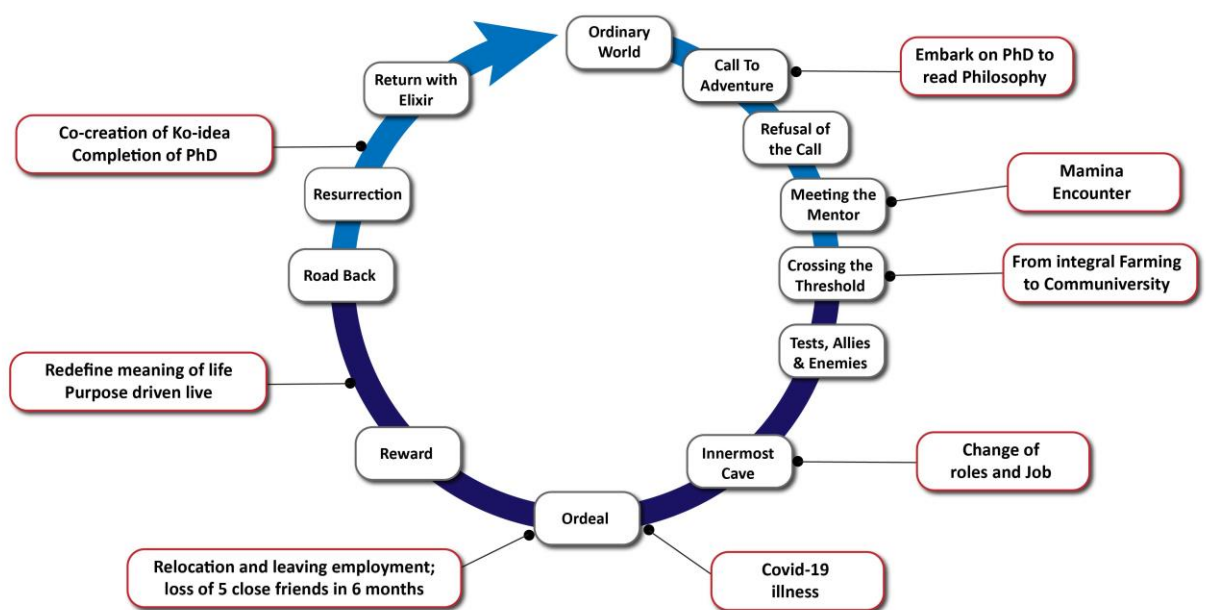
Figure 10.2: Hero's journey: Phiri journey through innovation to research

I started the programme in pursuit of the PhD degree qualification, enjoying reading philosophical books on integral development, little did I know I was going to face real world issues needing practical solutions. The Mamina drama explained in the earlier chapters changed my view on the transformational journey. How could a rural community with water and good soils live in poverty even with the involvement of an ecosystem comprising corporates, NGOs, and academic research students amongst others? Initially, my research focused on integral farming but, given the nature of the ecosystem involved, I naturally gravitated towards researching on the communiversity as a vehicle of economic transformation. I overcame many ordeals and soldiered on

like Campbells' hero's journey. I met new allies in TCA, MSUAS, Buhera Community, Joseph Village.

The inner desire to be emancipated from the corporate world to follow my passion got louder. I then decided to leave formal employment to focus on the KO-IDEA innovation, the PhD, as well as strengthen my own business. I embarked on an enterprising journey of ensuring that, from the onset, my business takes the integral form and shape.

I could almost see the finish line but, alas, there was the last ordeal / showdown, the final trial to test my mettle. This one I did not see coming. I lost five friends and family within a noticeably short space of time in the heat of the Covid-19 Pandemic. Also, I got ill for a prolonged period all this happening at the critical stage of co-creating KO-IDEA. However, there was a constant factor throughout the journey. I kept my faith knowing that I was going through tough times to be prepared for bigger assignments ahead. Such experience is expressed in James 1: 2-4, *Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance* (The African Bible, 2008).

At the end of my PhD journey, I saw KO-IDEA taking off the ground and I was appointed Executive Director to see the initial phase of its genesis. This was fulfilling and thereby setting the path of yet a new journey to be embarked on the KO-IDEA journey and, communiversity wise, towards reGENE-rating Zimbabwe.

10.4.2 Embodiment of integral development: Sypplyline as a socio-economic laboratory within KO-IDEA

From an idea, which coincided with the start of the PhD journey, now my own Zimbabwean business, Sypplyline Enterprises, which has fifty associates working across the various units. At my last corporate job, I was Director for a business with five hundred employees. My vision and dream are to set up my own organisation that grows to five hundred associates within 5 years. I call them associates for I believe in the words of the Cash Build Founder, the late Albert Koopman when he said:

a) No one can demand productivity from anyone, but I can create a
   climate within which a social man is willingly productive.

b) I cannot manage people, only things. But I can create a climate within which people take responsibilities and manage themselves.

c) One cannot demand quality from people, but I can create conditions at work through which quality work is a product of workmanship.

(Lessem & Nussbaum, 1996)

My goal requires a different relation from that of employer – employee but one that almost says we are equals; and associates is a better descriptor. My vison is to have a humane integral socio-economic laboratory where we are all equals therefore associates.

Sypplyline Enterprise Vision is to: Engage in business activities that promote a better world for all stakeholders. Our Mission is to: To participate and enhance the value chains in business we operate in integrally and ecologically.

Currently, we have four business units in hospitality, fuels, retail and logistics. We are guided by our G.E.N.E and CARE-inspired moral values.

   i)   Genuine green: We value nature and promote indigenous driven solutions

   ii)   Respect and moral business: For our people, our partners, and our plant

   iii)   Creativity: Harnessing a mentality that says there must be a better way of doing things. We embrace technology to serve smarter and quicker.

   iv)   Ethical integral stewardship: Business for the common good of humankind

The operation is still young with not so much financial returns, but the seeds have germinated and, by embracing integral development philosophy, the vision would be realised with impact to society and world. Below is part of the team engaged in a morning reflection session (a rumuko circle) (Ndudzo, 2020).

Sypplyline started off as an enterprise and embracing the *rugare* inspired models in the academy thereby enriching the transformation journey of self and others. This led to true model enterprise in the KO-IDEA community ecosystem. This can be depicted as below.
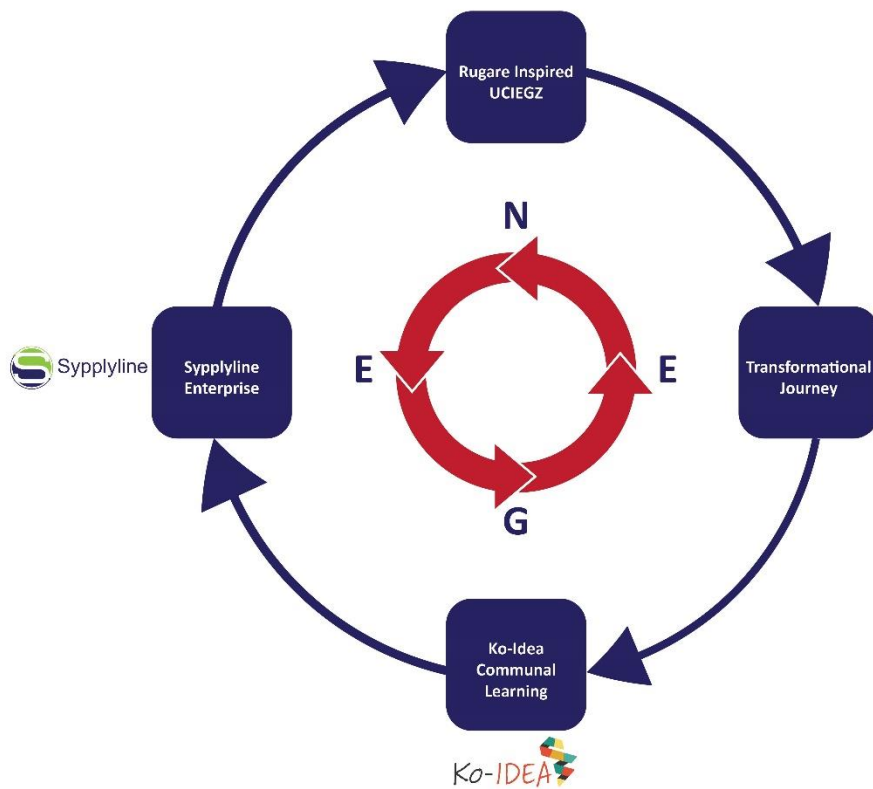
Figure 10.3: Sypplyline East-North-West-South model

With the motto, **We Care**, nothing can stop Sypplyline Enterprises from becoming a true integral enterprise business for we care for community, we care for associates, we care for the resources, and we care for our enterprise. Sypplyline is already involved in providing education assistance through bursaries as well as offering a platform for learners to get experience. It has identified one associate to participate as a researcher on the mastery programme being evolved under KO-IDEA. Such a researcher would be supported by me as a steward and people like Wellington Mutyanda as a catalyst, and Isheunesu Chaka as an educator thereby drawing from the ecosystematic communiversity. Sypplyline is a living embodiment of my integral journey as an integral enterprise / socio economic laboratory with the kommuniversity.

Figure 10.4: The researcher and some members of the Sypplyline Enterprise team

In the next section I highlight how I am effecting and embodying integral development as the KO-IDEA executive director. Before I do that, I now turn first to KO-IDEA as an embodiment of the research to innovation. In Chapter 9, I narrated the CI that gave birth to KO-IDEA birth, naming and its early products.

10.5 KO-IDEA Vision, Mission, and Key Objectives

KO-IDEA is a Kommuniversity with the following elements:

    i)   **Ko** (*Kumusha*) as learning community

    ii)   **I**ntegral renewal through transformational journey to mastery

    iii)   **D**evelopment via research academy

    iv)   **E**nterprise//Economy as integral laboratory

    v)   **Lodged in A**frican Context.

Vision: To conceive, nurture, design and implement, locally grounded four worlds community driven solutions for local and global impact.

Broad Mission and Objectives:

1) Ko-operative *Kumusha*: We promote integral community development. We collaborate with marginalised communities, rural or urban, by providing tools and theoretical framework that help them meet their economic societal needs through self-awareness, training, appropriate science technology and capital bridging the gap between practice and Praxis.

2) Development: We promote personal and organisational transformation through the various interventions we offer including but not limited to programmes and training

3) Integral renewal: We conduct relevant research with the communities we work with promoting indigenous knowledge systems as well bringing in relevant exogenous knowledge systems to support new grounded knowledge creation and knowledge preservation in general

4) Enterprise/Economy or Enterprise development. We work with enterprises at all levels in society, corporates, academies, government, and non-governmental bodies for sustainable and holistic development.

Core beliefs/ values are GENE and communiversity inspired: Grounded in nature; transformative mindset; authentic grounded knowledge creation; and co-created sustainable solutions.

The form and substance of KO-IDEA: The idea of the communiversity, built around eco-systems and clustered networks, is to address and work through such issues from a local to global perspective. The focus is on transformational knowledge creation to help solve a geographical or context specific community as highlighted in Lessem and Schieffer (2009); Lessem and Schieffer (2015); and Lessem, Adodo and Bradley (2019).

10.5.1 Corporate governance: Institutional form

A start up structure, guided by the government registration requirements and the need for governance, is also in place as illustrated below.
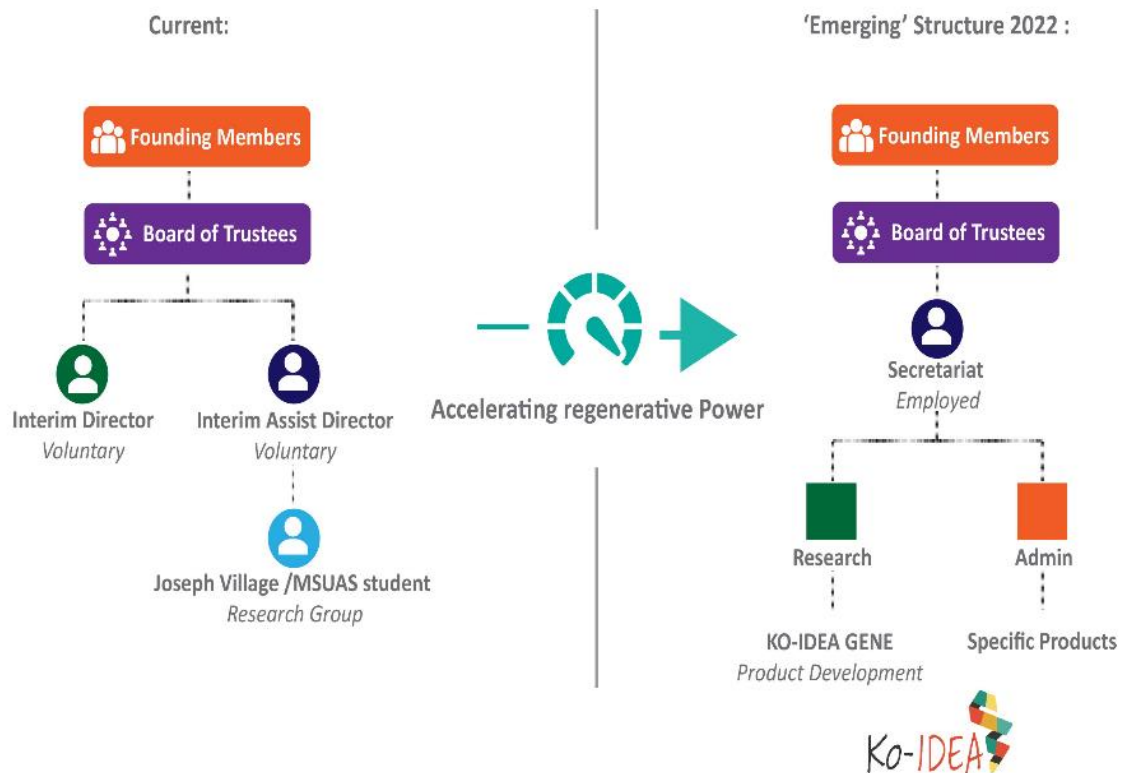
Figure 10.5: Current and emerging structure of KO-IDEA

Role of founders: These are people with the clear intentions of KO-IDEA and would appoint the trustees. The founders would give the direction to the board of Trustees for governance purposes. Founders are ex-officio trustee members. These are Douglas Mboweni, Isheunesu Chaka, Ronny Lessem, Robert Dellner, Chipo Ndudzo and Smart Zongololo (myself) and Wellington Mutyanda. Each founder plays distinctive separate but interwoven roles. Serving to reinforce the overall communiversity nature, the KO-IDEA board was inaugurated as follows Douglas Mboweni from Ko-musha/Learning Community; Isheunesu Chaka from Integral Renewal/ Transformational Journey; Ronnie Lessem /Robert Dellner from Development/ Research Academy and Chipo Ndudzo from Enterprise/ laboratory; and myself Smart Zongololo (the researcher) as an integrator.

Role of Board of Trustees: Like a company director, a trustee has a fiduciary duty to act with the care, diligence and skill which can reasonably be expected of a person who manages the affairs of another. For KO-IDEA, this means ensuring the academy is led through its mandate of regenerating the individual, organisations and society. Trustees are the people with the shared vision and passion for the academy and the ecosystem communiversity. These are the people who would breathe its initial life into existence.

Role of Director: For KO-IDEA, the individual in this position is tasked with the day-to-day responsibilities in driving the vision, mission objectives of the academy and communiversity and ensuring its form and shape unveiling goes according to plan.

Role of Deputy Director: This is a supporting role to the director in coordination of research on the ground.

Role of Research Associates: For KO-IDEA, these are individuals who are integral development practitioners involved in advancing various KO-IDEA research, documentation, case studies, knowledge generation and preservation. They are involved in the setting up of transformational courses like the journey to mastery programme in ecology, as well as delivering such courses as and when needed.

Role of Research assistants: these are individuals from KO-IDEA involved in research in communities like Buhera / Joseph village or socio-economic laboratories like PHC/ Sypplyline/ Weph. The associates (co-researchers) and assistants (developers) mirror our innovation ecosystem presented in Chapter 6.

It is further envisaged that, as KO-IDEA evolves a secretariat with an enlarged research arm, in the envisaged future structure, as shown in Figure 10.4, the director would have a secretariat that manages the day-to-day administrative works including management of funds, programmes, websites, and publications. The secretariat appointments would only be done in line with available funding and research work streams. It is also interesting to note that, as KO-IDEA evolves, the functions in the future would itself also become an integral laboratory. So, in that guise, KO-IDEA embodies all the functions of a communiversity and, in the above case, that of a laboratory. It is however also an academy associated with MSUAS, TCA, UCIEGZ, etc.

10.6 Effecting and Embodying Integral Development as KO-IDEA Executive Director: Individual Catalysation

As alluded above, the director of KO-IDEA is tasked with the day-to-day responsibilities in driving the vision, mission objectives ensuring the form and shape is unfolds according to plan. Lessons from Integral Green Zimbabwe, the failed Pundutso Research Academy and the outcome of various ecosystem, engagements as well as the cooperative inquiries pointed to the need for a director who is immersed in integral development and communiversity way of thinking to spearhead the initial set up of KO-IDEA and research academy.

Having worked on various projects from concept to approval to implementation, I am fit for the purpose having solid project management skills. I also possess excellent strategic, financial and stakeholder management skills and, in addition, I am a good collaborator and a team player with wide technical and business experience. I have an honours degree in engineering, a master's degree in business management coupled with reasonable experience working with communities that I gained in the last 10 years working with communities when I set up a processing company that was a joint venture between government and private sector that was involved in contracting small scale farmers to grow and produce crops for my organisation. My role was then to ensure a sustainable ecosystem existed for mutual benefit but, more importantly, impacting the marginalised small-scale farmers. I worked with micro finance funders and NGOs like Techno-serve, SNV, CESVI, GIZ, LEAD, PUM, Dutch AID and Coca Cola Foundation, just to name a few. Already as part of my catalysation role:

a) Have led the registration process, and I am the convenor of KO-IDEA trustees and regular meetings.

b) I was and continue to be heavily involved in the master's programme, prospectus, and content design.

c) I am working with others in the recruitment drive for first researchers on the programme. Already (May 2022), six researchers are earmarked to start on the programme.

d) Coordination for the launch of Public KO-IDEA and Journey to Mastery Programme and providing the necessary public relations. Launch set for third quarter in 2022.

e) Mobilise funding through donors. Already at the time of the writing this thesis, US$20000 and £12000 was pledged from Econet and WWG respectively to support KO-IDEA in its works with master's programme and communal learning programmes.

f) Co-ordinate works within the ecosystem and conducting necessary ecosystem engagements on an ongoing basis.

Figure 10.6: Picture of researcher with Vice Chancellor and Deans and Staff at MSUAS

10.7 Role as Coordinator

In my own role as coordinator of KO-IDEA, a starting point for me (Sypplyline), alongside others (Econet, PHC, Weph) would be to further enable such economic enterprises (ko/id**E**a) to become integral laboratories. This would be similar to building up from kommunities (**KO-IDEA**), interacting with our integral research academy (ko/**I**dea), thereby continually enriched by developmentally oriented transformation journeys. Altogether, this would be serving the re-GENE-ration of southern Africa, thereby advancing the hitherto Integral Green Zimbabwe cause (KO-IDEA).

Specifically, in my role as KO-IDEA coordinator working almost full time and on the ground in Zimbabwe, I sought to keep the innovation breathing strongly within the communiversity by:

i) facilitating the catalysation process across the innovation ecosystem.

ii) being an intermediatory between learning communities, socio-economic laboratories and the researchers, scholars and stewards.

iii) Lead the resource mobilisation requirements for the kommuniversity innovation ecosystem.

iv) Information and knowledge documentation and dissemination flow within the ecosystem.

This also entailed day to day coordination of conferences, workshops, lectures, integral awareness sessions, publications as needed.

10.8 Collective Catalysation of KO-IDEA/Communiversity

In Chapter 6, the innovation ecosystem was illustrated. The success of KO-IDEA hinges on a robust ecosystem network for its institutionalisation as well as embodiment of integral development such as:

Manicaland State University of Applied Science (MSUAS): MSUAS is a key player in the master's transformational journey.

TRANS4M University Associates (TCA): TCA has been and remain a key strategic partner of KO-IDEA. The master's programme prospectus, syllabus and content design has come because of the intellectual depth residing within TCA. The mutual and joint catalysation of TCA and KO-IDEA are key attributes of the work of KO-IDEA, they subsist each other.

Joseph Village: KO-IDEA catalysed a research visit of five reflective practitioners (researchers and potential candidates for the master's programme) who spent days at Joseph village. In their report, the researchers expressed that:

> We were stepping into the unknown, an unknown that also does not know us. However, the two Unknowns had one common ground - Ubuntu, Hunhu. We came as humble children of the land wishing to learn and grow among the Mwenezi people. To that, we hoped the elders of the land would welcome us with the open arms of African Motherhood and Fatherhood. It worked! (Extract from the report by the researchers submitted to KO-IDEA). (JV Researcher notes, 2021)

Such was an important laying ground research visit to a co-creation platform from the village. In Chapter 9, I touched on a co-creative activity that the research academy is involved working with the village on the 12 strategic pillars. Below is the balance of the co-creative activities (programmes relating to the other aspects at Joseph Village with KO-IDEA is catalysing). Joseph Village embodies communal learning, then and now, and in the future, with Buhera and Chivhu to follow.

Table 10.1 is the KO-IDEA/ kommuniversity innovation ecosystem revisited (from Chapter 6).

Table 10.1: Matrix showing the KO-IDEA Communiversity ecosystem

Communiversity	Learning Community Joseph Village,	Transformation Journey Master's degree programme	Research Academy TCA/MSUAS	Integral Laboratory Sypplyline/Weph
KO-IDEA	Ko-kumusha	Integral Renewal	Developmental	Economics/ Enterprise
Steward	Mboweni	MSAUS	Chaka	Zongololo
Catalyst	Zongololo	Chaka	Lessem	Mutyanda
Educators	Chaka	Ndudzo	Chaka	Zongololo
Co-researchers	1x	1 x Sypplyline 1x Weph 2x PHC 1 x Joseph Village 2 x Research Academy	Moffat & other	1x co-researcher
Developers	Chimhamhiwa Mboweni	MSUAS	Lessem	Tanyanyiwa

The KO-IDEA catalytic collaboration outline at Joseph Village is illustrated in Table 10.2.

Table 10:2: Collaboration activities at Joseph Village

#	Communiversity Aspect	Joseph Village pillar	Activities	Desired Outcome	Resources Needed	Duration
1	Communal Learning	History and Culture	Conduct Integral Consciousness programmes starting with the JVT and roll	Integral Consciousness	Researchers and Co-researchers	At least 1 session every

#	Communiversity Aspect	Joseph Village pillar	Activities	Desired Outcome	Resources Needed	Duration
			out the programme to the villagers			month x 12months
2	Communal Learning	Natural resources	Research with the villagers on the natural resources of Joseph village and coordinate for expert relevant inputs	Documented natural resources of the village,	Researchers, external support	3 Months
3	Transformational Journey	History, Christianity, and Culture	Dedicated researcher on the master's programme, based in the village, conducting research using the K Model and the integral.	Documented History. Documented stories Documented Norms and Cultural Practices	Researcher / supported by Researcher, TCA	2 years
4	Transformational Journey	Education	Development of a Joseph village curriculum that will run through the Village Centre	Curriculum, modules,	MSUAS,	1 Year
5	Transformational Journey	Power and Infrastructure	Participate in monthly JVT and co-ordinate any external support / expertise need to drive the 12 Village pillars and the infrastructure	Assist with technical support needed, or concept papers for external funding of specific assistance needed	Researchers, External support	Monthly
10	Socio Economic Laboratory	Production and Marketing	Development of the oikonometric measures that will measure developmental progress of the village	Oikonometric measures Monitoring and evaluation processes	Researcher, Co- researcher	6 Months
11	Socio Economic Laboratory	Health and Sanitation	Development of the Wellness Centre and Clinic and the philosophy of running such	A Village wellness centre propelled by integral philosophy	Researcher, External support e.g., PAX herbal /	1 Year
12	Socio Economic Laboratory	Food Security	Working with the community coordinate and come up with agri-activities (crops and animal husbandry) suited for the village further research sustainable models for production	Documented how to for selected Crops and animal production. Evolving Economy for subsistence (Nhaka Economy)	Researcher, external linkages	1 Year

The catalysation by KO-IDEA is relevant and amplified by its GENE-ric products as profiled in the next section.

10.9 Embodiment of Research Innovation through KO-IDEA GENE-ric Products

KO-IDEA products formulation was subjected to a lengthy process of cooperative Inquiry that was discussed in Chapter 9. The ultimate product is the regeneration of self, organizations, socially, culturally, economically, and technologically. Most specifically, and purposefully, this is re-GENE-rating our society through Communiversity taking on from where IGZ let off.

10.9.1 Embodiment via Communal learning models: *Unhu* and STOCK models

Sypplyline embraced the *unhu* /STOCK models as a backbone to its strategic thrust towards becoming an integral enterprise. Whilst the models were co-created from communal learning experiences at Mamina, Buhera, Joseph Village, amongst other rural communities, the models apply to any organisation. Every employee at Sypplyline is taken through the *unhu* as part of integral awareness journey.

Pilot community engagement manuals that were prepared and used by co-researchers are premised on *unhu*/STOCK models with greater emphasis on self-belief and grounded in indigenous knowledge systems and IFW exogenous systems toward integral ecology.

10.9.2 Embodiment via journey to mastery programme in ecology and transformational studies

Figure 10.7: Ecosystem heartbeat and the journey to mastery (master's programme)

The master's in ecology transformation studies is the transformation journey, or heartbeat, setting the pulse for the learning community or socio-economic laboratory.

The Manicaland State University of Applied Science (MSUAS), in conjunction with Kommunity of Integral Developmental Economics in Africa (KO-IDEA) and TRANS4M Communiversity Associates (TCA), offers a two-year comprehensive master's in transformational studies (an integral ecology-based programme) geared towards a process research and innovation. This is set in the form of an inter-institutional communiversity.

Integral ecology is the means of putting the innovation ecosystem to work and serving to evolve a capitalist or socialist economy toward an integral ecology. It has been defined by Pope Francis (2015) as a holistic understanding of global challenges in relation to human and social activities, behaviours, relationships, and nature.

It is unique in that researchers as innovators, not students, individually and collectively, spend almost the entire programme at their place of innovation, be it at a community, academy, or laboratory level, albeit, also in interaction, communiversity wise, with one another. Success is gauged based on the transformation journey achieved, individually and collectively, and innovations implemented by community, individually, academy and laboratory alike.

The master of integral ecology programme (community building, conscious evolution, knowledge creation, to sustainable development) is set within an innovation ecosystem (stewardship, catalysation, research to development) process-wise, and a communiversity (community, journey, academy, laboratory) structurally. It serves to interconnect nature and culture with science and technology, indigenously (ecology) and exogenously (integrality) to come up with sustainable developmental economy.

For the institutional candidate (socio-economic laboratory or learning community), we are calling such co-researcher:

a) The participating learning community, that is, locally in its nature, needs to be closely aligned with the purposes of KO-IDEA, with committed stewardship to go with such.

b) The participating academy needs to be closely aligned, in its scientific model, locally-globally, with the TRANS4Mative purposes of the TCA.

c) Participating laboratories need to be attuned to the communiversity measures underlying the programme, and its overall means of integral development.

This is both a part and full-time course with researchers co-evolving with their place of innovation, community, academy and laboratory-wise, individually, and collectively, for the duration of the programme and process. Two modules would be incorporated per semester as part of a transformation journey. This would also form part of an emerging research academy, while feeding into community and laboratory. Each module would be co-evolved over a week at one of the places of innovation supporting the notion of aligning community, academy, laboratory and journey. The module on knowledge creation would be aligned with the academy, community building with community, sustainable development with laboratory, and conscious evolution with the transformation journey, and further aligned with the master's degree thesis. So, the above is the "transformation journey" KO-IDEA product, albeit, aligned with and thereby pulsating the communiversity as a whole.

The programme accreditation would happen at community level, MSUAS level, as well as involved socio-economic laboratory level. This would be the first of its kind (see illustration below).

Figure 10.8: Accreditation partners of the master's programme

10.9.3 Developmentally emerging via research academy (UCIEGZ)

Through KO-IDEA and the emerging CIE/GZ, and through my own transformation journey, the academy work in supporting the journey to mastery as well as the development of the model as the root stock, thereby through partnership with TCA/TRANS4M providing "think tank" scholarly support to the ecosystem.

10.9.4 Effecting through Enterprise and Economy (Sypplyline)

This has been demonstrated above. In fact, Sypplyline is main embodiment of the ecosystematic communiversity.

10.9.5 Heart, body, mind, soul of the communiversity

Co-evolving each element of the communiversity, with KO-IDEA catalysation would take years. The transformation journey (process) and innovation ecosystem (structure) are therefore the heart of the generic product matter, but require body (laboratory), mind (academy) and soul (community) with KO-IDEA being the living spirit (the holy ghost). Earlier on I alluded to the master's degree as the heartbeat of the ecosystem which is in line with the analogy here. Like in ecology, they are interdependent of each other for the anatomy of the communiversity to have balance and function optimally.

10.9.6 KO-IDEA milestones

> Coming together is the beginning, staying together is progress and working together is success (Henry Ford, 1863-1947)

A lot has been achieved directly or indirectly as KO-IDEA collectively as well in some individually during the course of the research to innovation which started in 2016/7. In KO-IDEA/ communiversity terms, the following was achieved, however, a lot more was achieved before:

a) Communal learning – The *unhu*/STOCK models implemented at Sypplyline Enterprise as a pilot.

b) Integral laboratory – A pilot completed as well as demonstration laboratory at Sypplyline Enterprises was completed.

c) KO-IDEA and the ecosystem communiversity has directly or indirectly been involved through the following book launches.

i) Idea of a communiversity (2019).

ii) TRANS4Mative research Journal (2019).

iii) *Nhakanomics* (2020).

iv) Integral *kumusha* (2019). – I co-authored the book.

v) Integral knowledge creation (2020).

vi) Afrikology – knowledge and value creation (2021).

Road map towards full institutionalisation and embodiment of KO-IDEA as of 30 April 2022:

Table 10.3: KO-IDEA milestone timetable

#	Activity / Milestone	2019	2020	2021 3rd Qtr	2021 4th Qtr.	2022 1st Qtr.	2022 2nd Qtr.	2022 3rd Qtr.	2022 4th Qtr.	Status
1	Integral Kumusha	■								DONE
2	KO-IDEA Constituted			■						DONE
3	Appointment of Trustees				■					DONE
4	KO-IDEA Deed of Trust Document					■				DONE
5	Registration of KO-IDEA Trust						■	■		Started
6	MIE Prospectus Design				■	■				Work Started
7	MIE ZIMCHE ACCREDITATION				■	■	■	■	■	In Progress
8	KO-IDEA Public Launch								■	In Progress
9	MIE Program Launch								■	
10	Secretariat Appointment								■	Planned
11	Public Lecturers								■	2023 Plan
12	Handbook Integral Enterprise				■					DONE
13	Handbook Community Engagement					■				DONE
14	Pilot Socio lab - Sypplyline						■			DONE
15	Integral Enterprise Codification							■	■	In progress
16	Communal Learning Codifying							■	■	Started and on going
17	5 Year KO-IDEA Strategic Plan				■	■	■	■	■	In Progress

■	Done
■	WIP
■	Planned

The Public launch of KO-IDEA was set at the beginning of the fourth quarter of 2022.

a) The launch will be conducted around clusters or ecosystems of stewards, catalysts (from KO-IDEA), co-researchers, educators, and developers from Joseph, Buhera, Chivhu (communities) Econet, Weph and PHC (laboratories) and MSUAS (academy).

b) With a view to taking the original Integral Green Zimbabwe (origination) further forward (foundation).

c) KO-IDEA and individuals like myself will play, operationally, a coordinating role, operationally and administratively, in relation to each such ecosystem.

d) During the ecosystem launch, such ecosystems would focus, in turn, on how to take such forward together during the master's degree programme and process.

e) Advancing the learning communities would be related to the specific agendas held by each, signalled by the respective stewards in association and around the CARE trajectory.

f) Advancing the laboratories would follow the lines of Transformation Management suitably contextualised, i.e., community building to sustainable development.

g) Advancing the research academy would be most specifically in relation to communitalism together with Adodo in Nigeria, building on Nhakanomics, Rugare, Ubuntu, etc.

h) The overarching transformation journey is from IGZ to KO-IDEA.

10.10 Return on Investment: Social Capital

The return on investment accrued to social innovation, in this case a communiversity model, can be appreciated by a better understanding social capital and developmental economics.

Fukuyama (1999) defines social capital as an instantiated informal norm that promotes cooperation between two or more individuals leading to cooperation in groups. This view is further supported by Putman (1995) who explains that social capital allows

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citizens to have social networks and allow them to solve common problems, expand awareness of linkages and dependences beyond self, serves as conduit of information regeneration and greases the wheels of everyday business and social transactions. For Catholic social teaching, Finn at al. (2010) contend that not everything of value must be called capital. The term runs the danger of skewing the consideration of social innovation towards a utilitarian and narrow economic model, and thereby diminishing the richness of social impact. For Pope Francis (2015), when nature is viewed solely as a source of profit and gain, this has profound consequences for society. Pope Paul VI (1967) avers that development cannot be defined in economic terms only and asserts that, to be authentic, it must be well rounded, fostering personal development that helps people to seek more, do more, know more and have more, a concerted effort locally, globally to rid the world of ignorance, hunger, disease and meets the needs of people everywhere for education, shelter, food, adequate housing and health care.

According to Lessem and Schiffer (2014), the communiversity represents deeply contextualised research to innovation platform with a focus on:

i) Restoring life in nature and community by contributing to health and participatory existence. The focus is also on communal learning and development. The main goal, as described above, is to catalyse intensive processes of communal learning.

ii) Regenerating meaning via culture and spirituality thereby contributing to balanced and peaceful transformational journey with a bias towards consciousness raising.

iii) Reframing knowledge based on science, systems, and technology with a bias on scholarship, research and knowledge creation aiming social and technological innovation.

iv) Regenerating human infrastructure and institutions via enterprise and economics offering a laboratory space conducive to creative experimentation of innovations.

The above seem to collaborate with Khaldun's (2005) views that development does not merely refer to economic growth but encompasses all round human development such that each variable enriches the others and is, in turn, enriched by them ensuring not only survival but rise in civilisation.

Given the above background, my envisaged return on social capital is largely qualitative in nature. I cast the social return on investment along the KO-IDEA generic products lines co-created in the research to innovation.

Ko - Learning Kommunity (Re-imagining rural**):** The focus being on Buhera, Chinyika Chivhu, Joseph Village building on the *unhu*/Stock models in overall *rugare* guise. The goal being to realise improved rural livelihoods. Together with local communities re-igniting self-belief connecting with nature towards self-sufficiency. Solutions lie within the communities and KO-IDEA facilities awakening of integral development awareness that equips communities to embark on their bottom-up self-transformational journey that frees them from the donor and handouts syndrome. We do not tell communities what to do. We do not impose solutions but, rather, we participate together with them to produce solutions connected with their natural setting, be it in farming, fishery, animal husbandry, cultural and rural tourism offerings, just to name a few. So, in our case, working with Joseph Village to achieve its 12-pillar strategy, working with Taranhike Village in fostering integral *kumusha* and *nhakanomics*.

Few matrices may be tracked to measure progress, and these include number of community initiatives at grass roots including but not limited to integral consciousness awareness programmes, market linkages, sustainability initiatives, and various nature's driven Indigenous agriculture systems adopted: Overall, the ultimate measure is improved rural livelihoods over a period of time to measure the effectiveness of the programmes.

I–Unhu Centre for Integral Ecology in Green Zimbabwe (transformative research): This is now building locally on Integral Green Zimbabwe as extended Pundutso leading to MSUAS, aligned with globally with TRANS4M (integral worlds), and partners such as Sophia University Institute, Mount Mary, Da Vinci, Ibadan etc in prospect (integral ecology). Offering a platform for phoenix rising for Integral Green Zimbabwe

is immeasurable benefit to the past, current and future TRANS4M/ Da Vinci doctoral candidates' ecosystem. In fact, the opportunity is to complement with the likes of Pundutso and BTD and build on their integral development capital laid down over the years. Such institutions set the foundation building blocks and it is on their giant shoulders that KO-IDEA can forge forward. The spinoff of continued research work building on each other's work and synergizing across micro and macro communiversity in Zimbabwe is bound to create an enormous wave of regeneration of self, communities, organizations, and society. Because UCIE/GZ is part of the TCA global network means that already key and relevant exogenous knowledge and experiences are at the doorstep to embellish the local indigenous systems wherever.

D - Development via a transformation journey: Both individually and collectively through 4 C's, CARE and OFET. The immeasurable and untouchable product is the transformational journey that individuals go through in the process, be it the student researchers, the researcher, the farmer, or the business owner. Basically, everyone involved in the process of the research is transformed given that the thrust is to research with people and not on people. The return on capital investment on me embarking on the PhD programme manifested already in me founding Sypplyline and co-founding KO-IDEA, Co- authoring Integral Kumusha (2019) book which means the spin off from my PhD transformation journey alone is significant given the jobs created to date, the knowledge creation and the ecosystem established via communiversity.

E - integral Enterprise as laboratory with a particular focus on Sypplyline and PHC as well as Weph and Econet; Community building, Conscious evolution, Knowledge creation, Sustainable development: Sypplyline as a socio-economic laboratory from inception now:

a) The organisation supports 50 associates (employees). These are all family men and women, with an average family size of 4. This means Sypplyline is directly benefiting 200 people through offering employment opportunity. Every year we have been paying bursaries to at least one university student. At the same time, we are offering 2 students' opportunity for study experience. One of the best students, Cedric Dendere, 2022 4th Year Student Chinhoyi University, had this to say at the end of the learning experience:

> I want to thank you for all the opportunities, the financial assistance, the motivation, the rewards, and the teamwork and mostly for believing in me. I had a wonderful time at Sypplyline, learnt a lot, grew a lot and I am inspired to finish my university on a high note - hope to join you on completion.

b) its procurement processes favours buying food items for the restaurant business from small scale farmers. Currently, we buy vegetables, eggs, chickens, and meat supplies from the nearby Seke and Goromonzi small scale farmers. Weekly, we interact with minimum ten farmers. Going forward, the plan is to work with learning communities within the communiversity, in this case, Joseph Village.

c) At Sypplyline, we view our suppliers as learning communities aligned to us, in a shared transformation journey, adding value to ecosystem network in this case communiversity. So, Sypplyline together with KO-IDEA catalysation are acting as vehicles for economic development across the communiversity ecosystem and partners. The envisaged endgame is that there would be multiple such synergistic ecosystems feeding on each other and thereby eventually create a "ball of transformation" across all the elements of the ecosystem and ultimately regenerating society.

d) As of April 2022, Sypplyline has a total of ninety suppliers in their books and the social return of such a network is significant

A - deconstructing and reconstructing knowledge and value in Africa: This is about authoring the African story, from Africa for Africa. It is about recognizing and celebrating the achievements of the African story, from ancient times to current. It is about building on the success stories in Zimbabwe and in Africa. For us, it is building on Afrikology already developed by Adodo and Lessem (2021) centred in ancient Egypt, grounded in the Dogon, and effected via Pax Herbals in Nigeria. It is about building on Chinyika, and on integral *kumusha*. Profiling such and sharing benefit the ecosystem immensely thereby contributes to the return on investment.

Return on capital: KO-IDEA envisage that at take-off would require funding in form of grants and donations over a period of three to four years. Already KO-IDEA is working in partnership with Worldwide Generation (WWG), Econet, PHC and Manicaland State University of Applied Science (MSUAS). It is envisaged that thereafter KO-IDEA would be sustainable in its operations generating enough income

from its programmes on transformational education anchored by the mastery programme and supported by publications, lecture series and conferences. Participating socio-economic laboratories would also contribute through affiliation.

10.11 Conclusion: Research Trajectory Summary

My research to innovation journey via the Eastern path of renewal followed the 4Cs from Calling to Context to Co-Creation and ended with Contribution. In parallel, there was a GENE rhythm that grounded the research using narrative methods (calling) and caused the research to emerge through interpretive hermeneutics (context), navigated through critical theory (co-creation) and finally effect through cooperative inquiry (contribution).

My research trajectory was from method (narrative methods) to methodology (hermeneutics) to critique (critical theory) and ended with action (cooperative inquiry). The journey took me through Mamina community in Mhondoro and Schweppes Zimbabwe, then Pundutso and Buhera community and, finally, KO-IDEA and Joseph's Village in Mwenezi and Mutyanda Village in Chivhu. In between these major axes of research, I had interactions with Manicaland State University of Applied Science (MSUSAS), Great Zimbabwe University (GZU), The Da Vinci Institute of Management Technology amongst other many universities I interacted with. I interacted with organisations such as Schweppes, Econet, PHC, Weph and Sypplyline. Through these engagements, communities were activated, integral consciousness awakened, participating together in innovation driven research desirous for regenerative transformation. More specific, a solid programme for KO-IDEA was at the centre of regenerating Zimbabwe with its four unique product lines, namely the community engagement handbook, the integral enterprise handbook and the master's degree programme.

The narrative methods brought to light becoming stories with gripping dramas that of myself as well as organisations like Schweppes Holdings Africa, Pundutso and now KO-IDEA. With humbling beginnings in the dusty Mufakose township of Harare, Zimbabwe, where I was born to a poor family, I rose through all odds to become a university graduate. I then climbed the corporate ladder in search of that purpose driven career. TRANS4M/Davinci PhD programme helped me to rediscover myself through a process of transformation that has now set me up for a new purpose driven

career path that is a summarised by KO-IDEA vision, mission, and objectives. A vision to help in transforming lives of thousands and, hopefully, millions within and outside Zimbabwe.

Using interpretive hermeneutics, this research journey uncovered imbalances and shortcomings that affect regenerating of communities and the development of communiversity as an alternative economic model for rural communities. At the centre was the decoloniality mindset necessary to assist the paradigm shift in how the communities and individuals view and embrace challenges that, of course, in some instances emanated from colonialism, capitalism, globalisation, and many other isms. This process of renewal is an antidote towards achieving the objective of dismantling the imbalances so that new economy that is self-driven, emancipatory in nature, can emerge. The new economy would be grounded in nature and culture, indigenous knowledge systems and inspired and embellished by KO-IDEA researched and relevant exogenous systems.

Through inquiry, it was advanced that there is a gap between what is known at practical level (practice), village level, or organisational level and theory (praxis), be it a local level or at exogenous level. KO-IDEA plays a role in closing the gap by offering a platform for reflective research to take effect feeding both the practice and praxis. The platform is necessary to take forward noble innovation research that have been done with TRANS4M/Davinci through Integral Green Zimbabwe. Such research is gathering dust and lacking a platform for continued research, amplification, codification, and replication thereby creating a massive rolling ball with adequate weight to flatten yesterday imbalances. This would create a perfect platform for regenerating communities to emerge.

My research moved from interpretive hermeneutics via critical theory for co-creation purposes. Together with my co-researchers, we interrogated the various elements of communiversity as per the idea of communiversity by Lessem and Adodo (2019). This included a face-to-face interaction with a guru and author in decoloniality, Professor Ndlovu-Gatsheni. As a result, concepts, models, frameworks were interrogated co-creatively. This included a review of major decolonial intellectual philosophies from African personality such as Kwame Nkrumah, Ali Mazrui; to African Socialism by Julius Nyerere and Thomas Sankara; to black consciousness by Steve Biko; to African

renaissance of Thabo Mbeki; Afrikology of Dani Nabudere, Addo and Lessem; and to decoloniality of Walter Mignolo, Paulin Hountondji and Ndlovu-Gatsheni. The purpose was to add in the regenerative transformation of communities, rural and urban alike, but more specifically for rural people for their socio-economic transformation. The Catholic social teaching weighed in with ecological teachings influenced by Laudato Si by Pope Francis (2015).

The research journey ended with final cooperative inquiry within KO-IDEA founders and trustees that gave birth to the KO-IDEA model for regenerating communities. As alluded to in the previous chapter, CI sessions were held for Mamina- Schweppes then also Pundutso – Buhera and, finally, KO-IDEA – Joseph's Village. These gave rise to the concept of communiversity, the *unhu* communal learning tree, and the *muuyu* tree model. Furthermore, it gave rise to the productisation of the communiversity concept through the emergency of the product lines, e.g., the communal learning handbook.

KO-IDEA was established as a vehicle to activate and awaken rural communities and jointly participate with the rural people in innovative driven research. As reflective research practitioners, co-create and co-evolve an ecosystem comprising the various elements of communiversity to achieve socio-economic transformation. The research encourages a blend of indigenous and exogenous knowledge systems in knowledge generation, application and storage.

10.12 Research Soundness and Limitations

I followed the recommendations of Heron (2000) and Reason (1998) to effectively address issues of research bias and other methodological limitations and buttress research soundness and validity. At every opportunity, the participants to CI were reminded and encouraged to contributed freely. Although it was not easy at first, I tried to as much as possible to remain objective and not subjective. Later in my research the 4K model assisted in that regards. In any case we have two ears and one mouth, thus, I listened more than I talked.

The research was conducted at organisations and communities linked to TRAMS4M / TCA work in Zimbabwe communities so it cannot be "generalised" to the whole of Zimbabwe or other similar markets without replicating the study and confirming outcomes.

10.13 Further Study and Recommendations

The concept of communiversity research to innovation was applied around the organisations and communities linked to TRANS4M/ Da Vinci, current and previous PhD students and graduates, as well as individuals whose organisations embraced the concept of the integral four worlds. KO-IDEA has an opportunity to scale and replicate the research into three potential areas:

a) Other rural areas.

b) Extend the research to non-agriculture communities. It would be interesting to have the research in communities that depend on artisanal mining for example.

c) Comparable research into Africa and the rest of the world.

The gene-ric products proffered by KO-IDEA require further research as the productisation process needs more time and further research to make them more "marketable" and attractive to various stakeholders. These could be interested communities, potential enterprises, researchers and takers and funders for such research to innovation.

Following the product lines, I therefore propose further research as follows:

For learning community: The models that were developed in this innovation to research such as the *unhu*, stock, grafting, ought to be further evolved in the future GENEtically - at the moment they are experientially and imaginally defined. This needs to be further evolved conceptually and practically, in relation to communal learning as applied to the rural communities such as Joseph Village. The codification of such communal learning can go a long way in creating a "template" for such, adaptable and applicable in Zimbabwe as the reimaging rural drive gets momentum.

For transformation journey: The current PhD journey has been playing its part in the regenerative drive for Zimbabwe. What is lacking is a programme in-between the communities and the enterprise on the ground. The journey to mastery intimated in the thesis need to be further unpacked and further generalised so it can be applied to closer to ''shop floor'' or in the field to farmers. This is a task that KO-IDEA, MSUAS and TCA are already co-evolving.

For the research academy: There may be further needs to build on the decolonial heritage, standing on the shoulders of Ndlovu-Gatsheni and Africology, communitalism building on Adodo and Lessem (2021), on Integral Ecology drawing on many centres.

For Integral laboratory: Pioneering work of PHC, building on Trans4m work with enterprises like SEKEM and Medlabs ought to be further developed by Sypplyline, Weph and others, purposefully linking the indigenous and the exogenous.

The idea of the communiversity or communiversitism as I coined it, needs further evolution and researching on the ways in which knowledge generation can become the key competence in regeneration of society. Finally, specific research can be undertaken on the impact of technology on the concept and practice of communiversity.

10.14 Final Reflections

An adage goes, "A journey of a thousand miles starts with first step." There are many men and women who have taken transformative steps towards an integral sustainable world that we envisage, I envisage, through research, writings, action, and research. I too, in my little way, took some steps in that direction through this research to innovation journey.

The concept of communiversity and *communiversitism*, as I proffered is a great stride towards regenerating societies and moreover rural communities by breaking down the silos that tend to exist between communities, academia, business and civic organisations and individuals.

The journey is an endless one and therefore requires collective efforts from individuals, communities, organisations, both civic and non-civic, academia and research. Organisations that share the same philosophy to KO-IDEA could go a long way towards transforming rural and urban societies alike.

Malawian proverb goes, *Kantu n'kugwirizana, fisi anam'landa mbudzi* (that is how they snatched the goat from the hyena). This means to achieve anything people must cooperate. In other words, mutual support and unity (*ubuntu*) are indispensable for success.

I alluded to limitations that communiversity as a concept has, but regardless, it is a small step towards the world we want, the Africa we envisage, the rural and urban community we dream, communities we desire and, last, but not least, the transformed person we become. I was transformed by the journey yet the Bantu, Mukwerekwere, Mang'anja heroes' journey is just but beginning!

> "So, I will end my story here, if it is well written and to the point, I am pleased, if it is poorly written and uninteresting, I have still done my best. You know it is unhealthy to drink wine or water alone. Whereas wine mixed with water makes a delightfully tasty drink, so also a good story skilfully written gives pleasure to those who read it. With this I conclude" (2 Maccabees 15:37-39) (The African Bible, 2008)

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